The Divan-i

HAFIZ

translated & edited by
H. Wilberforce-Clarke

SUFISM / POETRY / PERSIAN LITERATURE

The Divan-i Hafiz is a complete verbatim translation of all of Hafez's *ghazals*, *rubaiyats*, *qita'at*, *masnavi*, the *saqinameh*, the *moghaninameh*, *qasaid*, and *mokhamas*. It includes a biography of the poet, description of other translations, index of the personages in the poems, index of the figures of speech used, and copious notes on practically every line in the poems based on Sudi's well known commentary. This new edition features a table which gives the correspondence between the numbers given to the poems in Clarke's translation and the recent authoritative Persian language editions of the Divan of Khanlari and Ghazvini/Ghani. Clarke's word for word translation and its copious notes explaining almost everything make it very suitable for the English speaking student of Hafez who is attempting to learn and understand the Persian. This collection of 693 poems has been used extensively by later translators. Included is a new introduction by Hafez scholar, Michael C. Hillmann.

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Classics of Persian Literature

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Three: The Divan-i-Hafiz
Four: A Literary History of Persia
Five: Selected Poems from the Divan-e Shams Tabrizi
Six: Poems of Hafez

The Dīvān-i-Hāfiz

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Introduction by
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HÂFEZ AND THE PERSIAN GHAZAL, AND WILBERFORCE CLARKE'S TRANSLATIONS

Persian poetry lovers can feel justifiable frustration that the *ghazal* poems of Hâfez (c. 1320 - c. 1390), the most loved and appreciated lyric poet in the history of the Persian language, remain virtually unknown to poetry lovers in the English-speaking world. Even if much of what makes poetry poetic gets lost in translation, great poetry — which Persian poetry lovers are certain Hâfez's *ghazal*s are — should be so poetically rich that some of its poeticality should survive translation. But in Hâfez's case, it hasn't.[i]

Not that Hâfez amateurs haven't tried their best to make Hâfez's *ghazals* speak to audiences in English, for example in versions by: John Hindley (1800), John Richardson (1802), Herman Bicknell (1875), Samuel Robinson (1875), H. Wilberforce Clarke (1891 and 1970), J.H. McCarthy (1893), Gertrude Bell (1897, 1979, 1995), Walter Leaf (1898), John Payne (1901), Richard Le Gallienne (1905), P.L. Stallard (1937), Peter Avery and John Heath-Stubbs (1952), Abbas Aryanpur Kashani (1984), Michael Boylan (1988), Paul Smith (1986, 1993), David Cloutier (1993), Elizabeth T. Gray, Jr. (1995), and Reza Saberi (1992).[ii]

A.J. Arberry, in "Hâfiz and His English Translators" (1946), and Julie Scott Meisami, in "Hâfiz in English: Translation and Authority" (1995), have reviewed Hâfez translations through the 1980s and found them wanting.[iii]

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[i]John D. Yohannan, *Persian Poetry in England and America: A 200-year History* (Delmar, NY: Caravan Books, 1977), provides on overview of the course of Persian poetry in English and Hâfez's near anonymity in English literature.

[ii]Parvin Pursglove, "Translations of Hafiz and Their Influence on English Poetry since 1771: A Study and Critical Bibliography" (D. Phil. Thesis, University College of Swansea, 1983), provides a relatively comprehensive list of Hâfez translations up to the mid-1970s. But it does not include versions in Michael Hillmann's *Unity in the Ghazals of Hafez* (Minneapolis, MN: Bibliotheca Islamica, 1976) and Hâfez translations since the early 1980s, including those cited in the text of this essay.

[iii]A.J. Arberry, "Hâfiz and His English Translators," *Islamic Culture* 20 (1946): 111-249; Julie Scott Meisami, "Hâfiz in English: Translation and Authority," *Edebiyat* 6 (1995): 55-79.

Arberry, Meisami and John Yohannan, in *Persian Poetry in England and America* (1977), agree specifically that the first and most popular English translation of the whole of Hâfez's *Divân* [collected poems] called *The Divan-i-Hafiz* by H. Wilberforce Clarke, is "of little literary value."[iv]

Nevertheless, Wilberforce Clarke's versions continue to inspire Iranians who know English and English-speaking translators and who would like to know Hâfez. David Cloutier describes his *Hâfiz of Shiraz: News of Love, Poems of Separation and Union* (1984) as "freely adapted from the literal prose translation of the complete *Divan-i-Hafiz* by H. Wilberforce Clarke."[v] For *Hâfez, Dance of Life* (1988), not only did Mage Publishers choose to parallel handwritten versions and paintings of the original Persian *ghazals* with Wilberforce Clarke's translations, Mage also commissioned new versions by Michael Boylan based on Wilberforce Clarke's.[vi] Elizabeth T. Gray, Jr., cites

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[iv]Yohannan, *Persian Poetry*, p. 175.

[v]David Cloutier, translator, *Hafiz of Shiraz, News of Love: Poems of Separation and Union* (Greensboro, NC: Unicorn Press, 1984.

[vi]*Hafez, Dance of Life* (Washington, DC: Mage Publishers, 1988). In "Hafiz in English," pp. 70-72, Meisami alleges "[Michael] Hillmann's imperviousness to their [Boylan's translations] implications." When Mage Publishers asked me to review a preliminary manuscript of *Hafez, Dance of Life*, I reported in writing that the Wilberforce Clarke and Boylan translations neither reflected essential features of the form and content of the original Persian texts nor exhibited literary or poetic qualities. Having accepted a consultant's fee for that report, I volunteered an "Afterword," which I hoped would bring into the volume salient Iranian and literary critical views as to the special appeal which Hâfez's *ghazals* have for many Iranian readers.

Meisami also asserts, pp. 72-73: "The history of Hâfiz translation in English is a history of ... a power struggle between various agents and agencies operating under specific constraints in which the poet figures as a pawn, and the poems themselves become, increasingly, irrelevant." Meisami may have in mind some Hâfez translations by orientalists in the United Kingdom or appropriation of their translations, such as the 1979 reissue of Gertrude Bell's versions by Idris Shah, a writer with a "Sufi" agenda and no standing as a scholar. But Meisami's conspiracy theory certainly does not hold for such Hâfez translation work in America as Robert Rehder's versions in *Classics of Islamic Literature* (New York, NY: Mentor Classic, 1969), my own translations in *Unity in the Ghazals of Hafez* (Minneapolis, MN: Bibliotheca Islamica, 1976), and Elizabeth T. Gray, Jr.'s, *The Green Sea of Heaven: Fifty Ghazals from the Diwan of Hafiz* (Ashland, OR: White Cloud Press, 1975), Daryush Shayegan's introductory essay called "The Visionary Topography of Hâfiz" notwithstanding. Moreover, ad hoc translations used in university literature courses in America would appear to have the sole aim of communicating to students the nature and special appeal of the Hâfezian *ghazal* as poetry. For that matter, the reprinting of Wilberforce Clarke's translations by

Wilberforce-Clarke's translations as a source in her new translations called *The Green Sea of Heaven: Fifty Ghazals from the Diwan of Hafiz* (1995).[vii]

H. Wilberforce Clarke's Divan-i-Hafiz was first published in 1891 by the Government of India Central Printing Office. In 1970 it underwent an attractive reprinting by Samuel Weiser, Inc.[viii] Now, Iranbooks has reprinted the translations, for which this essay serves as a preface. Aimed at readers who do not know Persian, this preface sketches features of the Persian *ghazal* tradition to which Hâfez was heir and apogée. It highlights contributions to classical Persian lyric expression by Rudaki, 'Omar Khayyâm, Sanâ'i, Rumi, and Sa'di, attempts a characterization of the Hâfezian *ghazal*, and concludes with a suggestion about how readers might use Wilberforce Clarke's translations to advantage.

The word *ghazal* and much of its original import as a kind of lyric statement comes from Arabic literature.[ix] But the verse form which the word *ghazal* identifies became famous through its evolution in Persian poetry as an older Iranian cousin to European sonnets and short odes. The *ghazal* developed in Persian through a combination of indigenous, pre-Islamic elements, Arabic literary antecedents and conventions, and evolving poetic practice in Persian court poetry.

The Persian lyric verse tradition in which *ghazal* poems were to play a pre-eminent role began in the ninth century CE with Rudaki (d. 940/1) and other Sâmânid Era (864-1005) court poets, who expressed stylized thoughts and emotions in specific ways with diction and specific images and metaphors which established conventional subjects and techniques later part of the *ghazal* tradition. Here are two lyric poems by Rudaki in translations by A.V.W.

Iranbooks apparently has behind it the publisher's straightforward and commendable desire to encourage readers to appreciate Hâfez's poetry.

[vii]Gray, *The Green Sea of Heaven*, p. 170. Readers will note that orientalists often transliterate Persian words (e.g., "diwan" and "hafiz") as if they were Arabic. This essay transliterates Persian words to approximate their actual pronunciation (e.g., "divân" and "Hâfez," /â/ pronounced like the /a/ in "father").

[viii]*The Divan-i-Hafiz*, 2 volumes (New York, NY: Samuel Weiser, Inc., 1970).

[ix]For a definition of the term in classical Arabic and Persian literatures, see "Ghazal," *Encyclopædia of Islam: New Edition* 2 (1965): 1028-1036. The entry under "Ghazal" in a forthcoming volume of *Encyclopædia Iranica* will likely prove standard.

Jackson. The first poem is a typical love lyric, which Jackson presents in a monorhyme scheme (aabacadaea) typical of classical Persian lyric compositions:

> Live gay with loves dark-eyed, divine!
> 'Tis a vain world, and wind is its sign.
> What cometh, thou shouldest rejoice at,
> No thought take of past, or repine.
> I've won me a musky-tressed beloved,
> Moon-faced, and of angel-born line.
> He's happy who giveth and getteth;
> Who doth not, — his lot is of brine.
> This sad world is wind and cloud merely,
> Let be! — Come bring hither the wine![x]

In his version of the next Rudaki piece, Jackson chooses closed couplets and iambic hexameter to communicate the pervasiveness of regular metrical patterns in classical Persian lyric verse. This poem uses lyrical elements for an occasional purpose: the poet-speaker, in a royal entourage away from his home in Bokhârâ, would like to return home:

> The pérfume sweét of Mulíyân's stréam comes áye to mé;
> Remémbrance, toó, of lónged-for friénds comes áye to mé.
> The sándy roád by Óxus' bánks, that rúgged wáy,
> Silk-sóft beneáth my feét to mé appeárs todáy:
> And Jayhun's waves, for very joy at their friend's face,
> Rise to our waists in blithesome mood with fond embrace.
> Be joyful, O Bokhârâ glad! Long live thou! — since
> Here to thee joyous comes thy life, thy own glad Prince.
> Thy Prince, Bokhârâ, is the Moon, and thou, the Sky;
> In heaven's vault the Moon, behold, is mounting high;

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[x]A.V. Williams Jackson, *Early Persian Poetry* (Boston, MA: Milford House, 1972, first published in 1920), p. 34. I have substituted the words "loves" and "beloveds" for "maids" and "damsel," respectively, in the translation.

A cypress, he! — Bokhârâ, thou a garth ablow,
Anon the cypress shall within the garden grow.[xi]

In the Ghaznavid Era (990-1050) which followed the Sâmânid, the generic Persian *ghazal* continued to develop. The poet Khosravâni composed this generic *ghazal* which exhibits the poet's *nom de plume* in the last couplet, another conventional feature of later technical *ghazal*s:

Hesitate no longer in separation.
for a fire of sadness has touched my soul.
Alas at your hesitation in time of peace,
and alas at your haste in time of war.
My patience in life comes from that haste,
but I hasten to death at your hesitation.
Love of you has never been without separation:
the two have linked together inseparably.
Separation is a whale, and love is a sea —
the whale ever belongs in the sea.
I can't see your face for my tears,
I can't talk for my sobs.
Your face is the sun, and the sun dirt;
your lips are rubies, and rubies mere stones.
I moan in love, remedy-less;
I cry, shameless, separated from you.
Temples and Ganges have never seen
a Buddha like you and a Brahmin like Khosravâni.[xii]

Three Ghaznavid court poets were particularly famous: Farrokhi (d. 1037/8), the poet laureate 'Onsori (d. 1039/40), and Manuchehri (d.c. 1040/1). Farrokhi composed both preludes to panegyric *qasidé* poems that are clearly antecedents of later technical Persian *ghazal*s and generic lyrics called *taghazzol*. Here is a typical lyric by Farrokhi:

Love is fire which water cannot squelch.
O heart, why did you not shun fire?

[xi]Jackson, *Early Persian Poetry*, p. 36, stress marks added.

[xii]Gernot L. Windfuhr analyzes Khosravâni's poem in "Wortmuster bei Xosravani," *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 119 (1969): 229-240.

Yes, you did not shun it and you got burned;
you burned and with the heart burns the liver.
You're a bad neighbor, and from bad neighbors
neighbors face difficulty and suffering.
Now for your crime the liver has been hanged,
you're not even aware of its heart's misfortunes.
I undertook several plans and schemes
that the blazing fire might perhaps subside.
I released a cool wind on the burning fire,
thinking such a stratagem might work.
The fire increased a thousand fold from what it was;
the fire became otherwise, and my plans as well.[xiii]

Manuchehri has a famous *qasidé* [panegyric ode] on 'Onsori, which shows both how a lyric preface, in this case a tour de force on a candle, participates in a *qasidé* and how that lyric preface might be separable from it and grow into an independent verse and poetic form, which in fact constitutes one sort of antecedent and inspiration for the *ghazal* verse form. At the same time, such *qasidés* suggest panegyric functions and content of later *ghazals*, composed by court poets with presumably the same duties as *qasidé* poets. The "Ode on a Candle and to 'Onsori" reads in part:

O candle, set on the crown of your soul,
my body lives because of its soul, your soul because of its body.
Your soul reduces your body by a piece every moment,
your body seems continually hidden in your soul.
If not a star, why do you blaze only at night?
If not a lover, why do you weep all over yourself?
You're a star, yes, but your heaven is wax;
you're a lover, yes, but your beloved is your copper pan.
When dying, if fire reaches you, you revive;
when ill, you recover with the lancing of your throat.
You laugh while you weep and, stranger yet,
You're both lover and beloved, both idol and worshipper.
You blossom without spring, and wilt without autumn;

[xiii]Farrokhi, *Divân-e Farrokhi*, edited by Mohammad Dabir Siyâqi (Tehrân: Enteshârât-e Zavvâr, 1970 [2nd edition], pp. 438 (#236, ll. 8653-9).

eyeless you weep and mouthless you laugh.
You resemble me, and I also resemble you:
friends to others, we're both enemies to ourselves;
we both immolate ourselves for the sake of friends;
our friends are made happy by us, while we suffer.
Pale and melting with affliction, we both weep.
Flames engulf us both, alone and suffering.
What's in my heart I see on your head;
what stands on your head resides in my heart.
You're my confidant, my friend for always;
you commiserate with me, and I with you.
Nature says not to sleep during the day, but for you
I doze throughout the day and am sleepless at night.
Because of separation from your face, I have become an enemy of the sun,
and by being near you dark nights I've become enthralled.
You shine steadfastly, and by that light I read with love
from dark to dawn the poems of 'Onsori.
Master of the masters of the age, 'Onsori:
his nature is without blemish, his heart unalloyed, his faith untainted.
His poetry, like his character, is natural and original.
His character, like his poetry, is charming and beautiful.
Paradise's wealth is the reward for a single word of his,
Khosrow's treasure the price of a single panegyrical couplet.
In reading his poetry, you taste sugar;
In reciting his couplets, you smell jasmine.
His dignity is a mountain wherein lies the Prophet's Cave of Faith;
his nature is an ocean wherein lies the pearl of sagacity.
His poetry resembles Paradise,
in it all that God has promised humankind.
His honeyed words are Kowsar and their substance is Salsabil.
His rhymes and rhythms are flowing streams,
streams of wine delicious beyond description,
offering subtlety of inexplicable delight.
Generosity flows from his hands, humanity from his heart,
just as Tibetan musk comes from Tibet and Aden pearls from Aden.
When he is peaceful, no one knows meadow from cemetery;
when angry, a meadow becomes a cemetery.
His verse and words, his taste and meters,

each statement and complaint, each eulogy and utterance of his
has lofty aims as father, sublimity as mother, and awareness as offspring.
wisdom as paternal uncle, dignity the maternal, and perspicacity the son-in-law.
Lesser poets offer claims, he clear meaning,
Others may master one technique, he many.
No crow ever has a prancing horse's nobility,
although its cry may resemble neighing.
What an excellent horse, a white-footed Arab steed,
hooves scattering the Pleiades shattering granite,
carrying loads like a buffalo and charging like a male lion,
stepping like a wild elephant and bellowing like a rhinoceros,
easy in the saddle and pleasant to rein, elegant stepping and swift-footed.
In comparison Rakhsh is thin and Shabdiz slow
Such a horse can carry me out of this valley,
out of this fearful and burning plain,
so hot that its springs weep like sun-blinded eyes,
and so dry its river beds are like Ahriman's throat.
The surface of the desert has become like an armorer's shop,
from the traces of lizards and the tracks of twisting serpents.
The howling of wolves there is like a bowstring's thrum,
the branches of its plants like an African's tight-twisted curls.
On such a mount I cross such a desert on a night
dark as the day of vengeance and narrow as the day of affliction.
The visage of its sky is washed in azure water;
the hands of its soil are stained with pitch and Khotan musk.
The attendants of the bier shining about Mount Yemen
are like the arc of a bow and its grip.
On that cerulean shield the most fortunate of stars
is like a carnelian beauty mark on an indigo cheek.
My horse runs through the night like a ship in the gulf.
I am fixed on her back like a ship's sail.
Sometimes I race down a slope, sometimes I mount a grade,
like one who disports himself on a slack wire.
The little child in the cradle of my eye will not rest
until I see that might Jupiter of intellect,
until I cling to the hem of the robe of his approval,
until I kiss the ground beneath his feet.

O Manuchehri, in your ignorance
you may be sewing your own shroud.
Will you dare present unembellished verse to him
who, in a gem-studded crown and in a verse-brocaded brocade robe,
is a veritable angelic Âzar or Brahmin idol?
Will you make a petition deserving censure?
Would you improve the design of a peacock's tail,
or plant an elm in the garden of Eden?
Him who awes the world's masters
do not approach in ignorance or in haste.
Where your master sits is like a blazing fire, and
you are like a camel stopping beyond where it belongs.
An ignorant camel may fall by the way side
if unmindful of the lion who slays camels.xiv

In the Saljuq Era (1055-1137), the *ghazal* began to emerge as a prominent form for Persian lyric expression. Here is a typical generic *ghazal* statement by Qatrân (d. 1072), which deals with the core *ghazal* topic of love in the context of another perennial subject in classical Persian lyric poetry, idyllic garden imagery, in this case spring time perfection and the Iranian New Year's celebrated at the vernal equinox each year.

New Year's comes each year for a day;
in seeing you I have a perpetual New Year's.
The rose bush is full of roses for a day;
in your face a rose always blooms for me.
I can pick violets from the garden for a day;
your thick tresses are violets always.
The narcissus appears on the plains one week only;
your eyes are narcissus visible all year long.
The narcissus is not fresh if not wide awake;

[xiv]An adaptation of part of Jerome W. Clinton's almost complete translation in *The Divan of Manuchihri Damghani: A Critical Study* (Minneapolis, MN: Bibliotheca Islamica, 1972), pp. 31-44. Idem, "Court Poetry at the Beginning of the Classical Period," *Persian Literature*, pp. 82-86, discusses this Manuchehri poem. In Heshmat Moayyad's survey article on classical Persian "Lyric Poetry," *Persian Literature*, p. 130, appears a quotation from E.G. Browne's translation of the poem (which exhibits closed couplets) from E.G. Browne, *A Literary History of Persia*, volume 2, pp. 154-5.

your black narcissi are ever fresh asleep or awake.
The jasmine appears in spring; on the hyacinth
of your hair are jasmine night and day.[xv]

Also dating from the Saljuq Era is another sort of lyric expression which inspired Hâfezian *ghazals*: epigrammatical quatrains attributed to the historical figure of 'Omar Khayyâm (1047-1131), whose most famous work was a treatise in Arabic on algebra, which classified types of cubic equations and presented systematic solutions to them and which Khayyâm wrote under the patronage of the chief magistrate in Samarqand. Recognized as a significant study by historians of science and mathematics, it is the most important of Khayyâm's extant works, ten or so short treatises, none of which offers glimpses into their author's personality, except to affirm his importance as a mathematician and astronomer whose published views were politically and religiously orthodox. Nothing is known of Khayyâm's upbringing or family circumstances.

From Samarqand, Khayyâm traveled to Bokhârâ and was likely still in the royal court there when peace was concluded between the Qarakhânids and the Saljuqs in 1073/4. At this time, he presumably entered the service of Malekshâh, who had become Saljuq sultan in 1072. Two of Malekshâh's projects on which Khayyâm presumably worked were the construction of an astronomy observatory in the Saljuq capital at Esfahân in 1074 and the reform of the Persian solar calendar, called "Maleki" after the monarch.

Khayyâm was a relatively important courtier of Malekshâh's, but after the latter's death apparently never again held important positions under other Saljuq rulers. In the mid-1090s, he made the hajj pilgrimage to Mecca and then returned to private life and teaching in his native city of Nishâpur. According to the next news of him, Khayyâm was in Balkh in 1112/3. Several years later, he was in Marv where a Saljuq ruler had summoned him to forecast the weather for a hunting expedition. After 1118, when Sanjar became sultan, no

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[xv]Qatrân Tabrizi, *Divân-e Hakim Qatrân-e Tabrizi* [Collected Poems of Hâkim Qatrân of Tabriz], edited by Mohammad Nakhjavâni (Tehrân: Qoqnos, 1983), p. 113, excerpted from a *qasidé* to Abu Nasr Mohammad, the Saljuq governor of Âzarbâyjân. The lines quoted follow the arrangement in Hâdi Hasan's *A Golden Treasury of Persian Poetry*, second revised edition, edited by M.S. Israeli (New Delhi: Indian Council for Cultural Relations, 1972), pp. 62-65.

record exists of anything Khayyâm did. He died at some eighty-three years of age.

Some of the meager information about Khayyâm's career comes from an acquaintance called Nezâmi Samarqandi (fl. 1120-1157) in a book called *Chahâr Maqâlé* [Four Discourses] (c. 1155). Nezâmi tells of visiting Khayyâm's gravesite in 1135/6. But, surprisingly, in the light of Khayyâm's subsequent reputation as a poet, the anecdotes on Khayyâm appear in the "Third Discourse: On Astrologers," while Nezâmi does not even mention Khayyâm's name in the "Second Discourse: On Poets." In other words, as famous as Omar Khayyâm is the West as a poet, no evidence in Persian suggests that he was a professional court poet or that his poetic activity consisted in more than the occasional, perhaps extemporaneous, composition of quatrains ("rubaí" or *robâ'i* = quatrain; "rubaíyát" or *robâ'iyât* = quatrains), fourteen of which are recorded in manuscripts in the century after Khayyâm's death.

As time passed, increasing numbers of quatrains attributed to Khayyâm appeared in manuscripts. Several of these manuscripts came to the attention of Edward FitzGerald (1809-1883), who had been studying Persian and had gotten interested in Sa'di and Hâfez. FitzGerald's study of Khayyâmic quatrains inspired him to compose *The Rubaíyát of Omar Khayyám*. By FitzGerald's death, his poem (the 1879 and fourth edition of 101 quatrain is standard) had begun to receive favorable critical attention. But its extraordinary fame, making it the most popular poem of the Victorian Age, did not commence until later.

A comparison of *The Rubaíyát of Omar Khayyám* with the Khayyâmic Persian quatrains which FitzGerald had read and studied reveals that the themes, tone, and imagery of his poem are close to those in the Persian quatrains, but that FitzGerald's poem is not a translation in any sense. Interestingly, the world-wide popularity of The *Rubaíyát of Omar Khayyám* drew scholarly attention in Iran to Khayyâm as a poet. He now has a place there as a leading figure in classical Persian literary poetry, along with Rumi (1207-1273), Sa'di (c. 1215-c. 1290), and Hâfez (c. 1320-c. 1390).

The Persian quatrains attributed to Omar Khayyâm present a rationalist intellectual who sees no reason to believe in a human soul or an afterlife. The speaker would like to live a springtime garden life, much like what the speaker in stanzas 11 and 12 of FitzGerald's poem describes. But haunting awareness of his own mortality and an inability to find answers either in science or religion lead the speaker to a modified carpe diem stance: in this far from perfect world, in which human beings do not have a decent chance at happiness, they should nevertheless endeavor to make the best of things.

In the orthodox Moslem Saljuq age, Khayyâmic quatrains were a bold, individualistic, non-establishment voicing of skepticism. Because literary Iranians throughout history have seemed to feel special appreciation for other Iranians who refuse to accept the view of the powers that be and who live their own lives, Khayyâm has been understandably mythologized into a figure quite different from what the known facts about his life and times imply. As for the influence of Khayyâmic images and themes on Hâfez, the following sampling of Khayyâmic quatrains illustrates shared characteristics, although Hâfez often develops an optimistic or spiritual context for such images and themes. Nevertheless, the palpable Khayyâmic element in Hâfez means that any reading, for example religious or "mystical," which fails to take the Khayyâmic element into account, misses a core thematic feature of many *ghazal*s.

- 1 -

A water's drop found the sea.
A speck of dirt joined the earth.
Our living in the world is what?
A fly appears and disappears.

- 2 -

Spring clouds have cleansed the tulip's cheek,
So rise and fill your cup — the time is right.
This lawn of grass, your scenery today,
will spring tomorrow from your dust.

- 3 -

Drink wine: the universe means your demise,
intends the death of your pure life and mine.
Be seated on the grass and drink bright wine,
for here will bloom blooms from your dust and mine.

- 4 -

In splendor monarchs faced the world
from palace towers which touched the sky.
A dove now perches there instead
and coos and coos: O where and why?

- 5 -

This ancient caravanserai called the world,
home of the multi-colored steed of night and day,
is where a hundred Jamshids feasted, and
a hundred Bahrâms ruled in splendor, and left.

It was the later Saljuq Era poet Sanâ'i (d. 1131 or 1140) who brought the *ghazal* to the fore in Persian poetry. Sanâ'i's poetry also incorporated the descriptive, romantic, and panegyric lexicon and content of earlier poets into a didactic context of Sufism, or Islamic mysticism, as in this *ghazal*:

That Christian-sash-worshipping idol brought upheaval to the city
when at dawn he emerged intoxicated from the tavern
the curtain of secrets torn, goblet of wine in hand
a drink of apostacy tasted, the flag of apostacy in hand
By means of intoxication, he came out from his own existence;
nothingness is the result for him who has come out of existence.
What sort of idol is that tavern-loving, monastic idol
who has wounded nothing with his cruel sword but lovers' hearts?
At that time when the spy-like beauty of his face
burst forth from behind the curtain of thought and passion
you would not see any pious men looking at him
who then did not tie a forty-meter Christian sash about themselves
Sometimes the beloved placed again in the dirt at the tavern
an earthling who becomes from this earth an earth-worshipper

At the door of the Ka'ba of idle talk, what answer should we give
who find in the house of idol worship a place to sit.[xvi]

But, as the next lyric shows, in Julie Scott Meisami's translation, Sanâ'i composed earlier "secular" love poems as well. This poem serves as a reminder that determination of mundane and gnostic levels of import in a given Persian *ghazal* depends upon clues in the text and not upon any supposed symbolic denotation to particular vocabulary *in vacuo*. Readers should note that the beloved in this poem is male, as the beloved is in most classical Persian *ghazals*.[xvii]

Once again you have saddled up your horse,
and preferred the road to home.
To me you have brought the path of wakefulness,
and made my heart lost and sorrowful.
You have put on the coat of mail instead of fox-skin robes,
and have taken up the spear instead of the wine-cup.
You have stretched your hands toward bows and arrow,
and turned your face towards battle and ambush.
You think not of Time's affliction,
nor do you have mercy on the earth's creatures.
For so long as I do not see your moon-like face,
I will rain dew from my eyes upon the Pleiades.
When I lie down to sleep, because of your absence,
my bed will be sorrow, and my pillow, confusion.[xviii]

As for Sufistic lyric verse, a tradition important in the appreciation of Hâfezian *ghazals*, the greatest Sufi *ghazal* poet was still to come, Jalâladdin Rumi (1207-1273). As the story about Rumi goes, after the disappearance of a beloved named Shams, Rumi became as creative and inspirational as that of any literary-religious figure in history. He composed the bulk of the much

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[xvi]Sanâ'i, published source of the translation forgotten.

[xvii]Ehsan Yarshater, "The Theme of Wine-drinking and the Concept of the Beloved in Early Persian Poetry," *Studia Islamica* 13 (1960): 40-53.

[xviii]Julie Scott Meisami, *Medieval Persian Court Poetry* (Princeton, NJ: Princeton University Press, 1987), p. 250. Meisami's chapter called "*Ghazals*: The Ideals of Love," pp.†237-298, focuses on Sanâ'i and Hâfez in characterizing the technical Persian *ghazal* verse form as embodying a basic "ethical dimension."

loved Sufi lyrics in Persian that comprise the *Divân-e Kabir* [The Great Collection (of Lyric Poems)] or, as it is also called, the *Divan of Shams of Tabriz*. Here follows an especially appreciated example of these lyric poems, in a version by Rumi editor and translator Reynold Nicholson (1868-1945):

> This is love: to fly heavenward,
> To rend, every instant, a hundred veils.
> The first moment, to renounce life;
> The last step, to fare without feet.
> To regard this world as invisible,
> Not to see what appears to one's self.
> "O heart," I said, "may it bless thee
> To have entered the circle of lovers,
> To look beyond the range of the eye,
> To penetrate the windings of the bosom."[xix]

Rumi later, so the story goes, became interested in a disciple of his called Chelebi Hosâmoddin Hasan, who prevailed upon the Sufi master and poet to compose a didactic and inspirational verse guide for Sufi disciples. Thus began Rumi's most famous work, called *Masnavi-ye 'Ma'navi* [Spiritual Couplets], which, in some 26,000 closed couplets, is an encyclopædic compendium of Sufi lore, combining anecdotal narratives, didactic commentary, and passages describable as ecstatic reflections and outbursts. *Spiritual Couplets*, more often referred to simply as "The *Masnavi,*" begins with the most famous metaphorical description of the human condition in Middle Eastern literatures. In Talat S. Halman's translation, replicating the closed couplet pattern of the original, the passage reads:

> Listen to the reed, how it tells its tales;
> Bemoaning its bitter exile, it wails:
> Ever since I was torn from the reed beds,
> My cries tear men's and women's hearts to shreds.
> Let this separation slit my sad breast
> So I can reveal my longing and quest.

[xix]As quoted in Talat S. Halman, "Jalâl al-Din Rumi: Passions of the Mystic Mind," *Persian Literature*, p. 200.

Everyone is my friend for his own part,
Yet none can know the secrets of my heart.
The flames of love make the reed's voice divine;
It is love's passion that rages in the wine.
The reed cries with the lovers who fell apart,
It rends the chest and tears open the heart.
Nothing kills or cures the soul like the reed;
Nothing can crave or console like the reed.[xx]

For Rumi, then, the proper life is the mystic's quest through love to return to the original condition of proximity to God, the Divine Beloved. *Spiritual Couplets* offers Rumi's vision through precept and anecdote for the life lived for love.

Rumi's intensity of feeling and intense sense of rhythms to express feeling give him a place in classical Persian *ghazal* poetry alongside his contemporary Sa'di, the supreme technical virtuoso of the Persian *ghazal*, and Hâfez, the master of ambivalent lyric expression in the *ghazal*. At the same time, as author of famous Sufistic quatrains, Rumi stands at the opposite end of the thematic spectrum from Khayyâm, whose name is associated with already cited *robâ'is* that question the very existence of a provident God and the immortality of the human soul.

Rumi also stands apart from the mainstream of classical Persian poetry because he was not involved with the court system of patronage. Because of apparently good relations with rulers in Anatolia, he was able to be of service to the poor and otherwise needy. But, whereas the majority of Persian poets praised kings and mundane beloveds, Rumi praised God and divine beloveds, and felt no attraction to temporal power or material wealth.

In addition, Rumi presumably attached little importance to technically and rhetorically correct verse, but chose rhythms and other aural effects that would complement the content of what he had to say. His speaker's passionate love of God was filtered through his creativity into a special Persian style of musical, expressive spontaneity, combining heartfelt views, deep feelings, abundant knowledge and experience, and a feel for the everyday. These verses, translated

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[xx]Halman, "Jalâl al-Din: Passions of the Mystic Mind," p. 203.

by Sufi scholar Annemarie Schimmel, exhibit Rumi's recognition of the spontaneity of his art: My poetry resembles Egyptian bread: / When a night passes over it you cannot eat it anymore. / Eat it at this point when it is fresh / Before dust settles on it!"[xxi]

If Rumi was not a professional Persian poet in a conventional sense, he was likewise not a professional philosopher or theologian. His special place as a religious thinker and Sufi depends less upon originality or complexity of thought than upon intense personal and artistic dedication to convictions and skill through word and deed to communicate to others his sense of God's transcendance and his perception of Nature as providing hints of the divine creator responsible for it, and of man as the highest creature who, beyond body, soul, and mind, possesses a yet deeper spirit or soul that partakes of divine revelation. Prophets and saints are special in this last-named respect because God speaks through them. In death, human beings will be absorbed into God, some residue of the individual perhaps remaining. After all is said and done, Rumi deserves appreciation as an inspired man of great vitality, virtue, and love, whose writings attest to the nobility of the human animal in striving to lead a meaningful life. Here is a classic Sufi statement attributed to Rumi, in an edited version of Nicholson's translation:

> What's to be done, O Moslems? for I do not recognise myself.
> I am neither Christian, nor Jew, nor Zoroastras, nor Moslem.
> I am not of the East, nor of the West, nor of the land, nor of the sea;
> I am not of Nature's mint, nor of the circling heavens.
> I am not of earth, nor of water, nor of air, nor of fire;
> I am not of the empyrean, nor of the dust, nor of existence, nor of enmity.
> I am not of India, nor of China, nor of Bulgaria, nor of Saqsin;
> I am not of the kingdom of 'Iraqain, nor of the country of Khorasan.
> I am not of this world, nor of the next, nor of Paradise, nor of Hell;
> My place is the Placeless, my trace is the Traceless;
> It's neither body nor soul, for I belong to the soul of the Beloved.
> I have put duality away, I have seen that the two worlds are one;
> One I seek, One I know, One I see, One I call.
> He is the first, He is the last, He is the outward, He is the inward;

[xxi]Anne-Marie Schimmel; location of translation forgotten.

I know none other except 'Yâ Hu' and 'Yâ man hu.'
I am intoxicated with Love's cup,
the two worlds have passed out of my ken,
I have no business save carouse and revelry.
If once in my life I spent a moment without thee,
From that time and from that hour I repent of my life.
If once in this world I win a moment with thee,
I will trample on both worlds, I will dance in triumph for ever,
O Shams of Tabriz, I am so drunken in this world,
That only of drunkenness and revelry do I have a tale to tell.[xxii]

Rumi's contemporary Shaykh Moslehoddin "Sa'di" is the second most acclaimed Persian *ghazal* poet — the first is Hâfez — and the most popular moralist in the 1,100 years of imaginative literature in the neo-Persian language. Born in Shirâz between 1213 and 1219 educated there in religion, science, history, literature, and the like, Sa'di embarked as a young man on travels as far east as India and Central Asia, and perhaps as far west as Morocco. He traveled to Syria, Egypt, and Arabia, and perhaps undertook further formal education in Iraq. But no details of his life are known until his return to Shirâz in the mid-1250s.

Sa'di's fame began with the composition in 1257 of a didactic verse composition in closed couplets called *Bustân* [Flower Garden]. In 1258, and only several months before the Mongol leader Hulâgu Khân captured Baghdâd and brought the Islamic caliphate to its end, Sa'di produced an even more influential work called *Golestân* [Rose Garden], a combination of anecdotes and observations about life in rhythmic prose and verse.

Also from Sa'di's middle age date his composition of panegyric *qasidé* and lyric *ghazal* poems constituting the bulk of his famous *Divân* [Collected Poems]. His *ghazal*s are today thought the most stylish and technically perfect in Persian, surpassed in appeal only by those of his later fellow Shirâz poet Hâfez. Here are couplets from one of his most famous *ghazal*s, voicing a conventional lover's plaint at his beloved's departure:

[xxii]Adapted from Reynold A. Nicholson's translation in Jalâloddin Rumi, *Selected Poems from the Dîvâni Shamsi Tabrîz* (Cambridge, UK: Cambridge University Press, 1977 (first published in 1898), pp. 124-127.

O camel-driver, slowly depart because my soul's peace is departing
and that heart which I had is with my heart's thief departing.
The beloved has left me alone, helpless and afflicted with love,
as if far from the beloved a sting were going into my bones.
O camel driver, stop the camel litter, do not hasten away with the caravan
for out of love of that flowing cypress my soul seems to be departing.
The beloved departs, robe trailing, and I taste the poison of loneliness.
Seek traces of me no longer, as all signs are from my heart departing.
My proud beloved passed by and left me a sickly life.
I'm like a fiery censer, from my head smoke is departing.
Despite all that injustice and that baseless covenant ,
I hold the beloved's memory in my heart, or it goes on my tongue.
Come again and sit before my eyes, o lovely heart-stealer,
for my disturbed state and screams go from earth to the heavens.
At night I do not sleep until dawn, and I do not heed anyone's advice
I'm not going this way on purpose — from my hands the reins are departing.
I said I would cry until the camel, donkey-like, gets stuck in the mud;
this I cannot do either because with the caravan my heart is departing.
Patience from union with my beloved, turning away from my beloved,
although not my business, my business goes far beyond that.[xxiii]

Sa'di's *ghazal* exhibits his characteristic ability to present conventional images and topics in the smoothest, most lyrical fashion, involving features of verse that the foregoing translation does not begin to communicate. The following transliteration of the couplets translated above, together with a brief commentary thereafter, provide a sense of these features, which are part and parcel of Hâfezian verse patterns as well:

ay sârbân âhesteh row k-ârâm-e **jânam miravad**
v-ân del keh bâ khod dâshtam bâ delse**tânam miravad**
man mândeh'am mah**jur az** u bichâreh-uo ran**jur az u**
gu'i keh nishi **dur az u** dar osto**khânam miravad**
mahmel bedâr ay sâr**bân** tondi makon bâ kâr**vân**
k-az 'eshq-e ân sarv-e ra**vân** gu'i ra**vânam miravad**
u miravad dâman **keshân** man zahr-e tanhâ'i **cheshân**

[xxiii]Hillmann, *Iranian Culture*, pp. 66-69, briefly discusses the whole *ghazal* in the context of a treatment of the Hâfezian *ghazal* called "Persian Classicism, Aesthetics of Decoration, and Ambivalence," pp. 65-90.

digar mapors az man **neshân** k'az del ne**shânam miravad**
bogzasht yâr-e sar**kesham** bogzâsht 'aysh-e nâ**khesham**
chon majmari porâ**tesham** k'az sar do**khânam miravad**
bâ ân hameh bi**dâd-u** v'in 'ahd-e bibon**yâd-e u**
dar sineh dâram **yâd-e u** yâ bar za**bânam miravad**
bâz ây-o bar chashmânam ne**shin** ay delsetân-e nâza**nin**
k-âshub-o faryâd az za**min** bar âs**mânam miravad**
shab tâ sahar mi nagh**navam** v-andarz-e kas mi nash**navam**
v-in râh na qâsed mi**ravam** k-az kaf **'enânam miravad**
goftam begeryam tâ e**bel** chon khar foru mânad beh **gel**
v-in niz natvânam keh **del** bâ kârvânam miravad
sabr ze vesâl-e **yâr-e man** bar gashtan az di**dâr-e man**
garcheh nabâshad **kâr-e man** ham kâr az **ânan miravad**

The highlighted syllables show that Sa'di's end rhyme scheme is in the conventional *ghazal* pattern of aabacada et cetera. Sustaining such a monorhyme pattern throughout an English poem of this length would prove daunting, especially with Sa'di's rhyme scheme of five syllables, in no case in which has he either distorted normal Persian word order or used other than everyday vocabulary to achieve the rhyme. In addition, Sa'di also produces a secondary pattern of rhyme, an internal rhyme in every couplet of the *ghazal* except for the opening couplet, creating a four-part unit of each couplet. Again, no unusual words or unusual word order is involved in creating this further sound pattern. Sa'di's lyricism consists, in short, primarily in his use a great deal of craft in an effortless way in taking Persian to its verse limits in producing aural effects.

The most famous Persian *ghazal* poet of all came a century after Sa'di. That was Hâfez (c.†1320-c. 1390), more on whom shortly. A century after Hâfez, with the death of the poet Jâmi (d. 1492), the classical period of lyric Persian poetry came to a close. During the Safavid Era (1501-1722), the centers of *ghazal* poetry became Ottoman Turkey and Mughal India. The prevailing style in *ghazal* poetry then featured rhetorical embellishment and verbal felicity called the "Indian Style." The most famous practitioner was Sâ'eb (d. 1676/7). The Indian poet Mirzâ Asadullah Khân Ghâlib (1797-1869)

is the most famous nineteenth-century *ghazal* poet, with Persian and Urdu *divâns*.[xxiv]

In Iran, a Revivalist period in poetry developed in the eighteenth century, with lip service to earlier simplicity of the classical *ghazals* in the face of the Indian Style. In the nineteenth century, panegyric *qasidés* again became the favored verse form. Still, such poets as Forughi (d. 1857) emulated *ghazal* styles of Sa'di and Hâfez.

The Persian *ghazal* survived into twentieth-century Iran in the hands of traditionalist poets and thrives in Iran today alongside a modernist trend in Persian poetry. Even such modernists as Nimâ Yushij (d. 1960), Mehdi Akhavân-e Sâles (d. 1990), and Forugh Farrokhzâd (d. 1967) composed *ghazals*. As for twentieth-century traditionalist poets, among them Shahriyâr, Ahmad Golchin Ma'âni, 'Emâd Khorâsâni, Hushang Ebtehâj, and Simin Behbahâni, to name only a handful among scores of *ghazal* poets, Ebtehâj and Behbahâni are particularly well known and appreciated for their *ghazals*, even in modernist circles. In short, the curious impression which exists in some orientalist circles that the Persian *ghazal* does not figure significantly in the life of Persian poetry at the end of the twentieth century is false.[xxv] A the same time, the great and remarkable continuing significance which the Persian *ghazal* has for literate, Persian-speaking Iranians wherever they are has much

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[xxiv]C.M. Naim, "The Ghazal Itself: Translating Ghalib," *The Yale Journal of Criticism* 5 (1992): 219-233.

[xxv]E.g., Frances W. Pritchett, "Orient Pearls Unstrung: The Quest for Unity in the *Ghazal*," *Edebiyat* (N.S.) 4 (1993): 125, asserts: "The Urdu *ghazal* tradition, unlike that of ... Persian ..., is still very much alive." But, as almost every literate, Persian-speaking Iranian in the world can attest, the Persian *ghazal* is very much "alive" today on poetry pages in newspapers, on the radio, and in bookstores. Many Iranians will even to harboring private views of themselves as *ghazal* poets and, if pressed, produce notebooks with their *ghazal* productions in them.

Pritchett's assertion also exhibits a second error in its implication that the *ghazal* verse form crosses language and literature boundaries, between Persian and Urdu for example, so that something she might say about Urdu *ghazals* might have relevance for *ghazals* by Hâfez and Behbahâni. For some lovers of Persian Iranian *ghazals*, even Ghâlib's Persian *ghazals* seem "foreign." Of course, in her writing on Hâfezian *ghazals*, Pritchett ignores the important and voluminous critical writing in Persian on the subject, misrepresents writing in English on the subject, and offers a thesis about the significance of individual *ghazal* couplets which implies unfamiliarity with the nature of *ghazal* composition, as Persian poets themselves describe or imply it in practice.

to do with the name of the poet which usually comes first to mind when the word *ghazal* is spoken.

Shamsoddin Mohammad of Shirâz, whose *nom de plume* was to be "Hâfez," was born sometime between 1317 and 1326. His merchant father, who had some time earlier emigrated from Esfahân to Shirâz, apparently died when Hâfez was young. Hâfez received a traditional education in the Arabic language, Koran studies, sciences, and literature. Hâfez's poetry reveals intimate familiarity with the five centuries of Persian literature before him, knowledge of Islamic sciences, and competence in Arabic. His pen name testifies to this last skill, the word "Hâfez" denoting a person who has memorized the Koran.

Little specific information is available on the private life of the most acclaimed Persian lyric poet in history. Citations in biographical dictionaries, references in chronicles and other historical sources, and potentially autobiographical details in his poems are mostly unverifiable.

At Hâfez's birth, Mahmud Shâh Inju ruled Hâfez's native province of Fârs in the name of the Il-Khânid ruler Abu Sa'id. The latter's successor executed Mahmud in 1335. Anarchy ensued, as Mahmud's four sons strove to gain control over their father's kingdom. One of them, Abu Eshâq, took over Shirâz seven years later and ruled, albeit with opposition, until 1352. During this period, Hâfez composed poems in praise of Abu Eshâq and a vizier of his, proving that he was a seriously regarded court poet by the time he was thirty years of age. More significant, and of special relevance to the appreciation of Hâfez's poetry through translation, is the fact that demonstrably panegyric and occasional elements are part of the warp and weft of his poetic expression. Their lack in a translation signals a diminution of translation accuracy and potential appeal.

In 1353 came the capture of Shirâz by the Mozaffarid leader called Mobârezoddin, who had Abu Eshâq summarily beheaded. Mobârezoddin, whose family was to control Shirâz until 1393, imposed strict Sunni Moslem religious practices on the city during his five-year reign, a situation Hâfez laments in his *ghazals*. In addition, Hâfez's signature on a manuscript dated 1355 implies that he had to seek work as a scribe then either because he was

not yet economically established as a poet or because he was out of favor with the Mozaffarid court. In 1358, Mobârezoddin was deposed, blinded, and succeeded by his son Shâh Shojâ'. Hâfez, whose lot improved when Shâh Shojâ' ascended the throne, eulogized this royal patron in a number of poems.

It was during Shâh Shojâ''s reign from 1358 to 1384 that Hâfez's fame began to spread throughout the Persian-speaking world and westward to the Arab world and Ottoman Empire and eastward to Mughal India.

In 1365 Shâh Shojâ''s brother Mahmud laid siege to Shirâz along with the Jalâyerid Shaykh Ovays. In the 1370s, Hâfez may have lived for a year or two in the 1370s in Esfahân or Yazd. But he spent most of his life in Shirâz. In 1384, Zaynol'âbedin succeeded Shâh Shojâ', and internecine feuds continued within the Mozaffarid family. In 1387, Tamerlane, who had massacred 70,000 people in Esfahân, reached Shirâz and brought the Mozaffarid dynasty under his control. He named Yahyâ his local ruler to an end. But Yahyâ's nephew Mansur overthrew his uncle, which brought Tamerlane's wrath down upon Mansur and the whole Mozaffarid family, all of whom Tamerlane proceeded to execute. Hâfez, who had briefly enjoyed the patronage of Yahyâ and Mansur, died shortly before Tamerlane's second invasion of Shirâz in 1393.

Although famous in his own lifetime, Hâfez apparently never authorized or supervised a manuscript edition of his poems. Consequently, the first manuscripts containing all of his *ghazal*s apparently did not get compiled until a generation after his death. This led to persisting textual problems with respect to the authenticity of some *ghazal*s, of some of their constituent couplets, of the order of couplets within *ghazal*s, and of verbal variants. Editorial efforts in Iran since the beginning of World War II have brought the text as close to reliability as seems possible. A further difficulty in the critical appreciation of Hâfez's *ghazal*s is that only with the 1960s did literary criticism and analysis begin to be applied to Hâfez. Fortunately, by the late 1990s, the publication in Iran of new Hâfez commentaries, a new critical edition of Hâfez's *Divân*, and new scholarly and critical writing on many aspects of the Hâfezian *ghazal* have facilitated appreciation of Hâfez's achievement for *amateurs* who know

Persian.[xxvi] But, the healthy state of Hâfez Studies in Iran has not influenced for the better translations of Hâfezian *ghazals* into English.

Dating back to Sir William Jones's (1746-1794) "A Persian Song" (1771), a rendition of the most famous among Hâfez's *ghazals* in the West, more attempts at rendering Hâfez into English have been made than with any other classical Persian poet. But they have shared an already cited common fate: continuing anonymity of the translator and the failure of Hâfez's poems to impinge significantly upon the consciousness of English-speaking poets and other lovers of poetry.

One factor for the unfortunate fact that a poet so revered and influential in his own culture should remain almost speechless in the English-speaking world six centuries after his death is that Hâfez's voice has had no Edward FitzGerald (1809-1883), as Omar Khayyâm's epigrammatic quatrains did, nor a Matthew Arnold (1822-1888) as did Ferdowsi's epic *Shâhnâmé* episode about Sohrâb and his father Rostam. Until a competent English poet who happens also to know Persian attempts to translate Hâfez, readers will have to expect something short of poetry in versions by non-Iranian Persianist scholars or Iranian Persianists or other native speakers of Persian working with English poets who don't know Persian.

Another factor, suggested in foregoing illustrations of classical Persian lyric poetry in translation, is the perhaps impossible task of transmitting through English pervasive aural elements and effects in Hâfezian *ghazals* and the communication in English of the textual richness and resonances of literary allusion, culture-specific allusiveness, conventional images, themes, and vocabulary of that poetry. This is not to suggest that Persian poetry in general is untranslatable. Classical Persian narrative verse, Khayyâmic quatrains and modernist Persian lyric verse would appear to survive English translation. But Hâfezian *ghazals* resist translation.

Those *ghazals*, in recapitulation of earlier observations, are compositions of usually between five and thirteen couplets, the first closed and the others

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[xxvi]E.g., Bahâ'oddin Khorramshâhi, *Hâfez'nâmeh*, third edition (Tehrân, 1990); *Divân-e Hâfez*, 2 volumes, edited by Parviz Nâtel Khânlari (Tehrân, 1980s); and *Hâfezshenâsi* magazine.

open, resulting in a monorhyme pattern of aabaca, etc. Constituent verses exhibit an identical quantitative metrical pattern. The poet's *nom de plume* generally appears in a *ghazal*'s final couplet. The basic subject of most Hâfezian *ghazals* is idealized love, treated with conventional, stylized imagery in an equally conventional diction. That love can be the speaker's emotion and stance as a lover's toward a beloved, as a subject or professional poet toward a ruler or other patron, or as a creator toward his creator. In all three cases or stances, the speaker's imperfections and needs contrast with the beloved's perfection. But, while depicting such amatory, panegyric, and religious modes typical of the verse form up to his day, many Hâfezian *ghazals* are distinctive in their merging, in Hâfez's creation of an ambivalent lyric world in which readers can sense the speaker's love of God or that for a romantic, this-worldly beloved, or both together, or love for a ruler or patron or other object of encomiastic tribute, as well.

If I've avoided the term "mystical" in the foregoing characterization of the realms of love in Hâfez's *ghazals*, it's because I've always been uncomfortable with the notions that lyric poetry might be "mystical" or that poets are sometimes "major philosophers" in their poems[xxvii] or that poetry might be great because of, and not in spite of, its failure to communicate an experience to readers (even if the reason is that the experience is too complicated or spiritual to communicate). Consequently, Hâfez's *ghazals* have never seemed to me as rhetorically or culturally complex or "mystical" as many readers assume. In comparison, for example, I find Petrarchan and Metaphysical conceits more rhetorically intricate, some Miltonic lyrics more culturally allusive and intertextual, and even a poem such as T.S. Eliot's *Four Quartets* (1942) more "mystical." In all of this, however, readers need to recognize that some Hâfez critics operate on an assumption that I do not share that complexity and intellectualism or spirituality per se make poetic statements more poetic. So, in order for Hâfez to be the greatest Persian lyric

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[xxvii]E.g., Talat Halman on Rumi in "Jalâl al-Din Rumi: Passion of the Mystic Mind," *Persian Literature*, edited by Ehsan Yarshater (Albany, NY: State University of New York Press for Bibliotheca Persica, 1988), p. 195.

poet for such critics and readers, his *ghazal*s must seem "deeper" than poems by poets with lesser appeal.

As for the essence of Hâfez's special appeal, one Iranian view sees him as a combination of the questioning spirit of 'Omar Khayyâm, the lyricism and skill at versification of Sa'di, and the intensity of feeling and spirit exhibited in the poetry of Rumi (1207-1273).[xxviii] From another perspective, Hâfez's special appeal has to do with his already cited ability to create a texture of ambivalence in his lyric world, continually enabling readers to sense both physical or material and metaphysical or spiritual planes or dimensions of experience. In addition, above and beyond Khayyâmic echoes in *carpe diem* invitations and assertions to the effect that rational inquiry will not fathom the point to life, his *ghazal*s have a further, special appeal to Iranian readers in their images of "libertines" [*rend*], scandalous models of behavior who answer only to themselves and who disregard what others think or what those in power bid one to do. As this sort of poetic "libertine," Hâfez's poetic persona remains inspirational to readers whose own lives do not often allow for such defiant freespiritedness. Finally, the distinctive *joie de vivre* of Hâfez's lyric speaker and his refusal to submit to discouragement or despair in the face of the difficult times in which he lived give hope to those who have come after him who have found much about which to despair.

* * * *

This introduction has implied that almost any hypothetical English translation of a Hâfezian *ghazal* will fail to communicate important facets of the poetic experience which the original Persian text communicates. Specifically, this introduction has asserted that Hâfezian *ghazal*s in Persian exhibit, in one way or another and in various combinations in different *ghazal*s, all of the features highlighted above through translations of poems by earlier Persian poets. This means that Hâfez translations which do not communicate, through parallel or analogous means and devices in English, cited aspects of alliteration and assonance, allusiveness, ambivalence, chiasmus, conceits,

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[xxviii] 'Ali Dashti, *Naqshi az Hâfez* [A Picture of Hâfez] (Tehran: Ebn-e Sinâ, 1970, 5th printing), pp. 203-5.

meter, panegyric and topical content, end rhyme, pre-Islamic Persian imagery, Moslem Sufi imagery, word play, and the like, as well as echoes of Khayyâmic quatrains and *ghazals* by Rumi, Sa'di, and other poets, do not reflect essential aspects of the experience which readers of Hâfez's Persian originals have.

If my assertions are true, poetry lovers unfamiliar with the Persian language need to approach Hâfez translations warily and get out of them what they can, all the while recognizing that the essential Hâfez remains untransmitted. In the case of Wilberforce Clarke's translations, readers not expecting to hear Hâfez's real voice can nevertheless expect a sense of being transported to a poetic world of experience not unlike the sense which Iranian readers often describe as their experience of Hâfez.

Readers can enjoy the mystery which Wilberforce Clarke's emphasis of "symbolic" imagery communicates as a parallel to the cultural richness and suggestiveness with which the original Persian tantalizes readers. Hâfez's seriousness and almost breathless attachment of importance to relationships and engagement of life's questions come across in Wilberforce Clarke's versions. The characters in Hâfez's poetic world, the Magian elder, the winebearing Sâqi, the inhibiting constable, and the beloved among them, and the scenery of gardens, cypress trees, roses, and nightingales, are there in the English as well. Even Wilberforce Clarke's notes (the argument in most of which I disagree with), become part of a legitimate experience of Hâfezian verse for English-speaking readers today, the sense of experiencing another time and place and other ways of looking at and responding to the world. In short, the trip on which Wilberforce Clarke's translations take readers is worth the fare and leads readers eastward, perhaps even to the Iranian plateau in centuries past, no matter that it may not bring readers to Hâfez's doorstep.

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Austin :
August 1996

CORRESPONDENCE

The Divan-i-Hafiz is mostly used as a crib for English speakers attempting to read and understand Hâfez in the Persian. The numbers referred to at the top of each poem are, as mentioned in Wilberforce Clarke's own introduction, that of an edition edited by a Major H.S. Jarret in 1881, which is no longer readily available and to an unspecified Indian bazaar edition. To help the reader compare the poems with the original, a table is included which refers to the number of the corresponding poem in the presently more easily available and more authoritative editions edited by Khânlari and by Ghazvini and Ghani. Asterisks refer to poems with no correspondence. Poems included by Khânlari in the appendix are referred to with an "*m*" at the beginning (*molhaqqat*). When in a different section, "*q*" refers to the fragmentary poems (*qita'at*). Ghazvini does not number the uncertain *ghazals* and poems other than *ghazals*. In those cases, page numbers have been given. Naturally, there will be differences with the text used by Wilberforce Clarke, including the order of the couplets.

CLARKE	KHÂNLARI	GHAZVINI
1	1	1
2	12	12
3	11	11
4	7	7
5	8	8
6	5	5
7	9	9
8	3	3
9	4	4
10	10	10
11	6	6
12	2	2
13	*m-1*	*
14	*	*
15	*m-2*	*

CLARKE	KHÂNLARI	GHAZVINI
16	15	14
17	13	13
18	14	*
19	*m-3*	*
20	24	28
21	35	34
22	60	56
23	57	58
24	59	57
25	58	59
26	30	31
27	21	24
28	72	71
29	62	60
30	63	62

CLARKE	KHÂNLARI	GHAZVINI
31	61	61
32	37	37
33	38	36
34	47	46
35	40	39
36	50	49
37	23	27
38	*m-6*	75
39	36	35
40	52	51
41	53	52
42	54	53
43	20	25
44	22	26
45	32	30
46	33	32
47	46	45
48	31	29
49	45	44
50	*m-7*	*
51	34	33
52	44	43
53	68	67
54	65	64
55	66	65
56	69	68
57	42	41
58	67	66
59	78	80
60	77	79
61	*	*
62	27	19
63	17	16
64	48	47
65	18	17
66	49	48
67	87	87
68	86	86

CLARKE	KHÂNLARI	GHAZVINI
69	79	77
70	80	78
71	39	38
72	55	54
73	71	70
74	73	72
75	19	18
76	88	88
77	82	81
78	28	21
79	64	63
80	51	50
81	43	42
82	91	90
83	92	91
84	90	89
85	93	94
86	94	95
87	41	40
88	75	74
89	89	93
90	16	15
91	82	82
92	76	76
93	84	84
94	*	*
95	*m-4*	92
96	*	*
97	29	23
98	83	83
99	*	*
100	85	85
101	*	*
102	70	69
103	74	73
104	*	*
105	56	55
106	25	20

CLARKE	KHÂNLARI	GHAZVINI
107	*	*
108	*	*
109	26	22
110	*m-9*	96
111	*m-10*	97
112	*m-11*	98
113	*	*
114	95	99
115	136	140
116	126	130
117	130	134
118	127	131
119	128	132
120	131	135
121	198	219
122	129	133
123	136	142
124	135	141
125	137	143
126	*m-16*	181
127	133	136
128	132	137
129	138	144
130	140	139
131	139	138
132	194	199
133	195	200
134	191	196
135	192	197
136	193	198
137	190	195
138	189	194
139	196	201
140	141	145
141	177	182
142	147	151
143	145	149
144	116	120

CLARKE	KHÂNLARI	GHAZVINI
145	114	119
146	118	122
147	121	125
148	215	220
149	216	221
150	211	217
151	144	148
152	*	*
153	146	150
154	170	174
155	159	163
156	98	102
157	104	108
158	218	225
159	228	232
160	100	104
161	103	107
162	102	106
163	115	118
164	112	116
165	120	124
166	167	171
167	143	147
168	108	112
169	151	155
170	122	126
171	123	127
172	199	203
173	204	210
174	203	207
175	201	205
176	176	179
177	175	178
178	202	206
179	107	111
180	155	159
181	233	237
182	233	237 *(part)*

CLARKE	KHÂNLARI	GHAZVINI
183	219	224
184	166	168
185	161	165
186	148	152
187	200	204
188	197	202
189	157	160
190	154	158
191	221	226
192	162	166
193	220	227
194	227	231
195	153	157
196	230	234
197	187	192
198	113	117
199	97	101
200	212	218
201	125	129
202	183	188
203	184	189
204	158	162
205	236	241
206	235	*
207	224	239
208	181	186
209	180	185
210	209	214
211	174	177
212	152	156
213	160	164
214	185	190
215	238	243
216	213	208
217	110	114
218	178	183
219	207	213
220	111	115

CLARKE	KHÂNLARI	GHAZVINI
221	188	193
222	179	184
223	164	169
224	150	154
225	*	*
226	157	161
227	210	216
228	223	229
229	172	176
230	169	173
231	239	244
232	106	110
233	222	228
234	182	187
235	171	175
236	225	240
237	101	105
238	208	215
239	206	212
240	232	236
241	163	167
242	186	191
243	226	230
244	217	222
245	142	146
246	117	121
247	105	109
248	183	180
249	229	233
250	*	pp. 365-366
251	*	*
252	*	*
253	99	103
254	119	123
255	124	128
256	*m-20*	238
257	165	170
258	*m-18*	223

CLARKE	KHÂNLARI	GHAZVINI
259	168	172
260	205	211
261	214	209
262	*	*
263	*	*
264	96	100
265	*m-15*	*
266	*m-12*	*
267	231	235
268	*q-19*	pp. 367-368
269	109	113
270	*m-19*	*
271	*	*
272	*	*
273	*	*
274	*	*
275	*m-14*	*
276	149	153
277	237	242
278	*q-8*	p. 364
279	pp. 1034-36	*
280	*	*
281	*m-17*	*
282	242	245
283	247	252
284	250	255
285	245	250
286	244	249
287	243	248
288	248	253
289	241	246
290	242	247
291	252	257
292	249	254
293	246	251
294	251	256
295	*m-22*	*
296	*m-21*	*

CLARKE	KHÂNLARI	GHAZVINI
297	*	*
298	254	259
299	253	258
300	*	*
301	*m-23 (part)*	*
302	*m-23 (part)*	*
303	*m-24*	261
304	255	260
305	259	265
306	265	262
307	258	264
308	260	266
309	257	263
310	261	267
311	264	*
312	266	271
313	265	270
314	263	269
315	262	268
316	268	273
317	282	287
318	272	277
319	267	272
320	269	274
321	271	276
322	274	279
323	272	282
324	285	290
325	281	286
326	280	285
327	278	283
328	273	278
329	270	275
330	283	288
331	284	289
332	286	291
333	279	284
334	275	281

CLARKE	KHÂNLARI	GHAZVINI
335	276	280
336	*	*
337	*	*
338	*m-25*	*
339	*	*
340	*	*
341	*	*
342	*m-26*	*
343	*m-27*	*
344	*287 (part)*	292
345	*287 (part)*	*
346	288	293
347	289	294
348	*m-28*	295
349	290	296
350	292	298
351	291	297
352	*	*
353	295	301
354	293	299
355	294	300
356	300	306
357	299	305
358	*m-30*	308
359	*m-29*	*
360	296	302
361	*	*
362	*	*
363	298	304
364	297	303
365	301	307
366	348	356
367	365	372
368	pp. 1042-43	*
369	342	350
370	367	374
371	373	380
372	346	354

CLARKE	KHÂNLARI	GHAZVINI
373	308	315
374	306	313
375	302	312
376	337	345
377	323	331
378	317	330
379	*	*
380	pp. 1039-41	329
381	330	337
382	363	370
383	335	343
384	343	351
385	334	342
386	320	325
387	345	355
388	366	373
389	361	368
390	331	339
391	351	359
392	349	357
393	369	376
394	313	320
395	341	349
396	340	348
397	307	314
398	355	363
399	321	326
400	354	362
401	344	352
402	218	323
403	327	335
404	309	316
405	339	347
406	326	334
407	312	319
408	372	379
409	368	375
410	336	344

CLARKE	KHÂNLARI	GHAZVINI
411	*	*
412	303	309
413	358	365
414	305	311
415	350	358
416	310	317
417	360	367
418	374	381
419	353	361
420	332	340
421	331	341
422	352	360
423	319	324
424	329	338
425	370	377
426	362	369
427	304	310
428	356	364
429	324	332
430	345	353
431	364	371
432	315	322
433	359	366
434	371	378
435	322	327
436	316	328
437	311	318
438	338	346
439	328	336
440	325	333
441	314	321
442	*	*
443	382	390
444	390	398
445	392	400
446	376	383
447	386	394
448	*m-32*	388

CLARKE	KHÂNLARI	GHAZVINI
449	381	389
450	393	401
451	379	386
452	383	391
453	384	392
454	389	397
455	395	403
456	394	402
457	380	387
458	387	395
459	388	396
460	375	382
461	385	393
462	396	404
463	377	384
464	391	399
465	*m-31*	*
466	378	385
467	*	*
468	402	410
469	401	409
470	400	408
471	397	405
472	403	411
473	405	413
474	406	414
475	404	412
476	407	415
477	399	407
478	398	406
479	419	422
480	416	426
481	420	424
482	*m-34*	*
483	408	416
484	413	421
485	414	423
486	416	425

CLARKE	KHÂNLARI	GHAZVINI
487	418	428
488	417	427
489	409	417
490	410	418
491	*m-33*	*
492	*	*
493	412	420
494	411	419
495	473	482
496	449	458
497	463	472
498	484	493
499	460	469
500	485	494
501	427	436
502	440	449
503	444	453
504	439	448
505	425	433
506	480	489
507	428	437
508	457	466
509	471	480
510	478	487
511	426 *(part)*	435
512	426 *(part)*	434
513	472	481
514	422	430
515	*m-38*	*
516	455	464
517	477	486
518	438	447
519	482	491
520	433	442
521	432	441
522	475	484
523	442	451
524	468	477

CLARKE	KHÂNLARI	GHAZVINI
525	481	490
526	430	439
527	441	450
528	456	465
529	450	459
530	462	471
531	445	454
532	458	467
533	474	483
534	451	460
535	431	440
536	476	485
537	454	463
538	483	492
539	479	488
540	461	470
541	421	429
542	435	444
543	437	446
544	433	452
545	*	*
546	*m-35*	*
547	*m-37*	*
548	*	*
549	*	*
550	*	*
551	436	445
552	434	443
553	*	*
554	*	*
555	pp. 1043-4	*
556	*	*
557	470	479
558	446	455
559	452	461
560	459	468
561	466	475
562	423	431

CLARKE	KHÂNLARI	GHAZVINI
563	424	432
564	486	495
565	447	456
566	467	476
567	469	478
568	464	473
569	465	474
570	448	457
571	453	462
572	429	438
573	*m-36 (part)*	*
Kita'at		
574	18	pp. 366-367
575	36	p. 375
576	33	p. 372
577	10	
578	11	p. 365
579	9	p. 363
580	34	pp. 373-74
581	13	p. 365
582	1	p. 361 *(part)*
583	21	p. 368
584	3	p. 361
585	46	*
586	53	*
587	29	pp. 370-371
588	32	p. 371
589	39	p. 375
590	30	p. 371
591	26	*
592	38	p. 374
593	6	p. 362
594	*	*
595	40	p. 373
596	*	*
597	*	*
598	25	*
599	35	p. 374

CLARKE	KHÂNLARI	GHAZVINI
600	20	p. 368
601	7	*
602	4	p. 361
603	5	pp. 361-362
604	23	p. 369
605	16	p. 366
606	54	*
607	17	*
608	22	p. 368
609	50	p. 369
610	27	p. 370
611	*	*
612	*	*
613	37	*
614	*	*
615	*	*
Ruba'iyat		
616	23	p. 382
617	19	p. 381
618	31	p. 385
619	18	p. 380
620	13	p. 379
621	34	*
622	*	*
623	*	*
624	*	*
625	38	p. 378
626	7	p. 377
627	44	p. 382
628	*	*
629	*	*
630	22	p. 382
631	27	p. 384
632	17	p. 380
633	9	p. 378
634	16	p. 380
635	3	p. 376
636	28	p. 384

CLARKE	KHÂNLARI	GHAZVINI
637	1	pp. 375-376
638	25	p. 383
639	11	p. 378
640	32	p. 383
641	2	p. 376
642	8	p. 377
643	21	p. 381
644	41	p. 380
645	14	p. 379
646	20	p. 381
647	39	p. 379
648	46	p. 383
649	10	p. 378
650	*	*
651	26	p. 383
652	6	p. 377
653	24	p. 383
654	15	pp. 379-380
655	*	*
656	37	p. 376
657	*	*
658	*	*
659	*	*
660	33	*
661	*	*
662	4	p. 376
663	*	*
664	36	*
665	30	p. 384
666	*	*
667	*	*
668	*	*
669	*	*
670	35	*
671	42	p. 381
672	29	pp. 384-385
673	45	p. 382
674	53	*

CLARKE	KHÂNLARI	GHAZVINI
675	*	*
676	*	*
677	*	*
678	*	*
679	*	*
680	*	*
681	*	*
682	*	*
683	*	*
684	*	*
Masnavi		
685	p. 1045	pp. 354-356
Saki Nama		
686	p. 1052	pp. 356-360
Mughanni Nama		
687	p. 1058 *(part)*	*
Binorhyme		
688	*	*
689	*	*
690	*	*
Kasa,id		
691	p. 1027	*
692	p. 1031	*
Mukhammas		
693	*	*

THE DĪVĀN,

WRITTEN IN THE FOURTEENTH CENTURY,

BY

خواجه

شمس الدين محمد حافظ شيرازي

الشهيربه

لسان الغيب و ترجمان الاسرار

Khwāja

Shamsu-d-Dīn Muḥammad-i-Ḥāfiẓ-i-Shīrāzī

otherwise known as

Lisānu-l-Ghaib and Tarjumānu-l-Asrār.

TRANSLATED FOR THE FIRST TIME OUT OF THE PERSIAN INTO ENGLISH PROSE, WITH CRITICAL AND EXPLANATORY REMARKS, WITH AN INTRODUCTORY PREFACE, WITH A NOTE ON ṢŪFÎ,ISM, AND WITH A LIFE OF THE AUTHOR,

BY

LIEUT.-COL. H. WILBERFORCE CLARKE,
ROYAL (late Bengal) ENGINEERS,
LIFE-MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND; AND MEMBER OF THE ASIATIC SOCIETY OF BENGAL.
AUTHOR OF "THE PERSIAN MANUAL"; FIRST TRANSLATOR (OUT OF THE PERSIAN) OF "THE BŪSTAN-I-SA'DĪ" AND OF "THE SIKANDAR NĀMA,-I-NIẒĀMÎ." AUTHOR OF "NOTES ON ELEPHANTS"; OF "THE SEXTANT"; OF "LONGITUDE BY LUNAR DISTANCES"; AND OF "THE TRANSVERSE STRENGTH OF A RAILWAY-RAIL."

مي خور كه عاشقي نه بكسبست و اختيار

اين موهبت رسيد ز ميراث فطرتم

Drink wine (of love for God). For, neither by acquisition nor by choice is the being a lover (of God);

Me, this gift reached from the heritage of creation.

Ode 374, c. 5.

PREFACE.

THIS translation of the Dīvān of Shamsu-d-Dīn-Muḥammad-i-Ḥāfiẓ-i-Shīrāzī is made from the Persian text, edited by Major H. S. Jarrett,* and published, under the auspices of the Government of India, in 1881 at Calcutta.

The Persian text is mainly a re-print of the recension, with a commentary in Turkish, up to the eightieth Ode, published in the seventeenth century by Sūdī, the Bosnian, and re-published in 1854 at Leipzig by Hermann Brockhaus.

The differences between Brockhaus' text and Jarrett's text are given below:—

	Persian text edited by:—	
	Brockhaus.	Jarrett.
1. Date	1854	1881.
2. Commentary	Up to Ode 80	*Nil.*
3. Variants	„ „	Up to Ode 573 (the last).
4. Based upon the manuscript of the	15th and the 16th century	One without date; the other 1593.
5. Lines of Sūdī (201)	Omitted	Inserted.
6. Odes 44 ascribed to Ḥāfiẓ but omitted by Sūdī	„	„

Jarrett's Persian text is complete; is printed in the conventional Oriental type; and is sold† for the modest sum of two rupees.

Its defects are:—

(*a*) that it has no commentary, without which it is impossible to render many of the lines;
(*b*) that, in it, are many uncorrected misprints;
(*c*) that not so much as a paper-space of quarter of an inch has been left between the Odes;
(*d*) that the couplets are un-numbered, rendering reference difficult;
(*e*) that the prosody of the Odes is omitted;
(*f*) that the ḳiṭ'a giving the date of the death of Ḥāfiẓ is omitted.

* Secretary to the Board of Examiners (Oriental Languages) under the Government of India.

† The Office, Board of Examiners, Elysium Row, Calcutta.

2. In the bāzārs of Calcutta, Lakhnaū, Kānpūr, Dihlī and Bombay,—are lithographed copies* of the Persian text of the Dīvān-i-Ḥāfiẓ with copious notes (in Persian). In all, the Odes are arranged in the same order, but not with the same paging.

The Odes of this translation bear two numbers—the un-bracketed number refers to Jarrett's Persian text, and the bracketed, to the bāzār Persian text.

The student should carefully number from the beginning the Odes of the bāzār text, and thus obtain concordance between it and this translation.

Beyond Ode 573, I have not been able to give the bāzār number, the text differing widely from Jarrett's text.

3. The work done in this translation consists of:—

Name.		Couplets.
Persian.	English.	
Ghazal	Ode	5,073
Kiṭ'āt	Fragments	166
Rubā'iyāt	Tetrastics	138
Maṣnavi	Maṣnavi	41
Sāḳi Nāma	Cup-bearer-rhyme	138
Mughanni Nāma	Minstrel ,,	44
Bino rhyme	Bino ,,	26
Kaṣā,id	Elegies	80
Mukhammas	Penta ,,	13 strophes.

This translation is based upon:—

(*a*) Jarrett's Persian text, 1881, as a standard.

(*b*) The bāzār-Persian text, Calcutta, 1858, with a running commentary by Fatḥ-i-'Alī, a member of the household of the late ex-King of Oudh.

(*c*) The bāzār-texts with running commentary (all in Persian) of Lakhnaū, Kānpūr, Dihlī, and Bombay.

(*d*) A commentary in Persian (p. 348) 1876 by Maulavi Sayyid Muḥammad Ṣādiḳ 'Alī, Lakhnaū.

(*e*) The Miṣbāḥu-l-hidāyat, a translation in Persian of the 'Awārif,† by Maḥmūd bin 'Alī alKashānī, lithographed in 1875 at Lakhnaū.

For the notes, I have made use of:—

(*a*) The Ḳurān.

(*b*) The Darvishes by J. P. Brown.

(*c*) Lane's Arabian Society.

* These copies cost about ¾ rupees. Application may be made to:—

(*a*) Munshi Nuwal Kishur, C.S.I., the Press, Lakhnaū.

(*b*) Khān Bahādur, G. M. Mūnshī & Sons, Urdū Instructor Office, Kalbadivi Road, Bombay.

† The Awārifu-l-Mu'ārif was written in Arabic by Shahābu-d-Dīn 'Umar bin Muḥammad-i-Sahrwardī (*b.* 1145, *d.* 1234).

(*d*) History of Persia by Malcolm and by Clements Markham.
(*e*) Beale's Biographical Dictionary.
(*f*) Preface to the Gulshān-i-Rāz by E. H. Whinfield.

4. Being unacquainted with German, I have been unable to avail myself of the translations (in German) :—

By Von Hammer, 1818, verse without rhyme.
„ Rosenzweig, Vienna, 1858, „ with „
„ Nesselmann, Berlin, 1865 „ „ „ (selections).

Thus, I have been forced to make the translation from the original Persian. This is not a translation of a translation.*

A list of works relating to Ḥāfiẓ is given on p. xviii.

5. In the Persian text, 1854, by Hermann Brockhaus, the scanning of the first line of each ode is given; and in a work† 1887, by Pistanjī, Kuvarji Taskar, the scanning with prosody-notes of the following eighty-two odes is given :—

Odes.

Jarrett.	Taskar.	Jarrett.	Taskar.	Jarrett.	Taskar.	Jarrett.	Taskar.	Jarrett.	Taskar.
366	42	...	...	...	...	455	62	472	82
82	5	422	28	...	...	6	75	3	83
94	3	3	20	442	43	7	61	4	85
5	1	5	25	410	46	8	68	5	86
6	2	6	29	443	49	9	63	6	79
400	44	7	32	4	48	460	64	7	87
1	5	8	26	5	52	1	69	8	84
2	6	9	34	6	54	2	71	9	91
6	23	430	36	7	51	3	70	480	92
12	14	1	27	8	53	4	65	1	90
4	12	3	28	9	55	5	68	2	93
5	15	4	30	450	56	6	72	3	95
6	16	5	21	1	57	8	78	4	97
7	17	6	38	2	73	9	80	5	98
8	21	8	39	3	58	470	77	6	96
420	19	9	35	4	60	1	81	7	99
421	24	440	40	...	...	...	...	8	94
...	...	441	41	...	...	...	...	491	100

* In 1770 at Vienna, Baron Revisky published his Specimina Poeseos Persicœ; since then, Sir W. Jones, and Messrs. Richardson and Carlyle, have translated into English scattered odes. See p. XVIII.

† The title is :—
Odes of Ḥāfiẓ with explanatory notes by Pistanji Kuvarji Taskar, Education Society's Press, Byculla, Bombay, 1887.

The student will find useful:—

(*a*) "The Prosody of the Persians" by H. Blochmann, Baptist Mission Press, Calcutta, 1872.

(*b*) "The Elements of Persian Prosody" by G. S. Ranking, B.A., M.D., Education Society's Press, Byculla, Bombay, 1885.

(*c*) "A Grammar of the Persian tongue" by Pistanji Kuvarji Taskar,* 1886.

6. This is a prose-translation and professes to give the literal and the ṣūfiistic† meanings.

To render **Ḥāfiẓ** in verse, one should be a poet at least equal in power to the author. Even then it would be well nigh impossible to clothe Persian verse with such an English dress as would truly convey its beauties; and if such a translation could be made, it would be of little value to the student.

In support, I would quote the following authorities:—

Mr. Sale‡ says:—

I have thought myself obliged to keep scrupulously close to the text, by which means the language may seem to express the Arabic a little too literally to be elegant English.

We must not expect to read a version of so extraordinary a book (the Ḳurān) with the same ease and pleasure as a modern composition.

Mr. Palmer§ says:—

I have translated each sentence as literally as the difference in structure between the two languages would allow; and, where possible, I have rendered it word for word.

Where a rugged expression occurs in Arabic I have not hesitated to render it by a similar English one, even where a literal rendering may shock the reader. To preserve this closeness of rendering, I have had to make use of English constructions often inelegant.

Sir W. Jones‖ says:—

I would recommend a version ¶ in modulated but unaffected prose in preference to rhymed couplets. Though not a single image or thought should be added by the translator, it would be allowable to omit several conceits unbecoming in European dress. We cannot show less indulgence to a poet of Irān than we do to Shakespeare.

In the translation,** not only every attempt at elegance but even the idiom of our language and the usual position of words have been designedly sacrificed to scrupulous fidelity.

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* Prosody is dealt with in pp. 53—165.

† For the explanation of this word, see the note on Ṣūfī,ism.

‡ The Ḳurān, 1734, by Sale.

§ „ 1880 „ Palmer.

‖ See works of Sir W. Jones, 1807, xiii. p. 395; xiv. p. 385.

Sir W. Jones (*b.* 1734, *d.* 1794) was an eminent lawyer, a poet, and general scholar. As a poet, essayist, and translator few excelled him; as a linguist, he stood unrivalled. In 1784, he founded the Asiatic Society of Bengal, Calcutta.

¶ Of the poem "Laiḷā va Majnūn by 'Abdu-l-lāh-i-Hātifī, 1520 A.D.

** Of twenty tales by Niẓāmī of Ganja.

Those who understand Persian have no need of any translation; those who are learning it will be assisted by a verbal one, however inelegant; those who neither know, nor intend to learn, it.are at liberty indeed to say what they please of the images and the sentiments which such a version preserves, but have no right to give an opinion on the original composition.

Speaking of the "Enchiridon of Epictetus" translated into English prose by the Hon. Thomas Talbot, 1881, "The Saturday Review" * says:—

In no true sense of the word can it be called a translation at all. It might well have been compiled from an earlier version without any reference to the Greek-text; for it is hardly too much to say that, in no single passage, is the language or the style of thought of the original reproduced, or even suggested.

Speaking of the translation in verse of the Rubā'iyyāt of 'Umar-i-Khayyām (*d.* 1123) by E. Fitzgerald, "The Times" says:—

Every lover of good literature will welcome a new edition of Mr. Fitzgerald's "Rubayat of Omar Khayyum.†" The present edition enables the student of one of the most remarkable of modern poems to compare the several versions given of it by the *translator* in the successive editions during his life-time.

He took such liberties indeed *that he made the poem his own*, as any one must acknowledge who glances at the literal rendering of the original.

But this is exactly what makes it a great poem, and gives it an independent place in English literature.

Doubtless this is intended for praise; but it appears to be exceeding dispraise. Mr. Fitzgerald's poem is a fine one and occupies an independent place in English literature; but in no sense or way is it a translation.

He has shown as a poet, his capacity; and his incapacity as a translator. The people of England, being ignorant of Persian and caught by the beauty of the English verse, give it laud; but, the work should be criticised not as a poem but as a translation. For it professes to be a translation—the verse is but an accident of decoration.

In Ode 8,‡ though he expanded the eighteen lines of the Persian into fifty-four lines of English, Sir W. Jones (a poet and Persian scholar) has shown how impossible it is to give in English verse the sense of Persian verse.

A passage of verse can no more be transferred from one tongue to another than can be the smile on the face of this one to the face of that one.

In a few cases of wonderful success, such a translation must appear to the reader who knows the original as a song through a telephone.

7. If some should think that accuracy, either for the student or for the public generally, is unnecessary in a translation, I would ask what would be

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* The 29th October 1881.

† The title is so mis-spelled.

‡ Of this translation.

thought of a loose versified translation in place of our literal and rhythmical prose-version of the Bible?

Where any attempt has been made to depart from the literal rendering all connection with the original has been lost, all the oriental imagery, and all hope of giving aid to the student.

Of Ḥāfiẓ a passage is rendered by Nott, by Richardson, and by Ṣādiḳ; and another passage by Ṣādiḳ, Murid, Amator, Shi'r-Chin and by Gul-Chin in such a way that there is similarity neither between one translation and another; nor between any of the translations and that translated.*

8. That poetry may be translated into prose, the Bible proves.

The French have long practised the art of giving prose-equivalents for verse, thus retaining exactness of rendering, without losing much of the melody.

M. Keynard's *Dante* in French prose is a better equivalent for the original than any of our rhymed versions. Of the lyrics in Greek Anthology no versified renderings are so good as the few which Sainte Beuve made in prose.

Mr. Jebbs' prose-versions of Sophocles show the limits of what English prose can do by way of reproducing poetry.

Mr. Matthew Arnold, whether knowing Heine's own wish or not, rendered that untranslatable poet into prose.

M. James Darmesteter has been successful as a prose translator of Miss Mary Robinson's (Madame Darmesteter's) verses.

Prose is coming to be regarded as the least inadequate vehicle for the rendering of foreign poetry.

The reader may peruse :—

(*a*) "Gaspard de la Nuit" (1836) by Louis (Ludovic) Bertrand; or the modern edition (1869) by Charles Asselineau.

(*b*) "Petits Poëmes en Prose" by Charles Bandelaire.

(*c*) "Pastels in Prose," translations from French prose-poems by Mr. Stuart Merrill with a preface by Mr. Howells.

9. The publication of the Persian text of Ḥāfiẓ with useful notes, and with an accurate translation—every word weighed, every thought truly expressed, and the spirit as well as the meaning preserved,—is likely to do more for the diffusion of oriental learning than a thousand essays.

It requires genius to contract, or to simplify, an idea.

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* The Asiatic Journal, 1835, xvii. p. 277; xviii. p. 289; and 1844-45, iv. p. 234.

Those desirous of improving sink into oblivion; those hasty to correct possess every merit save that of resembling the original.

When two short lines of Persian are expanded into six, or into eight, lines of English,—many epithets must be added, many thoughts amplified, to remedy the supposed deficiencies of the original. The most wretched daub conveying likeness is preferable to the portrait even by a master conveying no likeness.

To give a literal, or perfect, translation of Ḥāfiẓ in metre or in prose is rendered impossible:—

(*a*) by the use of words similar in sound and in formation, opposite in signification.
(*b*) by the recondite and lively play of words.
(*c*) by the many compound words, whole stanzas being crowded with compound epithets.
(*d*) by the mysterious and sublime allusions in Ṣūfi poetry represented under objects of voluptuous gratification.
(*e*) by the constant recurrence of the same rhyme without any collateral support of tones to answer in division.

10. In Persian literature, no work is more deserving of attention than the work of Ḥāfiẓ. Independently of its literary beauties, it illustrates the manners of a magnificent and intelligent people at a period highly refined and polished.

When in the west, literature was ignored; when our ancestors were engaged in making ridiculous crusades and in mitigating Bulls; when our nobles were unable to sign their name,

In the east, knowledge and genius were rewarded; and Firdausi* wrote!

If verse be to please, then are the Persian poets eminently successful. No one who really understood Ḥāfiẓ ever put aside his work without having received real pleasure and true gratification.†

11. On the beauty of oriental literature, I may be allowed to cite the opinion of Sir W. Jones ‡:—

Persia has produced more writers of every kind (chiefly poets) than all Europe, since their way of life gives them leisure to pursue those arts which cannot be cultivated to advantage without the greatest calmness and serenity of mind.

At Oxford is a manuscript§ containing the lives of a hundred and twenty-eight of the finest Persian poets; the moderate poets are without number.

The delicacy of their life and sentiments has affected their language; and rendered it the softest as it is one of the richest in the world.

---

* Firdausi (*b.* 931, *d.* 1020).

† The lays of Ḥāfiẓ are sung on the banks of the Ganges as well as on the Danube; in the plains of South India as well as in Turkistān.

‡ See Essay No. 1, p. 180; Grammar of the Persian language, 1828; Works v. p. 426; Discourses 1821, ii. p. 53; by Sir W. Jones, and the Calcutta Review, 1877, lxiv. p. 257.

§ Hyper Bodl. 128.

Those authors are generally esteemed in Persia are neither slavish in their sentiments, nor ridiculous in their expression. A variety of causes have concurred to obstruct the progress of eastern literature. Some have never heard of the Asiatic writings; others will not be convinced that there is anything valuable in them. Some pretend to be busy, others are really idle. Some detest the Persians because they believe in Muḥammad, others despise their language, because they do not understand it.

We all love to excuse, or to conceal, our ignorance.

Another reason is the great scarcity of books necessary to be read before Persian can be perfectly learned.

While the writings of Greece and of Rome are studied by every man of liberal education, the works of the Persians, a nation equally distinguished in ancient history, are either wholly unknown to us or considered destitute of taste, or of invention.

In no language, Hebrew excepted, are there more pious and sublime addresses to the Being of beings, more splendid enumeration of His attributes, or more beautiful descriptions of His visible works, than in the Ḳurān (Arabic), in the poems of Sa'di, Niẓāmi, and Firdausi (Persian), and in the four Vedas and many parts of the Purānas (Sanskrit).

12. Of the Dīvān-i-**Ḥāfiẓ**, the following Odes have been translated:

(*a*) By John Nott, 1787, seventeen Odes (in verse):—

Odes.				Remarks.
7	121	341	548	
8	155	393	364*	* Calcutta Text.
9	196	412	...	
17	296	448	...	
31	317	541	...	

(*b*) By John Hindley, 1799, eleven Odes (in prose and in verse):—

Odes.			Remarks.
8	93	317	
9	248	323	
17	258	XL†	† Appendix, Jarrett's Text, 439 of this translation.
25	313	...	

(*c*) By Samuel Robinson, 1872, one hundred Odes (in prose):—

Odes.							Remarks.
8	82—84	168	258	325	448	523	
22	88	176	271	334	465	524	
29	97—98	199	273	346	472	528	
32	100	207	274	348	477	533	
36	106	213	279	353	478	535	
55	130—132	223	284	362	494	538—542	
59	140	225—229	299	372	510	548	
71	147	230	311	381	514	549	
72	155	233	314	433—437	515	555	
74—79	161	243—245	322	441	517	565	
...	...	—	...	...	...	573	

(*d*) By Hermann Bicknell, 1875,* a hundred and fifty Odes (in verse).

ODES.

From	To	From	To	From	To	From	To	From	To
1	52	...	155	...	246	348	350	...	477
54	59	...	158	...	253	...	355	...	480
61	64	...	162	...	254	360	362	484	485
66	67	175	177	...	258	371	372	...	487
...	69	...	183	264	266	...	381	...	492
77	79	...	188	...	270	384	385	...	494
...	82	...	193	...	282	392	394	...	508
87	88	...	196	...	284	...	407	...	510
91	92	...	199	...	288	...	409	...	517
...	95	...	202	...	292	...	412	...	524
104	111	...	204	...	296	416	418	...	528
113	114	208	211	298	299	...	424	...	541
...	117	213	214	307	310	439	440	...	548
121	123	...	216	314	315	...	442	...	555
...	125	...	220	322	323	...	453	...	562
145	146	...	222	325	328	...	457	...	572
...	149	...	225	331	332	...	459	...	573
...	151	...	230	...	339	...	465	...	...
...	153	...	237	341	344	...	467	...	...

Number of Odes in the above table	204
,, ,, only partly translated; in some cases only a single couplet is given	56
TOTAL TRANSLATED .	148

Odes marked—

127	172	in Bicknell's translation . . .	2
...	XL	,, Jarrett's text	...
439*a*	...	,, Clarke's translation	...
		TOTAL OUT OF 573 ODES .	150

	No.			No.	
	From.	To.		From.	To.
Ḳiṭa'āt	574	615	Bino-rhyme . .	688	690
Rubā'iyyat	616	684	Ḳaṣida	...	691†
Maṣnavi	...	685	,, . . .	...	692‡
Sāḳi Nāma	...	686	Penta rhyme . .	...	693
Mughanni Nāma . . .	...	687			

In Bicknell's translation, look for the small figures S.B.E. (Sūdī Brockhaus's edition) at the foot of each Ode.

* Trübner & Co., 1875.
† Only 6 couplets out of 40.
‡ ,, 11 ,, ,, 40.

Of these translations—

i. (*a*) and (*b*) are valueless.

ii. (*c*) is in prose, and is apparently taken from the German translation by Rosenzweig. There are no explanations of any importance; no ṣūfistic renderings.

iii. (*d*) is in verse; and therefore valueless to the student. There are no explanations of any importance; and no ṣūfiistic renderings.

13. In this translation, in the note on sūfī,ism, in interpolations in the text, and in foot-notes, much sūfiistic information is given.

Sometimes, to save space and expense, words necessary for the understanding of a passage have been inserted in the couplet. Such words are invariably inclosed in brackets, and come after the word (or the sentence) that requires amplification or explanation.

The student can see at a glance what is the literal rendering and what is the explanation.

14. The forms of verse may now briefly be described :—

(*a*) غزل (ghazal).

This is a love poem, consisting of from five to fifteen verses; any metre except the rubā'ī metres may be used; the same rhyme goes through the whole poem; the first hemistich of the first verse rhymes with the second hemistich of the same verse. The poem must be finished, without defects in rhyme, and pure in language, all obsolete words, or vulgar expressions being avoided. Each verse must convey a complete thought. The verses are strung like pearls on a thread, which makes them a necklace, the value whereof lies in the value of each pearl, not in the thread. If two or more verses belong in sense to each other, they are called — mukatta

The parts are—
(maṭla') the beginning.
(makṭa') „ end.

In the makta' the poet introduces his تخلص (takhallus.)

(*b*) قصيدة (kasīda).

This poem is written in praise of some one and should contain not less than thirteen distichs and not more than a hundred and twenty.*

The parts are :—
i. مطلع (maṭla'), the beginning.
ii. تغزّل (taghazzul) „ introduction.

* Some say not less than 31 nor more than 99 distichs : and, again, some say without limit.

iii. گریز guriz, the flight for the introduction to the object of praise.
iv. مقطع maḳṭa', „ end.

This kind of poem is read in the presence of him in whose honour it is composed; and therefore should not be so long as to weary him.

In other respects this poem resembles the ghazal.

(*c*) قطعه (ḳiṭ'a).

This must consist of at least two verses.

A kit'a is:—

i. ghazal, or a ḳaṣida, in which the first verse is omitted, or in which the two hemistichs of the first verse do not rhyme.
ii. a portion (two verses at least) taken from the middle of a ghazal or a ḳaṣida.

It has no maṭla', and can be composed in any metre, the ruba'ī metres excepted.

(*d*) رباعي (rubā'ī).

This is a poem, tetrastic, of four hemistichs, whereof the first, second, and fourth rhyme. The first three hemistichs introduce the happy thought; the fourth hemistich is:—

i. بلند (buland) elevated.
ii. لطيف (laṭif) witty,) striking.
iii. تيز (tīz) epigrammatical.

This poem is composed in metres called rubā'ī metres;

The دوبيتي (dūbaitī), quatrain, is never composed in the rubā'ī metres.

مثنوي (maṣnavī).

This poem is a ballad, a romance, an epic. Each hemistich rhymes with its fellow; but the same rhyme does not go through the whole poem, and freedom (in style and in rhyme) is allowed.

15. تخلص (takhallus).

The takhallus is the name which the poet assumes. It is taken:—

(*a*) from the name of the Ruler of the time, or from the Patron.
(*b*) „ his occupation.
(*c*) „ „ own name.
(*d*) „ „ birth-place.

The takhallus is expressed in four different ways:—

(*a*) Shamsu-d-Din Muḥammad-i-Ḥāfiẓ.
(*b*) „ „ Ḥāfiẓ.
(*c*) „ „ Mutakhallṣ bt Ḥāfiẓ.
(*d*) „ „ Nām, Ḥāfiẓ takhallus

16. In June 1889, the Government of India * gave its sanction to the printing, at my expense, of this translation of the Dīvān-i-Ḥāfiẓ at its Central Press, Calcutta.

The printer's work of this translation is, therefore, the work of an Indian Press; and is, I consider, a creditable piece of such work.

My thanks are cordially given to Mr. Dean, the Superintendent, and to Mr. A. Sanderson, the Deputy Superintendent, of the Press, for the trouble and the care that they took to carry out their part of the work.

To special notice I wish to bring Maulavī Mīrzā Muḥammad-i-Biṣrāvī, a Persian, who rendered me great help in this work. To him, my thanks are heartily given.

17. The Board of Examiners, Oriental languages, under the Government of India, is simply an examining body; but it might well be more.

It should be the guide, the friend, the counsellor of students of oriental literature; should advise and assist in respect of native instructors, of books, and of modes of learning; and should keep a list of native instructors of approved excellence, fixing their fees, and punishing them for indolence and negligence.

For the acquirement of oriental languages, systematic training is required, more leisure, and more encouragement.

For want of direction, many a student wastes valuable time, explores paths already explored; and surmounts difficulties already smoothed. He intolerably suffers from the indolence, the inertia, and the trouble-giving power of the Munshī, over whom he has no control.

So great and many are the difficulties, that many an energetic man considers as a waste of time the time spent in preparation for a language-examination.

18. Full well I know that grave defects must have their place in a work so long and so arduous as this. All endeavours to translate a Persian poem into another language must fall short of their aim when the obligation is imposed of producing a translation that shall be at once literal, idiomatic, and faithful to each thought of the original. Of my faults, I am very sensible, but I doubt not that those who discern them and know the difficulty of the undertaking will give me fair quarter.

The translation was made in a tropical country, in leisure moments, amidst the pressure and the stress of professional duties most exacting; and under special circumstances of harass and worry that it is not permissible to describe

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* See Letter No. 2907, 12th June 1889, from the Government of India, Finance Department.

19. Mr. H. M. Clarke, to whom this work is dedicated, was a son of the late William Stanley Clarke, Elder Brother of Trinity House, who for twenty-seven years (1815—1842) was a Director, East India Company; and in 1835-36 its Chairman.*

He was educated at Winchester and at Haileybury, where he won the gold medal for Persian; in April 1826 he joined the Bengal Civil Service; and, after serving in China, retired in (or about) 1843.†

In 1875, "the Persian Manual," published under my name, was dedicated to him. In January 1889, he accepted the dedication of this work, in which he was much interested; but the completion of which he was not allowed to see; for on the 11th June 1889, at Bexhill Rectory, at the advanced age of 84 years, he died.

He was the kindest, the most unselfish, and the most generous of men; and the most worthless I should indeed be, did I not lament him with a lamentation that is not to be expressed in words.

Those who knew him will be grateful for these few words calling him to mind; those who knew him not will perchance of their courtesy pardon me for their expression.

H. WILBERFORCE CLARKE.

CALCUTTA:
January 1891.

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* See Alphabetical List (1839), Bengal Civil Service, 1780—1838.

† See—
(*a*) The above-named List.
(*b*) Smith and Co.'s Bengal Directory and Quarterly Register (Hurkaru Press), Calcutta, for 1836 (pp. 3 and 36) and 1840 (p. 43).
(*c*) Scott and Co.'s Bengal Directory and Register, Calcutta, for 1842 (pp. 2 and 21) and 1843 (p. 20).

List of works relating to Ḥāfiẓ:—

Date.	Name of Writer.	Nature of Work.	Where published.
1680	F. Meninski .	Linguarum Orientalium. Ode 1, rendered into Latin prose, pp. 189-191	Vienna.
1767	T. Hyde . .	Syntagma dissertationum. Ode 1, rendered into Latin prose, p. 447	Oxford.
1771	de Reviski .	Specimen poeseos Persicæ. Proæm xxix-xxxviii. The first sixteen Odes, rendered into Latin prose.	
1774	J. Richardson .	Specimen, Persian Poetry, sixteen Odes with an English translation and paraphrase, chiefly from the specimen poeseos Persicæ of Reviski	London.
1787	Nott .	Odes (17) from Ḥāfiẓ rendered into English verse. No. 155, 296, 317, 412, 196, 393, 364, 7, 121, 341, 548, 8, 448, 31, 17, 541, 9	„
1791	Wahl .	Neue Arabische Anthologie, pp. 46-74	Leipzig.
1791	?	The Persian Work of Muḥammad Shamsu-d-Din Ḥāfiẓ with his life	London.
1792	W. Jones .	Asiatic Researches, Vol. 3 (p. 172). "The Mystical poetry of the Persians"	Calcutta, London.
1795	W. Ouseley .	Persian Miscellanies	London.
		Ode 529, c. 1, p. 152. „ 249, „ 1, „ 164. „ 7, „ 9, „ 184. „ 535, „ 11, „ 124. „ 185, „ 1, „ 124. The Mughanni Nāma, p. 160.	
1797	W. Ouseley .	Oriental Collections, Vol 1.	Cooper and Graham, London.
		Ode No. 1 (p. 208) in English verse. „ „ 491 („ 276) „ „ prose. „ „ 508 („ 356) „ „ „	
1797	W. Jones .	Works. Vol. 2	„
		Ode 464, c. 7, in English prose, p. 316. „ 17, the whole „ „ „ „ 321. „ 541, „ „ „ „ „ 323. Ode 94, c. 6, in Latin prose, p. 395. „ 393, the whole „ „ „ „ 404. „ XXIX „ „ „ „ „ 407. „ 448, „ „ „ „ „ 410. „ 412, „ „ „ „ „ 413. „ 121, c. 3, 9, 10, 12 „ „ „ „ 429. „ 564, c. 1 „ „ „ „ 461. „ 548, the whole „ „ „ „ 465. „ 296 „ „ „ „ „ 468. „ 317 „ „ „ „ „ 471. „ 151, c. 5 „ „ „ „ 473. „ 225 „ 9 „ „ „ „ 473. „ 60 „ 7, 1 „ „ „ „ 478. „ 6 „ 9 „ „ „ „ 477. „ 341 „ „ „ „ 475. „ 31, the whole „ „ „ „ 550.	

Date.	Name of Writer.	Nature of Work.	Where published.
1798	W. Ouseley .	Oriental Collections, Vol. 2. Ode No. 1, Appendix, Jarrett's Persian Text (p. 80) in English prose	London.
1799	W. Jones	Works IV. . . . . . Ode 8 (p. 449) in English verse. Essay on the poetry of the Eastern Nations, pp. 527-548.	„
„	„ .	Works V. Ode 57 (pp. 116, 484) in French verse. Ten Odes in French prose (pp. 464-471), and in French verse (pp. 488-503).	
1800	W. Ouseley .	Oriental Collections, Vol. 3 . . Ode 426 (p. 107). „ 476 („ 126).	„
1800	Hindley . .	Poems (11) of Ḥāfiẓ in English verse and prose, Nos. 17, 93, 485-172, 8, 323, 313, 248, 9, 258, 25, 317 . . .	„
1802	S. Rousseau .	Richardson's Specimen of Persian poetry, revised and corrected	„
1812	Von Hammer .	The Divān-i-Ḥāfiẓ translated into German verse (without notes)	Tebingen.
1846	Dauner . .	Poems of Ḥāfiẓ translated into German (2 vols.) . .	Hamburg.
„	Gore Ouseley .	Biographical notices of poets (Ḥāfiẓ), pp. 23-42 . . .	London.
1852	Dauner . .	Poems of Ḥāfiẓ translated into German	Nurnberg.
1856	...	Calcutta Review, Vol. 26, Notice of Ḥāfiẓ (pp. 398-414) .	Calcutta.
1860	W. Ouseley .	Oriental Collections, Vol. 3 . . . . . . Ode 426 (p. 107). „ 476 („ 126).	London.
1864	Rosenzweig .	Persian Text (after Brockhaus-Sūdi) and translation in German verse	Vienna.
1865	Nesselmann .	Der Divān des Schems-eddin Muḥammad Ḥāfiẓ (Selections) in German verse	Berlin.
1873	S. Robinson .	A Century of Ghazals (Ḥāfiẓ), English prose . . .	Williams and Norgate, London.
1875	Hermann Bicknell	Selections from Ḥāfiẓ translated into English verse (120 Odes with Ḳiṭa'āt, Rubā'iyat and Mukhammas). See the preface (p. xiii) of this work	Trubner and Co., London.
1876	E. H. Palmer .	The song of the reed and other pieces (6 Odes) . . .	„
1877	H. Blockmann .	Journal, Asiatic Society, Bengal, Vol. 46. An unknown Ode of Ḥāfiẓ rendered into English prose (p. 237) . . .	Calcutta
1878	W. H. Lowe .	Odes (12) of Ḥāfiẓ done literally into English . . .	Spalding, Cambridge.

Date.	Name of Writer.	Nature of Work.	Where published.
1883	S. Robinson .	Persian Poetry, Firdausī, Niẓāmī, Ḥāfiẓ, Jāmī . . .	Williams and Norgate, London.
1884	E. P. Evans .	"Atlantic Monthly," January, Text and translation of Ḥāfiẓ. Commentary Persian Text of Ḥāfiẓ by :— Shūrī. | Lāmi'ī. | Sham'ī. Sayyid 'Alī. | Surūrī. | Sūdī.	?
1876 and 1886.		Commentary Persian Text, Ḥāfiẓ, by Sayyid Muḥammad Ṣādiḳ 'Alī	Laknau.
17th Century.	Sūdī . .	Persian Text of Ḥāfiẓ with commentary (in Turkish).	
1791	E. India Company.	Persian Text of Ḥāfiẓ printed without notes . .	Fort William, Calcutta.
1826		Persian text of Ḥāfiẓ. (lithographed with notes) . . .	Calcutta.
1831		,, ,, ,, ,, . . .	Kānpūr.
1841	...	,, ,, ,, ,, . . .	Bombay.
,,	...	,, ,, ...	Constantinople.
,,	...	,, ,, ...	Boulāk.
1854-56	Brockhaus .	,, ,, (with a commentary in Turkish up to Ode 80, and with the scanning)	Leipzig.
...	Rosenzweig .	Persian Text (with translation in German verse) . .	Vienna.
1858	,, .	Vol. 1.	
1863	,, .	,, 2.	
1864	,, .	,, 3.	
1870	...	Persian text, with (two) commentaries in Turkish, one by Maulānā Sayyid Muḥammad Wahabī ibn Sayyid Ḥasan Ash'arī al Fanūnī, and the other by Sūdī, printed at the 'Āmira Press.	Constantinople.
1883	...	Persian Text (lithographed with notes, Ḥaidarī Press) .	Bombay.
,,	...	,, ,, ,, ,, Ṣafdarī Press) .	,,
,,	...	,, ,, ,, ,, Niwal Kishūr). .	Laknau.
1884	...	,, ,, ,, ,, Raẓavī Press) .	Dihlī.
1881	H. Jarrett	,, ,, (printed without notes, and without scanning) .	Calcutta.
1476 to 1872.		The eleven works mentioned as references at the head of the life of Ḥāfiẓ (p. xxiii.)	

TABLE OF CONTENTS.

PREFACE . . . . . i to xx

LIFE OF ḤĀFIẒ . . . . . xxiii „ xliv

THE LIST OF CORRIGENDA . . . . . xlv & xlvi

ODES AND OTHER VERSE . . . . . 1 to 1011

ṢŪFĪ,ISM . . . . . 1013 to the end.

Table of odes and of other verse.

LETTER.	ODES.			Number of Couplets.	PAGE.	
	From	To	TOTAL.		From	To
ا	1	15	15	140	1	60
ب	16	19	4	31	61	70
پ	...	...	...	...	...	...
ت	20	109	100	708	71	230
ث	...	110	1	7	...	232
ج	...	111	1	9	...	233
چ	...	...	...	...	...	...
ح	112	113	2	17	235	237
خ	...	114	1	9	239	240
د	115	281	167	1552	241	494
ذ	...	...	...	...	...	...
ر	282	297	16	154	498	518
ز	298	309	11	100	519	535
ژ	...	...	...	...	...	...
س	310	315	6	51	537	545
ش	316	337	42	190	547	580
ص	338	339	2	15	581	583
ض	340	341	2	13	585	586

Letter.	Odes. From	Odes. To	Odes. Total.	Number of Couplets.	Page. From	Page. To
ط	...	342	1	7	...	587
ظ	...	343	1	9	...	589
ع	344	347	4	34	591	595
غ	...	348	1	7	...	597
ف	...	349	1	10	599	600
ق	350	352	3	31	601	605
ک	353	355	3	24	607	611
گ	...	...	...	...	...	...
ل	356	365	11	94	612	629
م	366	442	77	730	631	739
ن	443	467	25	205	741	774
و	468	478	11	105	775	791
ه	479	494	16	148	793	813
ي	495	573	78	773	815	932
	Total Odes		573	5,073		

Name.	Verse. From	Verse. To	Verse. Total.	Number of Couplets.	Page. From	Page. To
Ḳiṭ'āt	574	615	42	166	933	955
Rubā'iyāt	616	684	69	138	957	975
Maṣnavī	...	685	1	41	977	980
Sāḳi Nāma	...	686	1	138	981	992
Mughanni Nāma	...	687	1	44	993	996
Bino-rhyme	688	690	3	26	997	999
Ḳaṣā,id	691	692	2	80	1001	1008
Total	...	...	119	633		
Mukhammas	...	693	1	13 Stanzas.	1009	1011

THE LIFE OF ḤAFIẒ.

REFERENCES.

Nafaḥatu-l-Uns (1476) by Nūru-d-Dīn Abdu-r-Raḥmān-i-Jāmi (*b.* 1414, *d.* 1492).
Tārikhu-sh-Shu'arā (1486) by Daulat Shāh-i-Samarḳandi.
A mutilated MS. copy of Ḥāfiẓ (1604), Asiatic Society, Bengal.
Tārikh-i-Dakan by Muḥammad Ḳāsim Fīrishta* (*b.* 1570, *d.* 1612 ?).
„ Jahān-Kushā by Mīrzā Maḥdī Khān.†
Ātash Kada by Ḥājī Luṭf Ālī (*b.* 1721).
Catalogue (p. 64), Library of Tippū Sulṭān, Maisūr, by Charles Stewart, Professor of Oriental Languages, Haileybury, 1809.
Majma'u-l-Fuṣaḥā‡ (1872 by Mīrzā Riẓa Ḳulī Khān-i-Hidayat-i-Mazindarāni).
Khazāna-i-Āmirā by Mīr Ghulām Ālī Azād.
Tārikh by Muḥammad Gul Andām.
„ „ Shīr Khān-i-Lūdī.

Khwāja Shamsu-d-Dīn Muḥammad-i-Ḥāfiẓ was born in the beginning of the fourteenth century at Shīrāz.

He was of good family, of excellent education, and skilled in jurisprudence.

Immersed in poetic indolence, public life and honours had no charm for him. In youth, he engaged in friendship and indulged in conviviality; but, afterwards, he devoted himself wholly to religion, observing austerity and embracing poverty.

Proud of his genius, he never accepted invitations to Courts.

Those who saw him little regarded him as a latitudinarian; those who saw him much, as an enthusiast. He was an enemy to conventionalism; and acted on those broad and universal principles which, in every age and country, are the same.

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* The Fīrishta (Gulshān-i-Ibrāhīmi, Nauras-Nāma; Tārikh-i-Ibrāhīmi) has been translated—
(*a*) the 1st and the 2nd books (down to Akbar) by Colonel Dow, 1768.
(*b*) „ History of the Dakan by Captain Jonathan Scott.
(*c*) „ entire work by General Briggs, 1829.
Mohl says that Fīrishta was born 1550 and died 1623.

† Mahdī Khān was confidential Secretary to Nādir Shāh (*b.* 1687, *d.* 1747). This work was translated into French by Sir W. Jones.

‡ This was printed by his son, the Director, Public Instruction, Persia, 1881.

He was a ṣūfī and cared naught for the outward observances of the Ḳurān;* he regarded the Masjīd as he regarded the Church; and believed in the Eternal, whom the world reveres, as the Only Absolute Existence.

2. Daulat Shāh says:—

Ḥāfiẓ, the king of the learned ones and the cream of the wise ones, was the wonder of the time. His speech is such that it cometh not into the criticising power of man. Verily, it hath the desire for the Hidden, and the taste of the order of faḳr;† and they call him Lisānu-l-Ghaib.‡

Void of difficulty and plain, is his speech; but in truths and divine knowledge (ma'rifat) its meanings are endless. Far below his degree, is the rank of poet. In knowledge of the Ḳurān, he is peerless; in knowledge, outward and inward, un-equalled. From great desire for religion, he bowed not his head to the world; and without difficulty earned a bare subsistence.§

With deep love for Darvīshes and Ārifs, he used to associate with Rulers and Vazīrs; and, despite his excellence and perfection, with able youths. All he pleased; with all, was pleased. He loved no verse save the ghazal.

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3. The lofty and sublime language of Firdausī and the terse morality of Sa'dī‖ claim a high place in our esteem; but, a place still higher, does the Dīvān-ī-Ḥāfiẓ claim.

In it, we discover the private life of a Persian; his turn of mind; and his thoughts and occupations.

4. Ḥāfiẓ breathes originality in all his works; scorns to imitate any authority but nature, or to use any art but art to conceal art; has defects but only his own; has beauties but only his own. He may be condemned; he cannot be

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* Maulāna Rūmi (*b.* 1207, *d.* 1273), Prince of Ṣūfis, says:—
"Out from the Ḳurān, the marrow I took;
"Before dogs, its bones, I cast."

† To Muḥammad, a man cried:—
"O prophet! I am in faḳr!"
Muḥammad replied:—
"Al faḳru fakhrī, Poverty is my glory."
Presently, another came; and similarly cried out—
Muḥammad replied:—
"In both worlds, poverty causeth man to blush."
Turning to his companions, he said:—
"Wonder ye at the apparent inconsistency of my answers to these two men seemingly alike? "The first has abandoned the world; the second, the world."

‡ "The Tongue of the Hidden."

§ See Ode 444, c. 9.

‖ Firdausi (*b.* 931, *d.* 1020); Sa'dī (*b.* 1175, *d.* 1292).

compared; in no other country, was ever born a genius so rare. Eccentricity, the badge of the learned, and the companion of genius, was found in Ḥāfiẓ to such a degree that the people deemed him to be inspired, and the sage, distraught.

His verse is rich in fancy, powerful in imagination, original, sublime, wild and glowing, grave and gay. He dwells on the degeneracy of his age, on the vanity of the world, on the power of sin, on the greatness of the Creator, on the pleasures of the time of youth, on the enjoyments of the world, on universal charity, and on toleration and liberty of conscience.

His odes are free from any mean or abject spirit, from attempts at wit, from obscure metaphor, from an inflated style; they are insinuating, inimitable, unique, plaintive and sportive, encomiastic and sarcastic, tender and querulous, simple and dignified, voluptuous and sublime.

The style is effulgent, dazzling, finished, concise; the loss of a word is the loss of a beauty. It is clear, unaffected, harmonious,—displaying great learning, matured knowledge, an intimate acquaintance with the nature (outward and inward) of things, and a certain fascination of expression unequalled by any. His love of liberty and his natural mirth have never been strained, nature alone, he has held up to admiration.

In music and eloquence, the strains of Ḥāfiẓ are without equal in Persian literature. His scorn for sober thoughts, the wildness of his fancy, and the easy flow of his numbers, delight the reader, saint or sinner.

Youth considers his odes authority to pass the time of youth in pleasure; the sage, considering his religious enthusiasm the mark of God's favour, recites his mystical odes as prayers.

The reader will find a profusion of grace and beauty constantly springing up in full verdure to entice him to labour and to invite him to enjoyment.

By mere simplicity and beauty, the plain and simple meaning of these ghazals will—as a faithful representation of natural imagery, and as the mould of a mind gifted with the most energetic power of expression,—always please.

5. The shaikhs and the ṣūfīs all agree in considering the Dīvān-ī-Ḥāfiẓ as the very height of perfection.

Charles Stewart says:—

"Ḥāfiẓ was eminent for his piety; and passed much of his time in solitude,
"—devoting himself to the service of God, and to reflection on His di-
"vine nature. By his countrymen, he is classed among the inspired and
"holy men; and his works—held as inferior only to the Ḳurān,—are fre-
"quently consulted by diviners."

He is the most natural and the least egotistical poet of Persia. What egotism there is, is the egotism of an honest heart, that, unmoved beheld the fame of rivals.*

"Come! sing the ghazal, beautiful, delightful, full of burning (passion);
"For joy-giving and life-increasing is thy verse——O Ḥāfiẓ!
Ode 343, c. 9.

In the seventeenth century, Sūdī, the Bosnian, declared that the verse of Ḥāfiẓ derived its innate grace from having been bathed in the water-of-life; and that in beauty it equalled the Hūru-l-'Īn.†

6. Are the poems of Ḥāfiẓ to be taken in a literal, or in a ṣūfī,istic, sense?

In 1805, at Fort William, Calcutta, this formed the subject of a disputation.

Sir W. Jones said:—

The question admits not of a general answer. The most enthusiastic ṣūfī allows that there are some odes that, being void of ṣūfī,istic mystery, may be understood literally.

In 1809, Charles Stewart said:—

A few of the poems of Ḥāfiẓ may be understood in a literal sense; but in general they allude to the ṣūfī-mysteries.

Had wealth, or sensual enjoyment been the wish of Ḥāfiẓ,—it might have been amply gratified, as most liberal offers from the Princes both of Persia and of India were held out to him. But, he preferred a life of poverty and of retirement.

7. In English, is it possible to give a faint idea of the elegance of the original?

The general sense and meaning of the poet, we may preserve; but we cannot preserve the force of every particle, and of every equivocal expression; nor the mystical allusions, nor the blaze of light, nor the unconfined range and ease of verse.

Horace says:—

Transfuse the spirit of the original rather than the mere expression.

But, in a first translation of a great unknown work, accuracy is a higher and more indispensable quality.

In his translation of Homer, the poet Cowper says:—

"Fidelity is of the very essence of translation. The matter found in me, whether the reader like it or not, is found in Homer; the matter not found in me * * * is found only in Mr. Pope. I have omitted nothing, invented nothing. To those who would tell me that my diction is plain and inelegant, I reply that I know it; that it would be absurd were it otherwise; and that Homer stands in the same predicament."

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* See Odes 132, c. 11; 343, c. 9.

† The ḥūris with large dark eyes of paradise. See the Ḳurān.

In his translation of Homer, Chapman inserted innumerable things that are not in the original. Where Homer is bald and flat, he creates new beauties; or, with the charm of some brilliant, or sonorous, impropriety, plucks out the offence.

Professor Blackie disapproves of Cowper's course; approves of Chapman's.

In the case of a known work which has repeatedly been translated; and which one wishes only to see in a pleasing garb in one's native tongue,—Chapman's course (approved by Blackie) cannot be sufficiently commended.

But, in the case of a great, unknown, oriental work which has never been translated; and which one wishes to know—such a course cannot be sufficiently condemned.

With a rounded sonorous phrase, it is easy to pass over a difficult passage, to conceal one's ignorance, and (for so doing) even to win laudation. To such a course, the only objection is its dishonesty.

If a literal and faithful translation be made, the poet can with ease turn the translation into verse; and the ornamental translator, knowing little or nothing of the original, can, with little or no trouble, gain great credit by bringing out a polished and an adorned translation.

8. In some works the name of **Ḥāfiẓ** is incorrectly given as—
Muḥammad Shamsu-d-Dīn.

See:—

a Reviski's specime Poeseos Persiæ, 1771.
b Select Odes by John Nott, 1787, p. i.
c The Catalogue (p. 64) by Charles Stewart, 1809.
d „ Calcutta Review (p. 402), 1856.
e Bicknell's Selections from **Ḥāfiẓ** (p. xviii), 1875.

9. As his takhalluṣ (poetical title) he took the name **Ḥāfiẓ**, a word signifying:—

(*a*) One who knows by heart the Ḳurān.
(*b*) A care-taker.

10. Jāmī says:—

Not knowing the ṣūfī Pīr, under whom **Ḥāfiẓ** studied, I cannot say to what religious order he belongs; but, from his verse, I should judge him to be a ṣūfī of eminence. He gives him the title:—

(*a*) لسان الغيب the tongue of the Hidden,
(*b*) ترجمان الاسرار „ interpreter of mysteries,

because his verse flowed spontaneously and without trouble, as if it came from the other world.

Riẓā Ḳulī states:—

The Pīr who instructed **Ḥāfiẓ** was Maulānā Shamsu-d-Dīn-i-Shīrāzi.

11. About four Persian miles from Shīrāz is a place called Pīr-i-sabz, "the green Pīr," on a hill called the Bābā Kūhī.

The idea was that the youth who should without sleep pass forty successive nights at this place would infallibly become an excellent poet. **Ḥāfiẓ**, then a youth, accordingly vowed that he would do this.

Now, at this time, he was passionately in love with a damsel, Shākh-i-Nabāt, "the branch of Candy." Thus, every morning, he walked before the dwelling of his coy mistress; at noon took refreshment and rest; and at night kept vigil.

On the fortieth morning, he was transported on seeing the damsel beckon to him through the lattice. She received him with rapture, declaring that she preferred a man of genius to the son* of a king. All night, she would have kept him; but **Ḥāfiẓ**, recollecting his vow, tore himself from her, and returned to his vigil.

Early, the next morning, at Pīr-i-sabz, an old man (Khiẓr) in a green mantle approached him, and gave him a cup of the water of immortality.

12. One day, **Ḥāfiẓ** was sitting with his uncle Sa'dī,† who was composing an ode on ṣūfī,ism. **Ḥāfiẓ** read the first and only line that had beenwritten; and longed to complete the couplet.

Sa'dī being compelled to leave the room, he completed the couplet. When he returned, he summoned **Ḥāfiẓ**, and desired him to finish the whole work as he had done the first verse.

Then, he cursed him, saying:—

"Your work shall bring the curse of insanity on the reader."

Ever since, the Muslims say that the odes of **Ḥāfiẓ** have, on human understanding, had this accursed effect.‡

13. Before he had taken leave of the society of nobles and of the wealthy, he was induced to visit the King of Yazd.

The king, getting tired of him, treated him coldly. (Ḳiṭ'a, 577 c.)

Khwāja Ḳivāmu-d-Dīn, Vazīr to Shāh Shujā, Ruler of Shīrāz (*d.* 1363), founded for him a college, wherein he lectured on religion and laws. By his generosity and the generosity of others, **Ḥāfiẓ** benefited much, yet died poor. (Ode 412, Ḳiṭ'a, 581, 605.)

Sulṭān Uvais Jalāyar, Ruler of Baghdād (*d.* 1374), who first courted and then abandoned him, he reproaches. (Ode 204, c. 11.)

Sulṭān Aḥmad-i-Īlkhānī Jalāyar, Ruler of Baghdād (*d.* 1410), wishing to purchase **Ḥāfiẓ's** praise made him liberal offers. These, and other offers, he rejected. Ode 497.

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* The Prince of Shīrāz.

† This is not shaikh Sadi-i-Shīrāzi (*b.* 1195, *d.* 1292).
The Calcutta Review (p. 403), 1856.

‡ The writer states that the Shīas of Constantinople implicity believe thus.

It is supposed that **Ḥāfiẓ** was married.

In Odes 13 and 90, he deplores the departure of his beloved for a while from his dwelling; and in Ode 227 bewails in pathetic strain her loss by death.

In Ode 117, and in Ḳiṭ'at 598, 606, he bewails the loss of his sons.*

14. Although Sulṭān Aḥmad-i-Īlkhānī† (*d.* 1410) was a king, he was a skill-cherisher. He was skilled in painting, in bow-bending, in arrow-casting; and used to compose verse in Arabic and in Persian; and to write with six pens (in six languages). In music he was skilled; and therein composed much. Khwāja 'Adur-l-Ḳādir was his attendant and (some say) his pupil.

Nevertheless he was a man of blood and creditless; he used to eat opium and thereby made his brain dry. Guiltless, he made despicable the true man; and, on small account, made great the despicable.

Therefore his subjects abhorred him; and his chiefs used to write to Tīmūr-i-Lang, who, for overthrowing him, was at last induced to lead an army.

To Tīmūr, Sulṭān Aḥmad wrote:—

To time's violence, our neck, place we— why?
For every trifling work, trouble, endure we—why?

Sea and mountain, we pass and abandon;
Like the (mighty) Sīmurgh, overland and sea, our feathers we shed.

To desire, the foot on the sphere's summit, let us place;
Or, like men, our head intent on resolution, place.

When Tīmūr learned this, he bewailed saying:—

"Would to God that I could compose verse and in verse reply. Perchance among my sons and family, is one who can do so."

The lot they cast on Mīrān Shāh Mīrzā; and on Khalīl Sulṭān Bahādūr, who thus replied:—

Beneath time's violence, thy neck place, and head stir not;
The great work, trifling, 'tis impossible to regard.

Though like the (mighty) ṣimurgh, thou attemptest (to scale) the (lofty) mountain of Ḳāf,
Like the little sparrow, be; and down thy wings and feathers shed.

Out from thy brain, the vain fancy cast;
So that, into the skull-pan of thy head, there go not a hundred thousand heads (of spears).

Upon reading this, Sulṭān Aḥmad fled to Rūm.

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* See Bicknell's Selections, pp. 108, 286, 292.

† From Daulat Shāh.

15. Sulṭān Maḥmūd Shāh Bahmanī, King of the Dakan,* was learned in the arts and in Persian and Arabic; and a patron of literary merit.

Poets of Persia and Arabia, on presenting a poem at his court, were rewarded with a thousand pieces of gold; and after a while, laden with gifts, sent to their native land.

Ḥāfiẓ desired to visit the King; but had no money to do so. On hearing this, Mīr Faẓlu-l-lāh Anjū (the King's Vazīr) sent money; and entreated him to come to his master's court.

Ḥāfiẓ accepted the invitation, giving a part of the money to his creditors; part to his sister's children; and, with the rest, furnishing himself.

On reaching Lāhūr, he met an acquaintance, robbed by bandits; to him, he gave all he had. Thus, he was prevented from proceeding farther.

But two Persian merchants† returning to Persia whom he met offered to pay his expenses for the pleasure of his society. They took him to Hurmuz (Persian Gulf), where he embarked on a ship sent him by Sulṭān Maḥmūd.

Before the anchor was weighed, there arose a great storm which affrighted Ḥāfiẓ and made him give up all thoughts of visiting the Dakan.

Promising an early return, he quitted the ship; and through a friend on board sent to Mīr Faẓlu-l-lāh:—

To pass life a single moment in grief, a world altogether—— is not worth;
For wine, sell our ragged religious garment; for more than this it—— is not worth.

At first, in hope of profit, easy appeared the toil of the sea;
A mistake, I made; for a hundred jewels this great deluge (the ocean)—— is not worth.

The pomp of the imperial crown,—whose grandeur is fear of life,
Is verily a heart-alluring crown; but the abandoning of one's life—— is not worth.

Ode 142, c. 1, 6, 7.

On receiving these lines, Mīr Faẓlu-l-lāh informed the King, who (through Mullā Muḥammad Ḳāsim of Mashhad) sent Ḥāfiẓ a thousand pieces of gold simply for his attempt to see him.

16. In 1357, Mubārizu-d-Dīn Muḥammad Muẓaffar put to death Shāh Shaikh Isḥāḳ, Governor of Shīrāz, patron to Ḥāfiẓ.

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* From Firishta.

† Khwāja Zainu-l-Ābidīn.
„ Muḥammad-i-Kāẓirūni,

In 1359, Shāh Shujā'* put out the eyes of his father, Muḥammad Muẓaffar, and became Ruler of Shīrāz. He regarded **Ḥāfiẓ** with hate on account of his poetic genius.

Happening to see Ode 525, wherein was a couplet expressing disbelief in a future state, he cited **Ḥāfiẓ** before the 'Ulamā of Shīrāz.

Warned of the plot, **Ḥāfiẓ** wrote, above the un-orthodox couplet, a new couplet, whereby he put the words into the mouth of a Christian. Thus, he saved himself punishment (death); and induced all to condemn Shāh Shujā' for making an unjust accusation.

How pleasantly to me came these words which in the morning said——
At the door of the wine-house with drum and reed, a Christian :—
"If the being a Musalmān be of this sort that Ḥāfiẓ is,
"Alas if, after to-day, be——a to-morrow."

Ode 525, c. 9, 10.

17. In 1369, Ghiyāṣu-d-Dīn Pūrabī, King of Bangāla, invited **Ḥāfiẓ** to visit him; but could not induce him to do so.

Regarding **Ḥāfiẓ** and this King, is a pleasing story in Ode 158, whereto the reader is referred.

18. Riẓā Ḳulī says that **Ḥāfiẓ** wrote a commentary on the Ḳurān; and, that many of the odes ascribed to him were written by Salmān Sāvajī† (*d.* 1377).

19. In 1392, Tīmūr-i-Langṯ-i-Gūrakān Ṣāḥib-i-Ḳirān (*b.* 1336, *d.* 1405) having subdued Fārs and slain Shāh Manṣūr, King of 'Irāḳ and Fārs, ordered **Ḥāfiẓ** to be brought before him, and said :—

Although, with the flash of my flashing sword, to make prosperous Samarḳand and Bukhārā which are of my native land and place of rest, I have subdued the inhabited fourth part of the world; and laid waste a thousand prosperous places and dominions, ——thou, pitiful one, wouldest sell and give Samarḳand and Bukhārā for a dark mole! §

Kissing the ground, **Ḥāfiẓ** said :—

"O Sulṭān of the world! through this way of giving, it is that to this $\left(\frac{\text{joyous}}{\text{disastrous}}\right)$ day I have fallen!"

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* Abū Isḥāk. See Nos. 174, c. 7; 279, c. 21; 579.
Muḥammad Muẓaffar. „ „ 574, c. 5, 10.
Shāh Shujā'. „ „ 113, 574, 691.

† See Nos. 294, c. 15; 612.

‡ Vulg. Tamerlane.

§ Tīmūr referred to Ode 8, wherein Ḥāfiẓ offers Samarḳand and Bukhārā for the beloved's dark mole.

To the Ṣāḥib-Ḳirān, pleasing came this reply. Him, he approved and reproved not. Nay, he kindly treated him;* invited him to Samarḳand; and reproached him for not making his capital the subject of sweet song.

It is said that an envious poet suggested this interview, in the hope that **Ḥāfiẓ** might become a victim to his machinations.

Ḥāfiẓ's good sense and pleasing replies averted the blow.

20. The following passages may be noted :—

Ode 13, c. 1; 322; 381, and 340, wherein he expresses his love for Shīrāz.

Ode 442, which he wrote in 1387 when Timūr invaded Persia.

Ode 499, c. 11, and the Sāḳi-Nāma, 686, c. 134, wherein he eulogises Shaikh Niẓāmi-i-Ganjavi.

The Mukhammas, 693, c. 10, wherein he states that men will visit his tomb.

Odes 155, c. 3, 535, c. 11, wherein is shown that his fame had reached to Samarḳand and to Bangāla.

Odes 179, c. 6, 359, c. 3, 371, c. 1, and 374, c. 5, wherein he states that, by effort, none can become a lover of God.

Ode 408, c. 5, wherein he says :—

"In the midst, behold not thou the monastery and the tavern (of love for God);
"God is witness,—where—He is, with Him I am."

The reader may peruse :—

Passage.	Couplet.	Passage.	Couplet.
96	4	463	7
435	8	571	10-12
686	92	3	5
492	1	6	8-9
308	8	225	3
309	7	...	...

21. The date of **Ḥāfiẓ's** death is :—

	A.H.	A.D.
By the slab on his tomb	791	1388
„ Doulat Shāh	„	„
„ Ḥājī Luṭf 'Alī	„	„
„ The mutilated M.S. copy of **Ḥāfiẓ** . . .	„	„
„ Muḥammad Gul Andām	2	1389
„ the Ṭaẓkiratu-sh-Shu'arā	794	1391
„ Charles Stewart (p. 64)	79	1394
	...	

* Unfortunately for the authenticity of this tale (by Daulat Shāh), it is said :—

(*a*) that Timūr took Shīrāz, and saw **Ḥāfiẓ**, in 1392.

(*b*) that (by the slab on his tomb) **Ḥāfiẓ** died in 1391.

The date of Timūr's interview is :—

(*a*) by Daulat Shāh, 1392.

(*b*) „ Bicknell (p. xiv), 1387.

The ḳiṭ'a* whereby the date (791 A. H.) of his death is determined is :—

چراغ اهل معني خواجه حافظ كه شمعی بود از نور تجلي
چو در خاک مصلی يافت منزل بجو تاريخش از خاک مصلی

This ḳiṭ'a will be found at the end of the rubā'iyāt of all the bāzār Persian texts; its translation in a foot-note under Ode 439.

22. Some of the verses of **Ḥāfiẓ** being considered impious, the 'Ulamā of Shīrāz refused, after his death, to utter the funeral prayers over his body.

Finally, it was settled that scattered couplets from his odes, written on slips of paper, should be placed in a vessel, and taken out therefrom by a child; and that, thus, the dispute should be decided.

The verse drawn was:—

From the bier of Ḥāfiẓ thy foot withdraw not;
For, though immersed in sin, he goeth to paradise.
Ode 60, c. 7

Shouting with joy **Ḥāfiẓ's** friends took up the bier; and all joined in following it to the tomb.†

23. He is buried at a spot two miles north-east of Shīrāz in the centre of a small cemetery, whereof the rest is laid out as a flower-garden with an avenue of cypress trees of great size and age.

The tomb of **Ḥāfiẓ**, is placed at the foot of one of the cypress trees which he himself planted. The cemetery is separated from the garden by an ornamental wall with a central portico.

This site is called the Ḥāfiẓiya.

Soon after the taking of Shīrāz (1452) by Sulṭān Abū-l-Ḳāsim Bābar, his Vazīr, Maulāna Muḥammad Mu'ammāī erected over the grave of **Ḥāfiẓ** a handsome monument.

In 1811 (circa), the Vakīl Karīm Khan Zand placed, over the tomb, a slab of alabaster‡ (from Marāghah Āẕarbījān) sculptured (in bas relief in nastaliḳ character) with the lines set forth in Ode 439.

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* The author of the ḳiṭ'a is unknown.

† This is the version by Shīr Khān Lūdī.

By the Calcutta Review (p. 406), 1856—

"Before a person whose eyes were blind-folded, the dīvān was placed and opened. Seven leaves back from the place of opening being counted, the finger pointed to this verse in the text."

As Ḥāfiẓ predicted in Ḳiṭ'a 693, c 10, his tomb is now a place of pilgrimage.

Charles Stewart (p. 64) says that **Ḥāfiẓ** was buried with much pomp.

‡ Morier (p. 104) calls it marble in colour,—a combination of greens, streaked with blue and red veins.

So exquisitely are the lines carved, that they seem to be rather the work of the finest pen than of the sculptor's chisel.

He also built a pavilion with apartments for the Mullās and the darvīshes who attend the tomb; and beautified the garden so as to render it a most delightful retreat.

Close by the garden, runs the stream Ruknī; and at about a quarter of a mile west of the tomb, is the Masjid of Muṣallā.

Few men were more capable of composing their own epitaph than was Ḥāfiẓ. Leading a life of unimpeachable purity, in constant communion with his own heart, he, alone, could do himself justice.

In Bicknell's Selections (p. 227), is a chromo-lithograph of the tomb.

24. After his death, Sayyid Ḳāsim-i-Anvār, who was a follower of Ḥāfiẓ, formed the poems into a dīvān* of 569 Odes, and called it :—
"the Dīvān-i-Khwāja-i-Ḥāfiẓ."

25. The odes of Ḥāfiẓ are consulted as an oracle—

News of the sky (Fate), the men of the dust (of the grave) give;
Of the speech of Ḥāfiẓ of Shīrāz, the omen regard.†

Mīrzā Mahdī Khān says :—

"Before setting out on his expedition against Tauris, Nādir Shāh consulted the "Dīvān-i-Ḥāfiẓ.

The book being opened, and seven lines counted back from the place of opening, the finger pointed to :—

Ḥāfiẓ! by thy sweet verse, thou hast taken 'Irāḳ and Fārs;
Come; for now is the turn of Baghdād and the time of Tabrīz.

Ode 57, c. 7.

The omen being auspicious, Nādir Shāh set out, and succeeded.‡

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* According to Daulat Shāh. He says :—
The treasure of truths and of mysteries, Sayyid Ḳāsim-i-Anvār (*d.* 1431), was a follower of Ḥāfiẓ; and delighted in having read to him the Dīvān-i-Ḥāfiẓ.
In his "Biographical Notices, Persian Poets" (p. 39), Ouseley says that Muḥammad Gul Andām formed the Dīvān, being his collector, editor, and preface-writer.

† In his "Biographical Notices" (p. 33) Ouseley gives the Persian text of this couplet; in Jarrett's Persian text, it is omitted.

‡ In the middle ages of Christendom, the Iliad and the Odyssey of Homer continued to be regarded with reverence. Men's destinies were discovered by divination in verses selected haphazard. Grave physicians recommended as a cure for ague the placing under the patient's head every night a copy of the fourth book of the Iliad.
See Chardin (voyages ii) p. 150 (1711).
Reviski Procems, pp. xxxii, xxxviii (1791).

26. A perfect dīvān consists of a series of odes in classes equal to the number of the letters of the alphabet—the first class rhyming with ا, the second with ب and so on.

This Dīvān is not perfect, as the odes ending in the letters—

پ چ ذ ژ گ

are wanting.

The word دیوان (dīvān) signifies :—

(*a*) a place where nobles assemble; or a book containing a collection of odes, from دوان pl. دواوین (Arabic) derived from دون to collect.

(*b*) demons, "gigantic workers," the name by which Naushīrawān (*d.* 579 A.D.) called his nobles who, in three days, accomplished a great work, from دیو, pl. دیوان, (Persian) a demon.

27. The غزل (ghazal) should have not more than eighteen distichs; and the last distich should contain the takhalluṣ.

With reference to this, it may be stated :—

(*a*) That Ode 438 has 21 distichs.

(*b*) That the takhalluṣ occurs——

i	in c.	8	of	Ode 419,	containing	10	couplets.		
ii	„	9	„	„	505	„	14	„	
iii	„	10	„	„	533	„	12	„	

Before the time of Sa'dī (*b.* 1175, *d.* 1292) the takhalluṣ could be introduced anywhere; after this time, only in the last couplet.

28. Below is given information regarding the establishing of the ghazal :—

(*a*) بهرام گور (Bahrām Gūr, Varanes v, *d.* 438) laid the foundation of verse.

(*b*) خليل بن احمد بصري (Khalil bin Aḥmad-i-Biṣrī, *d.* 789) invented the art of prosody and reduced it to rule. Hence prosody is called علم خليل

(*c*) فريدالدين ابو عبدالله رودكي (Faridu-d-Dīn Abū Ȧbdu-l-lāh-i-Rūdakī, *d.* 954) was the first who wrote a dīvān.

(*d*) شيخ مصلح‌الدين سعدي (Shaikh Muslih̤a-d-Dīn Sa'dī Shīrāzī, *d.* 1175, *b.* 1292) invented lyric verse, the first form of the ghazal.

(*e*) خواجه شمس‌الدين محمد حافظ (Khwāja Shamsu-d-Dīn Muḥammad-i-Ḥāfiẓ, *d.* 1388) invented the second sort of ghazal.

(*f*) بابا فغاني (Bābā Faghānī, 1519) invented a third sort of ghazal.

(*g*) ميرزا محمد علي صايب تبريزي (Mirzā Muḥammad Ālī Ṣā,ib-i-Tabrīzī, *d.* 1669) invented a fourth sort of ghazal, now generally imitated.

Niẓamī (*b.* 1116, *d.* 1200), Sa'dī (*b.* 1175, *d.* 1292), and Ḥāfiẓ (*d.* 1391) were the principal improvers of the melodious and polished tongue of Persia.

Before their time, Arabic words were seldom introduced into their composition ; and the language though pure wanted many of the graces and beauties that it now possesses.

Compared with Ḥāfiẓ, where is even great Khākānī (*d.* 1186). Mighty Firdausi (*b.* 931, *d.* 1020) is an exception ; but his Shāh Nāma will bear no comparison with :—

(*a*) the Maṣnavi of Yūsuf and Zulaikha by Jāmī (*b.* 1414, *d.* 1492).

(*b*) „ Maṣnavi of Lailā and Mājnūn* „ Hātifī (*d.* 1521).

29. In Table I, are given the names of the personages, who march in stately procession through the pages of the Divān ; and in Table II some of the figures of speech used therein.

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* Of all the Persian poems on this subject the poem by Hātifī is the most simple and most pathetic.

TABLE I.

Showing the Personages named in the Dīvān :—

Personage eulogised by Ḥāfiẓ.	Passage.	Couplet.
Khwāja Ḳivāmu-d-Dīn	581	...
	605	...
Ḥājī Ḳivāmu-d-Dīn Ḥasan	3	9
	610	...
	692	...
	595	...
Nuṣratu-d-Dīn Shāh Yāḥyā	363	11
	505	
	506	
'Alī Murtaẓā	349	10
	379	
	380	
	396	
	617	
Shāh Shaikh Abū Isḥāḳ	174	7
	279	21
	579	...
Burhān-i-Mulk va Dīn	400	11
Khwāja Kirmānī-i-Khājū	294	15
Salmān Sāvajī Jalālu-d-Dīn Muḥammad	294	15
	612	
Muḥammad	111	...
	212	...
	235	...
	241	...
Sulṭān Uvais Jalāyar	204	11
	612	
Abū Naṣr Abū Mu'ālī	571	16
Shaikh Niẓāmī-i-Ganjavī	499	...
	686	...
Tūrān Shāh	602	...
Majdu-d-Dīn Ismā,īl	579	3
	604	
Shaikh Amīnu-d-Dīn	435	11
	579	4
'Aẓdu-d-Dīn	579	5
Bahā,u-l-Ḥaḳḳu-va-d-Dīn	603	...
Ḥājī Aḥmad	663	...
Shāh Shujā' 113	574	...
	691	...
Aḥmad-i-Ilkhānī	497	1
	5	
The King of Hurmuz	577	4
Muḥammad Muẓaffar	574	5, 10
Shāh Manṣūr bin Muẓaffar Muḥammad	456	8
	578	3
	167—1	
	418—10	
	438—18	
Khwāja Ādil	600	1
Ādam	4	3
	24	3

Personages named by Ḥāfiẓ.	Passage.	Couplet.
Havvā	...	...
Hārūt	14	...
Mārūt	14	...
Nūḥ	7	6
	196	5
Jamshid	144	
	176	10
	199	
	531	...
	687	77
Rustam (Tahamtan)	540	5
	686	125
Pirān	687	42
Shaidā	687	42
Afrāsiyāb	376	...
Khiẓr	89	...
Yaʿḳūb	...	...
Yūsuf	8	5
Sulaimān	189	2
	246	
	686—77	
Āṣaf	43	...
	404	...
Dārā	6	5
Sikandar	6	5
Kay Kā,ūs	562	5
Khisrau Parviz 199	687	34
Bārbud	687	34
	24	6
ʾIsā (Masiḥ, Masiḥā)	187	2
	530	7
	117	...
Son of Ḥāfiẓ	598	...
	606	...
Ghiyāṣu-d-Din Pūrabi	158	...
Ṣāliḥ	159	7
	13	...
The wife of Ḥāfiẓ	90	...
	227	...
Salmi	687	41
Tūr	687	41
Manūchihr	686	72
Salmā (Sulaimā)	534	1
Ṣuḥaib	54	4
	202	
Hasan-i-Biṣrī	54	4
Bīlāl	54	4
Zulaikhā	8	5
Sāmirī	158	8
	238	5
Shākh-i-Nabāt	8	2
	218	8
Fakhru-d-Din ʾAbdu-ṣ-Ṣamad	242	8
Ẓahiru-d-Din-i-Faryābi	294	15
Shaikh Ḥusain Manṣūr Ḥallāj	66	1
	123	6
Farhād and Shirin	72	4
	199	6
Abu Lahab (Jahl)	152	3

Personages named by Ḥāfiẓ—(*continued*).	Passage.	Couplet.
Shaikh Aḥmad Namakī	5	9
Sa'd bin Waḳḳāṣ	338	3
Su'ād	499	...
Ayāz	298	10
Changiz Khān	581	6
Taḳtamūn	624	...
Shaikh Sanā'ī	549	6
Zhū	478	6
Siyamak		
Maḥmūd	87	...
Lailā	535	3
	546	10
Majnūn (Ḳays)	22	6
	535	3
Mūsā	6	10
	558	2
Ḳārūn	6	10
Buzur Mihr	686	72
Naushīravān	686	73
The King of Yazd	577	4

TABLE II.

Showing some of the figures of speech used by Ḥāfiẓ.

تضاد (taẓādd)	142	8	غم '	grief.
This is a figure in which the writer uses two (or more) contrary terms.			شادي '	joy.
	404	10	بند '	bond.
			آزاد '	free.
	407	8	جميعت '	collected.
			پريشان '	scattered.
	408	2	عبوس '	cross.
			خوشخو '	pleasant.
	422	4	آشنايان '	friends.
			بيگانه '	stranger.
	412	8	حلال '	lawful.
			حرام '	unlawful.
	429	4	جوان '	young.
			پير '	old.
	439	2	بنده '	the slave.

			خواجگي '	the lord.
	465	7	توحيد '	unity (singularity).
			ورق '	a page (plurality).
	484	7	از گنج خانه '	from the *treasure*-house.
			خيمه بر خراب زده '	the tent pitched on the *ruin*.
	484	9	وصال دولت ديدار '	the union of *wakeful* fortune.
			در آغوش بخت خواب زده '	in the embrace of *sleep* stricken fortune.
مراعات نظير (murā'āt-i-naẓīr), The writer uses correlative terms.	111	2	ختن '	khutan.
			خطا '	khaṭā.
			ماچين '	Mā-chīn.
			چين '	chīn.
	241	2	خط '	a letter.
			مكتب '	„ school.
			مدرس '	„ teacher.
			مسئله '	„ question.
	436	3	راه '	the road.
			بدرقه '	„ guide.
			راه مقصد '	„ path to the object.
			سفر '	„ journey.
	472	11	چمن '	„ sward.
			بهار '	„ spring.
			مرغ '	„ bird.
	477	9	دايره '	„ circle.
			دف '	„ drum.
			حلقه '	„ ring.
			قضا '	„ nape (of the neck).
	477	5	خرمن '	harvest.
			جو '	barley-grain.
			خوشه '	sheaf (of wheat).
			آسمان '	sky.

مه '			moon.
پروین '			Pleiades.
خوشه '			sheaf (of corn).
عرصه '	7	477	space.
بیذقي '			pawn (foot-man).
گرو '			pledge.
نافه '	6	382	musk-pod.
چین '			chin.
خطا '			khaṭā.
اوضاع گردون '	3	402	the ways of the sphere.
شب '			„ night.
اختر '			„ star.
سر '	9	404	„ head.
جمال '			„ beauty.
دست '			„ hand.
پا '			„ foot.
چمن '	4	408	„ sward.
خود روي '			self-growing.
میرویم '			I keep growing.
پرورش '			nurture.
سفینه '	9	415	a bark.
دریا '			„ sea.
بسماعت '			trade.
مطرب '	9	420	the minstrel.
ره زند '			he plays.
عشق '			note (of music).
سماع '			hearing.
لنگر '	5	433	an anchor.
کشتي '			a ship.
بحر '			„ sea.

			غرق '	foundered.
	427	5	مرغ '	a bird.
			صفیر زد '	utters a cry.
			دانه '	a grain.
			دام '	„ snare.
تجنیس خط (tajnīs-i-khaṭṭ) The writer uses two words different in meaning, different in dots, similar in form.	111	1	تاج '	crown.
			باج '	tribute.
			حال '	state.
	460	5	خال '	a mole.
			جسم '	the body.
			چشم '	„ eye.
تجنیس مذیل (tajnīs-i-muẕayyal). The writer uses two words different in meaning, similar in form, whereof one exceeds at the end by a letter.	197	4	گوشه '	„ bow-notch.
			گوش '	„ ear.
	443	3	خاتمه '	„ end.
	487	5	خاتم '	„ seal.
			میانه '	in the midst.
			میان '	the waist.
تجرید (tajrīd) . . . The writer addresses himself.	81	7		
	402	10		
	407	10		
	415	9		
ذکر بعض ارادة کل (ẕikr-i-b'aẕ-irāda-i-kul).	423	3	پرده '	a screen at the court-door (for the court).
	439	4	لحد '	a brick (for the tomb).
اشتقاق (ishtiḳāḳ) . . The writer uses two (or more) words etymologically connected with each other.	447	8	دیار '	(pl. of دار) houses.
			دیر '	country.

لف و نشر (laff va nashr) twisting and dispersing). The writer uses conjointly a number of different words; and then disperses (or assigns) each of them to each of another number of different words.	482	4	Refer to the passage.	
تجنيس تام (tajnīs-i-tām). The writer uses two words different in meaning, similar in orthography and pronunciation.	248	6	رود '	a stream.
			رود '	„ son or a device.
	472	9	جای دعا '	„ the place (time) of prayer.
			جای تو '	„ place (throne) of thine.
	401	1	ناز بنیاد مکن '	establish not pride.
			تا نکني بنیادم '	so that my foundation thou raze not.
	407	9	دیوان '	a book.
			„	„ council.
تجنيس ناقص (tajnis-i-nāḳiṣ). The writer uses two words different in meaning, similar in orthography, different in pronunciation.	141	7	إنعامي '	„ reward.
			أنعامي '	beasts.
تجنيس زائد (tajnis-i-zā,id) The writer uses two words different in meaning, different in signification, whereof one exceeds the other at the beginning by a letter.	75	6	قدم '	foot (step).
			مقدم '	arrival.
تجنيس مُركب (tajnis-i-murakkab).	59	5	تابنده '	a shiner.
			تا بنده '	since the slave.
The writer uses two words different in meaning, similar in orthography and pronunciation, whereof one is a simple, and the other a compound, term.	...	...	بهشت '	he let go.
			„	paradise.

تجنیس مکرر (tajnis-i-mukarrar). The writer uses two words, different in meaning, close together, whereof one exceeds the other at the beginning by a syllable.	221	3	لاف خلاف ،	boast of falsehood.
لزوم ما لایلزم (luzūm-i-mā lā yalzam). The writer uses in every hemistich, or distich, one unnecessary word, or more.	98 ...	1 ...	رفت رفت ،	passed—passed. "
طرد و عکس (ṭard va 'aks) (going and returning), The writer uses the two parts of each first hemistich in inverse order in each second hemistich.	xxxvii	1, 2, 3	Refer to the passage.	
تنسیق الصفات (tansīḳu-ṣ-ṣifāt). The writer uses numerous adjectives (simple or compound) as attributes of one person or one thing.	44 486	1, 2 3	Refer to the passage.	
ذکر حال ارادهٔ محل (ẕikr-i-ḥāl-irāda-i-maḥal).	408	10	قدح ،	cup (used for wine).
ردالعجز علی‌الصدر (raddu-l-'ajz 'alā-ṣ-ṣadr). (Antistrophe). The writer uses the ṣadr of the first hemistich as the 'ajz of the second hemistich with the same or a different signification.	458	6	حباب ،	
ارسال المثل (irsālu-l-maṣal)	74	3	.....	2nd hemistich.

هوالله

In the name of God, the Merciful, the Compassionate.*

ا

The letter Alif.

1, (1).

1. Ho! O Sāḳī, pass around and offer the bowl (of love for God):
   For (the burden of) love (for God) at first (on the day of covenant) appeared easy, but (now) difficulties have occurred.

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* Muḥammad probably took this invocation from the Persian fire-worshippers, who used to begin their books:—

به نام یزدان بخشایش گر دادر.

In the name of God, the Pardoner, the Just Ruler.

The Jews say:—

(*a*) In the name of the Lord.

(*b*) „ „ „ Great God.

The eastern Christians say:—

In the name of the Father, of the Son, and of the Holy Ghost.

See Lane's Arabian Society, pp. 38—81; and Brown's Darvishes, pp. 116—119.

1. alā is a word of caution.

yā „ „ „ address.

ayyuhā is a word whereby grammarians make vocative that rendered definite by ل (lām).

The addressed person (Sāḳī) having ال before it,—the yā (of address) requires after it (by Arabic rule) the word ayyuhā. See Ode 28², c. 1. Alā yā ayyuhā is the form whereby to themselves men draw attention.

The ال before Sāḳī is called the lām u-l-'ahd.

ساقي (Sāḳī) signifies—

(*a*) The cup-bearer, who causeth persons to drink; and whose attention the jovial companions seek with heart and soul.

(*b*) The مرشد حقيقي و هادي تحقيقي—the true murshid and sure guide to the necessarily existent One, God (Wājib u-l-wujūd).

Thus, everywhere, do they mention Sāḳī and Shāhid * * *.

O Sāḳī! give the cup of love ('ishḳ) and of affection (maḥabbat).

ناول (imperative of munāvalah) signifies:—

to give anything; and thereto to stretch forth the hand.

By reason of the perfume (hope) of the musk-pod, that, at the end (of night), the breeze displayeth from that (knotted) fore-lock,—
From the twist of its musky (dark, fragrant) curl, what blood (of grief) befell the hearts (of the lovers of God)!

With wine, becolour the prayer-mat—if the Pīr of the magians (the perfect murshid) bid thee;
For of the way and usage of the stages (to God) not without knowledge is the holy traveller (the perfect murshid).

In the stage (this world) of the (true) Beloved,—mine what ease and pleasure, when momently,
The (loud) bell (of the call of death) giveth voice, saying:—"Bind ye up the chattels of existence!"

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2. In بوي به if به signify:—
   (*a*) "by reason of" بوي will signify "hope."
   Then, ز (in the second line) signifying "by reason of" is needless; and the beauty of the maṭla' (opening) is concealed.
   When بوي signifies "hope," به is a particle of time.
   In the state of hope that, at the end of work,—in the time of bast (expansion) a befitting portion may be his, what pain and grief, at the beginning of ḥāl (mystic state), were his.
   (*b*) "I swear by" بوي will signify "perfume."
   (*c*) "Notwithstanding," the sense is elegant.
   Notwithstanding reliance upon this hope, from the twist of its curl, such is the state of our heart.

صبا (breeze) signifies:—
The means whereby union with the Desired One is gained.
For other readings, see pp. 8—10.

3. سجّادہ prayer-mat) signifies:—
   (*a*) Muṣallā—an oratory or place of prayers.
   (*b*) Existence of the holy traveller.

پیرِ مغان (Pīr of the magians) signifies:—
The perfect murshid, who comprehendeth the preservation of the decrees of the Path to God.
The word pīr is equivalent to shaikh—elder or deacon.

سالک signifies:—
The traveller of the Path (to God) in the step of the experienced murshid.

کن (Arabic) is the imperative of
Kāna yakūnu, "Be and it was." Like a flame, it effaceth the colour of impurity from the mirror of the holy traveller's mind.
This couplet is uttered by the Sāḳī in reply to couplets 1 and 2.

4. جانان (beloved) signifies:—
The (true) Beloved (God) having the quality of permanency, the Desired of all.

جرس (bell) signifies:—
(*a*) the sound emitted when two things are struck together.
(*b*) the angel of death ('Izrā,il, Murdād), the guardian of effacement (faut).

5. The dark night (of the world), and the fear of the wave (of grief), and the whirlpool so fearful (the time of death).
The light-burdened ones of the shore (ancestors who have passed the flood of death),—how know they our state?

By following my own fancy (in hastening to union with God), me (only) to ill fame all my work brought:
Secret,—how remaineth that great mystery (of love) whereof (great) assemblies speak?

Ḥāfiẓ! if thou desire the presence (union with God Most High)—from Him be not absent:
When thou visitest thy Beloved, abandon the world; and let it go.

---

5. شبِ تاریک (dark night) signifies:—

The world, which verily is the dark night that leadeth to luminosity.
Thus related to night are the sun, the moon, the lamp, and all such like luminosities.

موج signifies:—
The wave of excess of divine knowledge; and referreth to Ancestors of the Faith.

Girdāb (whirlpool) signifies:—
The last wave and the last breath of Life.

سبک ساران (light-burdened ones) signifies:—
(*a*) Ancestors,—those gone before.
(*b*) The Arabs of ḳuraysh who belong to the time of Muḥammad.
(*c*) Angels; for they are not concerned with orders and prohibitions.

6. By reason of egotism (for my spirit was in desire of self, not in desire of the Friend, God) all my work drew me only to ill fame.
I became one ill of fame and disgraced in the world.
If, in the purpose of the Friend, I had preserved my spirit,—I should in a way have accomplished my own desires; and, like one abstracted, have preserved by livelihood.
I should not have been of the crowd of the reproached, nor of those disgraced in the world.

A poet saith:—
"On the first day, I severed desire of both worlds:
"Tribute, from one of consumed harvest,—how may they seek?"
Leaping from this stage, and escaping from this disgrace, Ḥāfiẓ advanceth saying:—
From egotism, I became ill of fame in the world. Nay (not from egotism)! In many battle-fields and assemblies, I revealed the mysteries of love: on that account (the revealing) I became ill of fame.

Notes to Ode I.

(Couplet I.)

The first and the last line of this Ode have been taken from the poems of Khalīfa Yazīd bin Mu'āwiyāh (Yazīd I.), who died 683 A.D.

Ḥāfiẓ was once asked—

How came a distinguished poet like thyself to borrow from Yazīd, a usurper and the murderer of Imām Ḥusain, son of 'Alī.

Ḥāfiẓ replied :—

Which of you seeing a dog running away with a diamond would not stop him; and take the jewel from his unclean mouth?

The Persians never mention Yazīd without the imprecation La'natu-l-lāh, "Be accursed of God!" in reference not so much to his vices—he is represented as a debauchee and as an atheist—as to the death of Ḥusain, whom he attempted to poison; failing therein, he slew him with all his family on the plains of karbalā.

The motto of his seal was—

God is our Lord!

In his Khilāfat, the muslims conquered all Khurāsān and Khwarazm; and placed under contribution the territories of the Princes of Samarḳand.

A heap of stones, shown at Damascus, marks his dishonoured resting-place.

The full passage is :—

أنا المسوم ما عندي بترياق ولا راق أدر كاساً و نا ولها ألايا أيها الساقي

"I am poisoned; and have with me neither the antidote, nor him that, by magic cureth poison.
"O Sāḳī! Pour out a cup (of wine of love), and pass it: and take care."

Avval (first) signifies :—

(*a*) The time of giving the hand (bai'at) to the murshid. For, at the time of giving the hand, the holy traveller considers love (to God) to be easy. That is—love, at the time of giving of the hand, appeared easy; and, at the beginning, beautiful. But, when I entered on its Path, difficulties occurred that gave the chattels of existence to the wind (of destruction).

(*b*) The state of non-existence ('ālam-i-zarr); and the revelation of penitence at having taken up that beyond one's power.

"We (God) laid the burden (of love) before the Heavens, and the Earth, and the Mountains.
"They refused to take it up and got affrighted.
"Then man took it up. Verily, man is cruel to himself, and very ignorant (to take up the great burden of love)."*

On the day of Covenant,† after the creation of the *souls* of men in "the loosening world,"‡ but before the creation of the bodies of men in "the binding world,"§—God Most High having assembled the souls of the race of Ādam said :—

Am I not your God?

---

* Ḳurān vii, 173; xxxiii. 72.

† The day of Covenant is called :—
(*a*) Rūz-i-miṣāḳ, the day of Covenant.
(*b*) ,, Alast ,, Alast.
(*c*) ,, Avval, the first day.
(*d*) ,, Nakhust ,, ,,

‡ The loosening world is called :—
(*a*) 'ālam-i-iṭlāḳ, wherein the soul is loosed from the body.
(*b*) 'ālam-i-zarr, where only atoms exist.

§ The binding world is called :—
'ālam-i-taḳayyud, wherein the soul is bound to the body as in this world.

The souls answered :—

Yes ; we do bear witness thereof!

Those, who thus answered, became in this world muslims; and those, who answered not, kāfirs (infidels).

In the case of some muslims, forgetfulness of that covenant came through the affection of this world; but, in the case of the true lovers (of God), the sound of those words is yet in the ear of their heart, and they are in shout exclaiming—Yes!

That is :—

On the day of Covenant (with God), when, from non-existence, we rested in existence, we having for the acquisition of divine knowledge and for the discovery of God Most High, regarded love easy, upon it relied.

Now, that we have rested in existence, difficulties have appeared : that have given the chattels of ease to the wind.

Imām Yāfa'i (*d.* 1366 A.D.) relateth :—

On the day of Covenant, when to Ādam, they displayed the offspring of Ādam (the human race); and sent creation from non-exsitence to existence; and, on the people of the world, established with perfect splendour the arts and the acquisitions of the world; and left each one free to the choice of a quality,—all, in the discovering and the learning of those arts according to their wish, urged the steed of resolution.

Then, at such a time, each one, having come to a quality according to his desire, joined himself to it; and into that art with complete delight dashed his hand (of effort).

But, a party remained apart, and to that acquisition urged not their inclination.

Then God, glorious and great, spake to them saying :—

I send you to a place (the world), wherein necessity shall expand her feathers and wings; and need of these things shall befall you.

They exclaimed :—

Pleasant, it is to us; and with it, we are satisfied.

Then God Most Holy and Most High created for them stages of service: and towards them each one with complete desire ran :—

The Zāhids joined themselves to austerity; the Ābids, to devotion ; the Learned ones, to learning; and the Pious ones to complete piety, and the Lovers (of God) sate in the stages of love.

They said :—

"O God! we have accepted thy service."

God Most High replied :—

"By my grandeur and greatness, I swear, that I will subdue those that remained apart; and that I will make them your servants; and that I will make you the Saviour of those that respect and serve you."

For further information, see Ode 222, c. 1, 2 (note).

By "Avval" (first) Ḥāfiẓ refers to that time when, having entered the crowd of the lovers of God he took up the burden (amānat) of love (to God), and thought it to be easy.

Since, from non-existence (in the loosening world) to existence (in the binding world), we came for the acquisition of the object (God), and for desire of knowledge of the Adored Lord,—we regarded the world to be the (easy) house of the aunt, not the (difficult) prison-house; and in this fancy have thus proceeded.

A Poet saith :—

O heart! this is the (difficult) street of love :—
It is not the (easy) house of the Aunt.

Since we know, that here it is necessary to shed the heart's blood; and that, except by means of the Purified One (Muḥammad) it is not possible to slumber in the customary place (this world); and, that as a poet saith :—

"Happy that time (before birth) when we were happy of state in non-existence (in the loosening world):
"Neither the talk of separation (from God), nor the search of union (with God)!"

Then, O Sāḳi, pass round the bowl of love * * *

The cause of the couplet is this :

He, who, through perturbation and tumult (of soul) hath,—at the time of gaining favour (with the murshid) not at the time of considering (the travelling of the Path),—represented his state to the murshid, crieth out to him saying :—

O murshid of the Path of Ṭarîḳat! O guide of the Way of Ḥaḳîḳat! we, regarding love easy, planted our foot in its path; and in its way, extended our pace. In the end, difficulties appeared.

When the enemy (Shaiṭân) opened the chest of stratagems; and the difficulties of the Path became the Hinderer and the Preventer; and the heart became the Desirer and Seeker,—then is the time for the Aider (the murshid), and the season for the Friend and Helper.

As Ḥâfiẓ (Ode 459, couplet 1) saith :—

O Sâḳî, 'tis morning : make full a goblet of wine :
The Sky's revolution delayeth not, make haste !

Since the term Sâḳî is applied to murshid; and the translation of :—

Yâ ayyuha-s-Sâḳî (O thou that art the Sâḳî)

is—

har kudâm Sâḳî ast. Every one who is Sâḳî.

there is something in the address savouring of discourtesy. I observe :—

(*a*) Uttering this phrase at the beginning of the ecstatic state (ḥâl); and, measuring this wine (of love) in the first cup,—when as yet the murshid (who is the source of consolation to the heart), perfect in love and in affection, had not been gained,—Ḥâfiẓ calleth out to the murshid to be his hand-seizer (helper).

The blind man saith :—"O hold my hand !"

(*b*) From God, the absolute and only guide,—is our instruction in manner of speech. Ḳurân, lv, 3.

In the address of Yûsuf's brothers to Yûsuf, God said :—

"O Lord of Egypt! the famine is felt by us and our family."—Ḳurân, xii, 88.

In thisIpassage, the form of address is yâ ayyuha,-l 'aziz, similar in form to yâ ayyuha,s-Sâḳî.

(*c*) To the Lords of learning and of seeing, it is not concealed that ayyuhâ is only a word of address introduced by lâm; and that in the representation of meanings, it hath no place.

As regards alâ (ho !)—

The speech being addressed to the murshid, the poet maketh him descend; and, for the desire that he hath, bringeth him from the perfection of knowledge to no-knowledge.*

So to the clever physician, who twice feeleth his pulse, and sitteth at his pillow, the (ignorant) sick man crieth :—

Behold my affliction; discover my pain, for, altogether, am I powerless and captive to pain and torment.

Even so to the learned one, or to the theologian, who loveth a certain work; and, only when the time of prayer is concluded, goeth to the masjid, the (common place) orthodox one saith :—

Prayer is obligatory; but that which thou doest is not obligatory.

In Ode 282, couplet 1, Ḥâfiẓ cautioned the murshid with the word alâ :—

Thus, the Lords of mystery incline. Whatever they say,—they say to Him (God) : whatever they seek,—they seek of Him (God). That exterior to God, they consider not in existence; they consider it an appearance without existence.

One day in the year 1021, a darvish possessed of excellence, accompanied by his son, endowed with grace, twelve years of age, entered the assembly of the Chief of the Pious, and the Cream of the Good,—Shaikh 'Îsâ Sindî in the city of Burhânpûr; and surpassed the assembly.

That darvish, after showing respect to the shaikh, alluded in praise to his son.

Towards the boy, the shaikh glanced and said :—

O son ! say something ! and seek the heart of the assembly.

With gladsomeness, that boy entered upon speech in such a way that joy came to all. He said :—

If ye ask of ḥaḳîḳat (the truth, or existence with God) there is no explanation, for its object hath no trace.
If ye ask of majâz (the illusory, or existence without God), that also is fancy; and, the mention of it is the fancy of fancy (altogether fancy).

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* Both the clever physician and the theologian know what befitteth. It is unnecessary for a lay person to instruct.

Yet, this much I know that the relation of ḥaḳīḳat to majāz is, as heretofore, firm and sure, for in it change is centreless; and that the change, that is apparent, is the essence of fancy.

Then, he read a few verses :—

Traceless of all name and trace be,
That thou mayest clearly behold the face of the Beloved (God) :
From the intoxication of "*mā va man*" (we and I) whoever escaped
Became distraught with the wine of union with the true Beloved :
One joined to the absolute existence (God)—how becometh he bound ?
The knower of God is he who is God.
From the bond of attachment (to the world) whoever escaped
Beheld himself absolutely without "*mā va man* :"
Verily, the obstacle of the Path is "*mā va man* :"
"*Man*" saith not he who is acquainted with God.*

To the Shaikh, the boy's language appeared beautiful; for his welfare, he uttered a prayer.

From the words of the Lords of union is the sentence :—

Things possible (creation) perceived not the perfume of Wujūd (the absolute existence, God).

Shaikh Muḥy-u-d-Dīn 'Arabī (*b.* 1166, *d.* 1239 A.D.) in his Fuṣūṣu-l-Ḥikam saith :—

The meaning of wujūd (existence) is :—

Wujūd-i-ḥaḳīḳī (real existence), that is connected with wājib (the necessarily existent One, God),—*not* with wujūd-i-mumkin (possible existence), that declineth.

There is no objection to wujūd (existence) meaning wājib (absolute existence); but, mumkin can never mean wājib.

In the Sharḥu-l-'Aḳā,id,—**Taftāzānī** saith :—

The people of Truth (the Faithful) declare that the truths of (the existence of) things are proved ; and that the knowledge (of truths of things) is confirmed.

How can it be otherwise ? For knowledge is the centre of :—

i. the shari'at,
ii. the arriving of God's message,
iii. the descending of the books of revelation,
iv. the sending of the prophets.

On knowledge (of the truths of things) are founded all orders relating to :—

i. Infidelity and Islām,
ii. wandering from the true path,
iii. guiding in the true path.

From the Lords of wiṣāl (union) people of wujūd (existence) quote :—

When ḥādiṣ (that which appeareth) cometh into contact with ḳadim (that without beginning or end),—no trace of ḥādiṣ is left.

In support they say :—

"When the possible (mumkin) scattereth the dust of possibility (imkān),
"Naught remaineth save the necessarily existent one, God (wājib)."

When, by God's grace, the possible (mumkin) acquireth the height of perfection; and, by attachment to the qualities of God Most High, the extreme limit of union (wiṣāl)—no trace of the qualities of things possible (mumkināt) remaineth.

Then, as regards qualities (ṣifāt), not as regards essence (ẕāt),—the possible (mumkin) becometh the necessarily existent One, God (Wājib).

If, as to essence (ẕāt), the possible (mumkin) become the necessarily existent One, God (Wājib),—its nature would be like perpetuality (ḳadīm).

In the Fuṣūṣu-l-Ḥikam, it is written :—

When the Ārif (the knower) reacheth this stage by ṭariḳat (the path); and the sun of ḥaḳīḳat (truth) shineth on him,—he becometh somewhat like a meteor in the presence of the sun.

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* In his Darvishes (p. 63), Brown says :—Whoever, other than God, saith I, is a Shaiṭān : none save God can truly use that word ; all came from Him, are in Him, and obey Him ; He only is self-existent.

Mumkināt (things possible) are hidden from his sight, just as motes (in the sunbeam) and the stars disappear in the sun's rays; but in the morning and evening, they again appear.

Shaikh Maḥmud Ashnavī saith :—

'Not being' is other; other is 'not seeing.'

When the Lords of union attain perfection, and carry their foot to their own purpose,—God Most High, by His perfect skill, casteth a veil over their vision, and veileth their sight, so that they may not behold other (than God), nor sit in farness (from God)—just as He hath cast a veil over the vision of the people, and veiled their sight lest they should behold Jinn, or Angel; and sit in the stage of danger. For the beholding of Jinn, or of Angel, is injury to work; and the source of torment and danger.

Imām Muḥammad-i-Ghazzālī Ḥujjatu-l-Islām (*b.* 1058, *d.* 1111 A.D.) saith in the Mishkātu-l-Anvār :—

The progress of the Ārifs from the profundity of the illusory to the sublimity of the true is due to manifestations (of God's glory in the night season). For in existence with God (wujūd), is naught save God.

Verily, all things perish,—save the soul. For that which perisheth must perish some time,—at the beginning or at the end.

The preceding passage is a hint at the union of this stage; for he who is joined to God (Wājib) hath neither name nor trace.

Some of the Lords of union behold the state of love (for God); again coming to the stage of descent, they return to their former (ordinary) state.

In this stage, the state (ḥāl) of some is prolonged to perpetual union (with God); then he clearly seeth that, in the existence of time, he is not.

Quatrain—

At the head of the square of the city of Hari (Herat).
I cast to-day, a glance on every side :
Infidel, am I,—if I beheld aught save God;
Into my eye, how may come aught else?

Some Ārifs of explanation in divine knowledge proceed to a stage, where in the establishing of the mumkin (the possible) they behold the Wājib (the necessarily existent, God).

For denial is no room; and the verifying of it is not difficult to the learned.

For Mūsā (benediction of God and salutation be on him) in the establishing of the (burning) olive bush,* beheld the glory of God in manifestation; and in that manifestation reached from the possible (mumkin) to the necessarily existent One, God (Wājib).

On this subject in the Ḳurān, the truth-speaker (Muḥammad) of truth-speakers, and learned one of learned ones, hath given information.

Some of the Ārifs of explanation regard with the eye of truth the appointing of creation. That is a state that occurreth to the explainer, and draweth him from the outward to the inward; but its explanation is impossible. That is :—

The Divine grace, that is in the holy traveller's heart, cometh into agitation; and cometh forth, like a spring from his heart; and, agitateth and clamoureth; and, becoming a sea covereth the holy traveller.

In that state (ḥāl) the holy traveller beholdeth naught save the glory of God. Whatever he beholdeth, he regardeth only the essence of God.

Some (ṣūfīs) have refused to reveal this state (ḥāl); and called it the truth of truths (ḥaḳīḳat-i-ḥaḳā,ik).

That also is true; and, in the opinion of men of light, true as the self-growing plant.

When the state (ḥāl) taketh (the form of) astonishment and is protracted—it (the protracted ḥāl) becometh a truth of truths of God and a quality of His qualities.

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* See the Bible, Exod. iii. 1—6; the Ḳurān, xx. 11—25; xxvii. 7; xxviii. 29—33.

Seest thou not that, at first, learning is no great thing; and not greater than a part of the thing compared.

When it reacheth its own perfection, and in the sage's existence worketh astonishment,—it becometh a truth of the truths of God (ḥaḳiḳat-i-ḥaḳā,iḳ), and a quality of the qualities of God (ṣifat-i-auṣāf). To none is denial of the circumstances of the Ḥadiṣ, nor running away from the following of the Lords of truth.

Theologians, have concealed the state; and, for the purpose of preserving people of sight (worldly ones) from being bold in the matter, have denied explanation.

To them (the worldly ones), the denial of the theologians is kindness, and, it is right; right also are the explanations of the deniers (the theologians).

For some of the theologians are muḥaḳḳiḳ (teachers of truth); and some, muḳallid (followers of truth).

Each of these parties hath taken the true path; and followed the sense of the sunnat (Ḥadiṣ) and of the Book (the Ḳurān).

Because for people of vision (worldly ones), theologians are the authority who say—we order from the ẓāhir and the bāhir (the outward and the apparent; or the obvious).

He who followeth them (the theologians) attaineth his object and is safe; he who disobeyeth them suffereth total loss.

Consequently, he who hath received favour from the hand of the sālik (the holy traveller) reacheth the height of perfection, and the extreme limit of union (with God) by travelling all the stages of:—

Al malakūt (knowledge of) spirits.
„ jabarūt „ „ the unity of God.
„ lāhūt knowledge of God.

He concealeth the state (ḥāl) and the truth (ḥaḳḳ) by the mystery:—

"He who loveth and concealeth (his love) dieth the death of a martyr."

By God possessed of grandeur and sublimity, and by obedience to Muḥammad,—he hopeth to reach the stage of union (with God); and (if the Great God wish) to be free from loss and delay.

The unity of the shar' is the highway for the acquisition of the good (the true path of shar'):
The unity of this party (of shar') is (difficult as is) travelling on the spear point.
The fnend of this party becometh the friend of this subtlety (of shar').
The treasury of the shar' of Muḥammad hath no boundary.

The party that sayeth this and that, and so and so—verily, hath not perceived the perfume of divine knowledge; for the preservation of the degrees is a necessary condition of the path.

The revealer of truth is verily one of the apostates and infidels. God uttereth truth, and leadeth towards the true path.

By the path of enigma we may divide alā (Ho!) into two parts—

(*a*) the hamza of inquiry.
(*b*) the lā of negation.

O Sāḳi, give up inquiry and farseeing; cast not the thought (of inquiry) into thy heart; be constant in watching and in discovering the ḥāl; scratch not thy heart with thought of this and of that; take the cup of love and affection, and drink it, and cause to drink so that I may incline to senselessness, and escape from the tumult of vicissitudes,—for at first love appeared easy; then difficulties occurred.

Couplet 2.

ju'd signifies:—

Hair twisted and bound about the head.

ṭurra, or zulf, signifies:—

hair loosed, let down.

The twisting (of the hair) is a barrier to the spreading of the perfume; and this twisting is the explanation of the state of contraction (inḳibāẓ) of the lover of God.

Then the seeker, to whom this hath happened, explaineth his own pain; and, for the sake of caution, taketh, from the perfection of eloquence, oath by something dearer than which cannot be imagined.

Nāfa (musk-pod) signifies:—

The message which, through exceeding kindness, the Eternal One sendeth to heart-wounded longing ones.

When the Angel of Death ('Izrā il; Murdād) causeth that message to reach them, they, joyously and gladly, leave their bodily form, and hasten to their desire (union with God).

Even so (Ode 30, couplet 1) Ḥāfiẓ saith.

būyi nāfa (smell of musk) signifies:—

The taste of that message, whose fruit is exceeding joy and perfect pleasure.

ṣabā (breeze) signifies:—

(*a*) A breeze, whereto they attribute the bringing of sweet odours, and whereat they become happy.
(*b*) The Angel of Death by whom union with the Beloved (God) is attained.

ṭurra (fore-lock) signifies:—

The attraction of God's mercy, that, from exceeding grace, draweth the longing ones.

ju'd-i-mushkin (musky-twisted hair) signifies:—

The confusion of the seeker's heart when the darkness of the vicissitudes (of time) hath its own way in his heart; and alloweth him not to reach his object.

ash (in mushkinash) refers to:—ṭurra. Hence:—

By the taste and the sweetness of that message, the arriving of which is attributed to the morning breeze (the Angel of Death), and desired by all, whose attraction will at last draw to itself the seekers and make them honoured with this fortune, I swear—that much blood (of grief) hath (from the twist of His tress's musky curl, and from the vicissitude of the world of ill nature) fallen upon hearts (of the lovers of God and given them to the wind (of destruction)!

nāfa may signify:—the glorious Ḳurān.

būyi nāfa may signify:—

The meaning of the passages of the Ḳurān.

ṣabā may signify:—

(*a*) Kkafī . . . . concealed revelation.
(*b*) Ilhām-i-rabbānī . . divine inspiration.
(*c*) Wāridāt-i-subḥānī . . divine events.

ṭurra may signify:—

The words black of hue of the Ḳurān.

tāb-i-ju'd-i-mushkin may signify:—

The twist of the words of the Ḳurān that puts into twist and torment seekers of its meaning.

Hence:—

By the meanings of the Ḳurān-i-Majīd (the glorious Ḳurān), and by the apparent words of the Furḳān-i-Ḥamid (the honourable discriminator) from whose interior, divine inspiration at last draweth holy men, and showeth them the Path, (I swear)——that much blood (of grief) hath (from the twist of its letters) fallen upon hearts (of the lovers of God) and given them to the wind (of destruction).

By the perception of reason, and by the consideration of thought,—the profundity of the meaning of the Ḳurān is not to be comprehended; and, without divine inspiration, thither none carrieth his foot (of thought).

To the Lords of eloquence and of knowledge, and to the Companions of delight, it is not concealed that since the verse of Ḥāfiẓ (who is of the Taba'-i-Tābi'īn of Muḥammad) is at such a stage that its hidden meaning cannot, save by divine inspiration, be reached; and that it hath such eloquence as to bring the reader into astonishment,——then at what a lofty stage, will be the internal meaning of divine words; and, at what a stage, will rest the seeker's heart.

Great may God make the eloquence and the nature of him who, thus, with grace of way and of place, explaineth the subtleties of Ḥāfiẓ!

We may divide tābī into two parts :—

(*a*) tā signifying :—turāb-i-layyin, moist earth.

(*b*) bī.

turāb-i-layyin signifies :—

Existence of God (Wujūd), whose discovery is the object of holy men. On account of the difficulty of discovering this existence, all are distressed.

Muḥammad saith :—

"Better had it been if the God of Muḥammad had not created Muḥammad (the origin of the human race)."

Because Muḥammad could not acquire the (perfect) knowledge of God, due to God.

Taking bī, we have :—

By the message, which they cause to arrive from the Desired (God) to the desirer (the holy traveller); and by which they hasten the soul of the seeker, (I swear) much blood (of grief) hath, from the clayey existence (man), without union with the lofty Friend (God),——fallen upon the hearts of lovers (of God); and given to the wind the chattels of existence.

Couplet 3.

With the wine of the love of God, becolour thy body, thy heart, thy soul; (follow in thy movings restings, thinkings) the perfect murshid; and thus attain perfection.

If the murshid instruct thee, and draw thee into the place of colouring, hasten not in advance of his instruction; make not lustreless thy own respect; exhibit not a work of thyself; and accept with heart and soul, his counsel. For he is a holy traveller; and the holy traveller is not void of knowledge of the way and the usage of the stages (to God).

O distraught one! till the arriving of that time, stand of thyself (without help of others save the murshid).

Of the Companions, God said :—

"If they wait patiently till thou (Muḥammad) come forth to them,—better it will be for them." Ḳurān, xlix, 5.

The existence of the murshid in the crowd of disciples (murīdān; mustarshidān) is as the pure existence of Muḥammad among the exalted Companions.

The number of letters in :—

sajjāda (prayer-mat)	73
mai (wine)	50
	123

From it, we take (derive) a name of the names of God that, numerically, is equal to this number and suitable to this place.

That name is :—

Ḥabībul-l-avvābīn, "the Friend of those coming back," and its numerical value is 123.

O seeker! be adorned with "the Friend of those coming back" (God); scratch not thy heart with love for those exterior to God; and turn back with fervour. For, the Friend hath turned back; and for the people of the world, His love is brain (full of value), and the rest only skin (empty of value).

Enter into the delight of manifestations of Him; come out from the desire of lust.

Couplet 4.

In the stage (this world) to the Beloved (God),—mine what safety, what pleasure, what room for arranging the road provisions (to the next world),——when, momently, the bell of the Angel of Death soundeth :—

"Bind ye up your burdens; set ye out for the next stage (the next world)!"

And clangeth :—

الرّحيل الرّحيل Ar Raḥil! Ar Raḥīl! Depart! Depart!

The custom of the people of a kārvān is this :—

At the time of marching, they strike the bells; and set the camels roaring and bellowing; and make the travellers acquainted with the time of marching, so that they may cast off sleep and fit up the bridles.

A great poet saith :—

Daily, an Angel of God crieth out :—

"Give birth for the sake of death; build up for the sake of pulling down!"

But, from exceeding carelessness, our ears have become heavy; and as regards the hearing of that cry, the servant of the deaf.

Manzil is the stage of acquiring knowledge of God, and of inclining to Him.

God sent us from non-existence (in the loosening world) to existence (in the binding world)—for the sake of acquiring knowledge of Him, and of the stages to Him, glorious and great. Of this divine knowledge, he hath informed us by the Prophets.

Couplet 7.

7. Matā is conditional and meaneth time. The word mā (after matā) is redundant; its addition befitteth the language of eloquent and learned men.

talḳa is the second person, future, active from laḳiya yalḳā, to make an interview.

Man is the relative pronoun (mauṣūl).

Tahvā is the conjunctive particle (ṣilah).

Da' is the imperative particle (amr).

In a conditional sentence, whenever there is—

order, prohibition, or jumla ismiya, it is proper to prefix fā, to the requital of the condition.

If the requital precede the condition, fā may be omitted.

Here, the exigency of verse compels the omission of fā, which otherwise should precede da'.

The second line should be :—

Da', i-d-dunyā matā mā talḳa man tahvā va ahmilhā.

For mā talḳa it would be better to write :—

aradta mulāḳāta. (When thou intendest to make an interview).

So in the Ḳurān 11, 7, we have :—

"O ye Faithful! When ye rise up for prayers: (That is, when ye *intend to* rise up for prayer.)"

If we say that this couplet is uttered in the state of union (with God),

"If thou wish to *remain* present (with God) ever be not absent,"

the connection with the second line is good.

In ḥuẓūri, the yā, e ma' rūf is redundant as in—salāmatī, ziyādati.

Some say that the world is :—

(*a*) ḥaẓūrī with fatha of the form of excess (comparative degree), and with yā, i-maṣdar.

This ḥaẓūri, they call the maṣdar-i-ja'li.

(*b*) ḥaẓūrī with yā-i-tankīr (the definite yā).

غایب شدن signifies :—

Carelessness of zikr (repetition of God's name), and of shūghl (occupation).

If thou seek the presence of the Friend (God), be not a moment careless of Him; scratch not thy heart for the world's reproach; and when thou desirest an interview—with Him, whom thou lovest, and to whom thou turnest,—abandon the world, and let it go.

We should have—first abandonment of the world; then, the interview with the Beloved.

But we actually have the reverse.

When, through attraction, an interview (with the Friend, God) is gained,—abandon the world and whatever may be contrary to the permanency of that state, so that it (the state of interview) may not be lost.

2, (2).

1. O (true Beloved)! the splendour of the moon-beauty (the illusory beloved is) from the illumined face of—— Thine!
The lustre of beauteousness from the chin-dimple of—— Thine!

O Lord! when these desires (of union with Thee), that are our companions appear,—
Collected will be the heart of ours; and dishevelled the trees of—— Thine.

My soul at the lip (ready to depart in death) desireth the sight of Thee:
Back it goeth; forth, it cometh; what order is—— Thine?

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2. From the perfection of beauty, is the confusion of the true Beloved's tress. In tranquillity (death) is gained union with Him, which union is the desired of all.
Although in this life, by the attraction of grace, and by the drawings of God,—union with Him appeareth to the heart; yet, from the jealousy of love and the calamity of the end (death), the holy man is in danger; and tranquillity of heart is not his.
After death, when he arriveth in the House of Safety (Paradise), union with the Beloved (God) with tranquillity of heart is gained.
Therefore he desireth death, as Ḥāfiẓ (Ode 30, c. 1) saith.
Possibly, this Ode is in praise of Muḥammad, and of his Companions.
Then in couplet (1) we have:—
(*a*) Māh-i-ḥusn va rūi rakhshān (moon-beauty; illumined face) each signifies:—
The pure existence of Muḥamma .
(*b*) In ābrūi (water of the face)—āb and rū'i are separate, joined by iẓāfat.
(*c*) Rūyi rakhshān-i-shumā; and chāh-i-zanakhdān-i-ṣhuma are each addressed to:—
The blessed companions, and the exalted followers (of Muḥammad); for the splendour of the Light of Muḥammad shone from their forehead.
When will this object appear, so that union with them (the companions) may be gained.
Of His Highness, Bilāl (an African freed slave (of Muḥammad's; *d.* 641 A.D.), it is related that, at the time of death, his wife began to weep and to utter "vā vailā" (O woe!). Bilāl opened his eyes and thus gave counsel, saying:—
"Say not—O woe (is me)! But make merry.
"To-day, thou shalt meet with the friends of Muḥammad; and with his attraction.
"Through grief, why utterest thou O woe! at the moment of my death?
"Say,—Make merry; for friend (Bilāl) reacheth Friend (God)."
See the Ḳurān xxiii.
3. This couplet supports couplets 1 and 2 in the desire for death, by union with the true Beloved (God), which is the remote object; or by union with that Chief (Muḥammad) and his exalted Companions, which is a lofty object.
My soul hath come to the lip (ready to depart) in desire of the sight of Thee; and in desire of union with Thee, hath expired.
If the proper time (for death) shall have arrived the soul, coming forth from its cage (the body), reacheth its object (God); if not, the soul again revealeth a great degree of burning and of consuming.

When by us, Thou passest,—from dust (the illusory lover) and from blood (the true lover) keep far thy skirt:
For, on this Path (of love) many a one (a pretender) hath become a sacrifice of—— Thine.

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4. خاک (dust) signifies:—
illusory persons (hypocrites of outward devotion).
خون (blood) signifies:—
men of truth (pious ones of inward devotion). With jealousy, Ḥāfiẓ speaketh:
For, it is the mark of the pure lover to bear envy of his eye, his hand and his foot, saying:—In search of the Beloved, why do they precede me?
O true Beloved! in the Path of love, false claimants, in search of the true and the illusory, are many who in self-desire are seekers of Thee.
At the time of turning toward us, keep far Thy skirt of purity from the pollution of these, wet of skirt; bring thy lofty inclination to none—for all are stuffed with design, and sick with pollution.
The disease is only one out of thousand; for the seeker of God is void of the calamity of self-desire.

In the "Silk-i-Sulūk" **Shaikh Ziyā Najshī** relateth that a great one said:—
"When I desired to abandon the world, and to place my hand on the strong hope of the Lord God, to return to my Lord, to sever myself from all beside God, and to become fellow-breather with God,—I summoned Breath, Soul, and Heart."

First, I addressed Breath, saying:—
O Breath, I desire to abandon the world, and to pass away from its delights.
In this matter, canst thou urge the steed with me?

Breath replied:—
So, I cannot do.

I said:—
Wherefore?

Breath replied:—
The Eternal One having created me out of particles of the Earth; and drawn me, for its sake, out of the concealment of non-existence,—no help is mine as to its delights; no standing mine without its favours.

On hearing this speech from Breath I turned to Soul saying:—
O Soul of mine, I desire to return to God; but, not in the hope of Paradise and of the pleasure of that abode. Nay, solely for the sake of the Godship of God.
Canst thou urge the steed with me?

Soul replied:—
So, I cannot do.

I said:—
Wherefore?

Soul replied:—
God hath created me for the delight of the next world; and, from the concealment of non-existence, brought me into existence for that delight.
Of the delight of the next world, no help is mine; and the existence of the sense of that hope is the road wanderer's delight.

On seeing that Breath and Soul were filled with objection and stuffed with desire, I turned to Heart saying:—
O Heart, thou art the king of bodies and the place of convictions. If thou be good, the limbs are good: thou be bad, the limbs are bad. Thou art the king of the body; and on the king's faith, men are dependent.

5. My heart worketh desolation (being void of God's grace). Inform the heart-possessor (the murshid):
Verily, O friends, I swear by soul of mine and soul of—— thine.

The king is one, whose path is followed.
Breath ordereth me obedience for the sake of wordly delights; the pleasures of Paradise cometh into the sight of the Soul. Since I am created by Him, I desire to worship God for His Godship, not for the delights of this world, nor for the pleasure of the next world.
In this matter, canst thou agree, and travel, with me?

Heart replied:—
"Only for this, hath God created us with hand and eye; only for this, hath He ordered us (into existence)."

That great one essayeth the guidance of seekers (of God), saying:—
When my heart gave tongue; and loosed from my work this knot of difficulty,—from the power of concord and for the aid of its companionship, both worlds (this and the next) came to my grasp; and this fish of purpose came to my hook.
My friend! they have placed the light of divine knowledge in the fire-place of the heart; and to the heart given the luminosity of divine knowledge.
If there be no luminosity of heart, Breath and Soul will, like those blind without a leader, fall a thousand times a day into the pit of despair,—their chattels given to plunder.

Possibly, by way of prayer, Ḥāfiẓ may have stated this saying:—
Thou keepest far my skirt from dust and blood (the pollution of that exterior to God) at that time when Thou comest towards us and makest Thy dwelling in my neighbourhood.
For, in this path, are many robbers.
Through meanness and enviousness, these are in pursuit lest another should, by that fortune, become exalted; and find a place in proximity to God.

Sacrifice (which is a quality of lovers of God), Ḥāfiẓ assigns to those wet of skirt (sinful); and brings them into partnership with the lovers.

Khāk va Khūn (dust and blood) may signify:—
Lusts and shayāṭīn (devils).
Then, this couplet is from the tongue of the Beloved (God); in reply to the preceding couplets uttered in desire of death.
In the last breath, when thou desirest to pass to us,—be ready to time; and, scratch not another in thy heart (let no thought of another enter thy heart); keep thy skirt (of inclination) from the pollution of lusts and of devils; bring forth thy head from the crowd of the Pure—for, in the Path of our intimate friendship and of thine, many have become sacrificed, and made themselves the following of rumour,

5. Through perturbation my heart maketh me perturbed; and bringeth me to distress.
O friends! inform ye the Beloved of my state.
By the decree—"Beggars like one person,"—my soul and your soul are one.

Shaikh Sa'dī ṣaith:—
Men are limbs of one another; for, in creation, they are of one nature.
When time bringeth to pain a limb—to the other limbs, no rest remaineth.

By the revolution of Thy eye,—none obtained a portion of enjoyment:
Best, that they sell the veil of chastity to the intoxicated ones of—— Thine.

Our sleep-stained fortune will, perchance, become vigilant,
On that account that a little water on its eye, expressed that gleaming face of—— Thine.

Along with the wind (divine inspiration), send from Thy cheek a handful of roses (the viewing of God's glory):
It may be that I may perceive a perfume (of comfort) from the dust of the rose garden (of propinquity) of—— Thine.

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6. Nargis (narcissus) signifies:—
   (*a*) the growth of the world that by many calamities is perturbed.
   (*b*) the pure existence (of God).
   (*c*) the vision of God.
   (*d*) inward results of joy in respect to deeds.

   Mastān (intoxicated ones) signifies:—
   (*a*) Lovers of God, dropsical in the Ocean of Unity, acquainted with mysteries, without knowledge of the vicissitudes of the Traitor (World),—the famous murshids and the guides of mysteries.
   (*b*) the eyes of the Beloved, the object of men of spirituality.

   In the springing-place of the world, none hath slept in the corner of ease and body-soundness.
   Then man should be intent on this—
   Not to remain veiled (shamed on account of sin) but to be attached to the Friend (God); and (by the aid of those murshids, who exult in love to (God); to sell his veiledness (shamedness on account of sin).

   If nargis have the signification (*d*):—
   From deeds and conduct, none gained the corner of ease, or carried off the lot of safety. For the end of every one is doubtful; and, the jewel of desire, in the ocean. Then best that the intoxicated and the profligate sell their veiledness (shamedness on account of sin); and, glancing at their own deeds, exult not.

   If mastān have the signification (*b*):—
   By the revolution of thy eye, none took up a share of ease.
   Best, that they sell their veiledness to the eyes of the Beloved and be like them.

7. Your gleaming face expressed water (sweat) on my eye; my eye hath become open to glories.
   Perchance, my sleep-stricken fortune will sit in vigilance; and, from the splendours of spirituality, I shall gain the splendour of God's beauty,—since this fortune hath appeared.
   When a lovely one cometh to the pillow of her sleeping lover; and on his eye, letteth fall a drop of sweat, which is a quality of the qualities of lovely ones, and the object of lovers of sleep-stricken state,—verily he quickly awaketh.
   When one beholdeth a resplendent object (the sun, or the lovely one's gleaming dazzling face) a tear cometh into the eye.

   Āb (water) signifies:—
   The sweat that falleth on the eye of the sleeping lover, when the beloved rubbeth her face.
   If az rūi be read for rūi, the second line will be:—
   Since fortune expressed on its own eye a little water, on account of your dazzling face.

8. Bād-i-ṣabā (morning breeze) signifies:—
   (*a*) The breeze to which they attribute the acquisition of sweet odours.
   (*b*) Divine inspiration and manifestation,—the revelation of God.

O **Sāḳis** of the banquet of Jam,—long be your life; (that is our) desire.,
Although our cup be not full of wine at the circulation (of the cup) of——
yours.

10. O breeze (messenger of desire)! from us, to the dwellers of Yazd (the people of God) say:—
(Be) the head of those not recognising truths (the dwellers of Shīrāz) the chaugān ball of—— yours.

گلدسته (handful of roses) signifies:—
The manifestations and the glories of God; and the spectacle of the circumstances of absolute existence (God).
O true Beloved (God)! until the discovery of the fortune of union with Thee (that is attained by separation from the body) appeareth (by hidden revelation, which is the mark of divine inspiration) to the accepted ones of the Court—open to me the door of manifestations; reveal to me the mysteries thereof—so that, thereby, I may be acquainted with the ardency of love and of its bitterness; and thus escape from the tumult of the vicissitudes of time.
Possibly, by these means, I may attain the true object.

9. ساقیان بزم جم (**Sāḳis** of the banquet of Jam) signifies:—
(*a*) The deceased people of God: those near to God's Court.
(*b*) Muḥammad and his pure and noble companions.
(*c*) Men of God.

پر مي نشدن (to be not full of wine) signifies:—
not attaining one's wishes.

جام (cup) signifies:—
The pure existence of Muḥammad. This meaning goes only with meaning (*b*).

The meanings are:—
(*a*) O **Sāḳis** of the age! O murshids of the time! be (the prolongation of) your life the object of the seekers of God, although in your time to our hand no object came; and, in our work, no opening appeared.
(*b*) O **Sāḳis** of the banquet of Jam! O exalted companions! be ye ever in mention of the gracious disposition and of the peerless nature of Muḥammad, who, into the world, life put and in the world ever remaineth—though us, in your time, they created not; and in your society cast not.
(*c*) one must read مراد ساقیان
O ye desired by the **Sāḳis** of the banquet of Jam! O ye accepted by honoured holy men! O ye approved in the sight of men of God! O ye accepted by hearts acquainted with God!—life be yours though union with you was not our fortune.
In this couplet, **Ḥāfiẓ** descendeth from ḥaḳīḳat (the truth) to majāz (the illusory); and to his friends unfoldeth the truth of his state.
At the beginning of ḥāl (mystic state), men of God often have this way: for ascents (to ḥaḳīḳat) and descents (therefrom) are the source of countless delights.

10. صبا (breeze) signifies:—
Divine subtlety, hidden in man's heart.

From the plain of propinquity, though we be far, not far is desire :
The slave of your King we are, and the praise-utterer of—— yours

O King of Kings, lofty of star ! for God's sake, a blessing,—
That, like the sky, I may kiss the dust of the court of—— yours.

When the time cometh, it issueth forth from the holy traveller's heart, and expandeth it like a rose. After giving recollection of our Beloved, it perturbeth us, to whom the covenant of Alast cometh to mind.

شهر یزد (city of Yazd) signifies :—
real rank.

ساکنان شهر یزد signifies :—
(*a*) The crowd possessed of real rank ;
(*b*) ancestors, in whose hand (by death) is the jewel of their desire (the true Beloved) ;
(*c*) the people of Yazd, friendly to Ḥāfiẓ.

نا حق شناسان ((those not recognizing rights) signifies :—
(*a*) bigoted illusory ones, and perverted outward worshippers.
(*b*) The people of Shirāz, hostile to Ḥāfiẓ.

گوی میدان بودن (to be the ball of the plain) signifies :—
to follow.

O divine subtlety that arose from my interior and adorned my exterior ! when again thou seekest union with the people of truth, or with ancestors (who are nearer to the time of Muḥammad ; and, from perfection of following greater partners in his laudable qualities),—to them, thou shouldst approach ; and, in the representation of my state, say :—

Let the head of the ungrateful ones (of Shirāz), and of the bigoted ones be the ball of your plain, of the plain of your followers ; and of him obedient to you.

Although we are far from the plain of propinquity to you (for far from your time we have lived)—we are the slave of your worth-knowing king ; and your praise-utterer.

Taken literally :—

O men of Yazd (sincere friends) ! we are not careless of your memory. Ever, we are in mention of your good qualities and unequalled character ; and the slave of your worth-knowing king, and your praise-utterer.

In this case, probably, all the preceding verses are illusory (majāz).

To his sincere friends at Yazd, by the hand of the swift wind, as is the way of distraught ones, Ḥāfiẓ sent this letter ; and to them laid open his state.

According to their state (ḥāl), the Lords of states (aḥwāl) and actions (auẓā') unfold their state (ḥāl) to their friends.

They come—sometimes to the illusory (majāz) and of it speak ; sometimes to the true (ḥaḳikat) and, from the travelling of it, seek their desire ; and sometimes to the mediate state (tawassuṭ). Whatever they say, they say according to the ḥāl.

12. This is addressed to the true Beloved.

همچو گردون (like the sky) is compared with بوسیدن خاک ایوان (to kiss the dust of the Court).

O King of lofty star ! for God's sake, give me a little help and resolution that I may attain to rank ; and, like the sphere, kiss the dust of thy palace.

For the sky, notwithstanding its exaltation, is fixed dome-like on the earth.

According to the saying of men of shara' :—

"The sky is a dome fitted to the earth ; it hath no motion—either in length, or in breadth.

"The motion that appeareth of the sun, the moon, and the stars—is from the drawing of angels with chains."

The following of the shara' is necessary for men of truth (ḥaḳḳ).

Ḥāfiẓ uttereth a prayer. Listen: say an āmin!
Be my daily food the lips sugar-scattering of—— Thine.

I place the eye of imagination upon the revolution of the sphere, saying:—

At sunset, the sphere despite its exaltation kisseth the dust of the palace of the praised One; and placeth its head (in submission) on the dust of his threshold.

Hamchu gardūn may be the qualifying clause to khāk-ī-aivān; and, for verse sake, before it.

Then we have:—

So that I may kiss the dust of your palace, (exalted) like the sky.

3, (4).

1. **Sāḳī** (murshid)! with the light of wine (divine love), up-kindle the cup (of the heart) of—— ours.
Minstrel (murshid)! speak, saying:—"The world's work hath gone (agreeably) to the desire of—— ours."

In the cup (of the heart), we have beheld the reflection of the face of the Beloved (God)—
O thou void of knowledge of the joy of the perpetual wine-drinking of——ours.

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1. Bāda (wine) may signify:—
Affection (muḥabbat) which is the capital of people of friendship (muwaddat).

In Ṣūfi,ism, they call the murshid:—
(*a*) **Sāḳī** (cup-bearer), when he is in the state of explanation of the mysteries of love, of divine knowledge, and of its truths, the source of consuming and of rejoicing.
(*b*) Muṭrib (minstrel), when he is in the state of pleasure and of heart-joyousness.
For when the perfect murshid revealeth divine knowledge and truths to the holy traveller,—in the holy traveller's nature appeareth a delight from excess of which ecstasy ariseth, so that with himself he striveth.
This is at the stage of the morning cup which they give for repelling wine-sickness.
Through perturbation and agitation, at the time of gaining favour, and desiring heart-consolation,

Ḥāfiẓ representeth to the murshid, saying:—
O **Sāḳī**, fellow secret-keeper! Make our heart illumined with a cup of wine.
Now display thy glad tidings; and make heart consolings so that escaping from consuming and torment (which is the skirt-seizer of the Path, and the barrier of the way) I may advance and reach my desire.

Know that—
Sāḳī, bāda, jām, muṭrib, are necessary for the acquisition of desire (kām); and hence these and "ḥuṣul-i-kām" are suitable.

2. Piyāla (cup) signifies:—
(*a*) The illusory beloved.
(*b*) The murshid of the Path.
For the relation of sālik (the holy traveller) to the murshid is as he whose work is not in rectitude to the perfect sun. In this path, the worshipping of the Pir (properly the Founder of the order, but here the murshid) is necessary.

Shurb-i-mudān signifies:—
(*a*) The drinking of the wine of the love (of God).
(*b*) The illusory love.
(*c*) The worshipping of the Pir.

Bī-khabar signifies:—
The slanderer of affection (muḥabbat) whose trade is ever slandering.

To the slanderer he saith:—
In the illusory beloved, or in the happy murshid, we have seen the reflection of divine splendours; and brought to vision the desired One (God).
O thou void of information (slanderer)! come so that thou mayest be acquainted with the delights of ove ('ishḳ) and of affection (muḥabbat).

The coy glance and the grace of those straight of stature (illusory beloved ones) (is only) till
With grace, moving like a lofty pine-tree, cometh the cypress (the true Beloved) of—— ours.

Never dieth that one, whose heart is alive with (true) love (to God):
On the world's record, is written the everlasting existence of—— ours.

5. On the day of up-rising (the resurrection), I fear, a profit taketh not.
The lawful bread (piety) of the shaikh, more than the unlawful water (wine of love) of—— ours.

The words:—
rukh-i-yār, the face of the friend.
Lazzat, delight.
Shurb-i-mudām, drinking of wine.
} are suitable and beautiful in this language.

3. Love for illusory beloved ones is in exercise, and illusory lovers have access to the path of love, —up to that time when the true Beloved (God) cometh in splendour.
"When the Sulṭān of splendour raiseth his standard.
"The world putteth its head into the pocket of non-existence."

In the Nigāristān, it is written that:—
God, great and glorious, looketh at hearts. Every heart that He seeth sincere and pure in love to Him,—to it, He giveth captivity by the beauty of His tress.

They relate that they asked the King of holy men, Ali Murtazā, saying:—
What is this love that is known among the people of the world? They speak of the love of such a man and of such a woman.

Ali replied:—
These were careless of God, great and glorious. Wherefore, He punished them by giving them (the love for) His creatures (and withholding love for Himself).

5. Nān-i-ḥalāl-i-shaikh (the shaikh's lawful bread) signifies:—
Worship, illusory and outward: *i.e.*, the following of the shara', and (outwardly) Muḥammad.

Ābi-ḥarām (unlawful water) signifies:—
The discovery of the truth of love,—the means of acquisition of love.

In the following of the shar', since existence is pleasant, God-worshipping is far.
Therefore the following of the shar' (outward worship) relateth to (solid, composite, ignoble, matter) bread.
But love hath no hypocrisy, and floweth like soft water in the lover's limbs.
Therefore, love relateth to (fluid, elemental, noble matter) water.

I fear that, on the judgment day, the shaikh's lawful bread $\left(\frac{\text{halāl}}{\text{majāz}}\right)$ will prevail over our unlawful water $\left(\frac{\text{ḥarām}}{\text{ḥaḳīḳat}}\right)$.

In na barad, na (not) is superfluous. In Arabic, la (not) is often superfluous.

In the Ḳurān, vii, 12, lxxv, 1, we have:—
God most High saith—Swear I *not* (*i.e.*, verily I swear) by the day of Resurrection; and swear I *not* (*i.e.*, verily I swear) by the accusing soul. What forbade thee that thou worshippest *not* (*i.e.*, from worshipping) 'Adam as I bade thee?

Possibly it is a negative interrogation in which the negation becometh affirmation.
Fear I not that, on the day of judgment, the illusory (majāz) will prevail over the true (ḥaḳīḳat).
He who, by God's mercy, hath gained the stage of truth, feareth not the bad end (death): for, he hath entered the impregnable fortress of Certainty and trembleth not like the willow with every wind.

O breeze! if thou pass by the rose-bed of beloved ones,
Take care! present to the beloved (the murshid) the message of—— ours.

(O breeze!) from thy memory, our name why purposely takest thou?
Itself (forgetfulness) cometh, when (after death) cometh no recollection of—— ours.

To the eye of our heart-binding beloved (the murshid) pleasing is intoxication
For that reason, to intoxication they (Fate and Destiny) have given the rein of—— ours.

Bād (breeze) signifies:—
The ligature of love, the cause of increase of love between the desirer and the desired.

Jānān (beloved) signifies:—
(*a*) In Ṣūfiism, the quality of permanency.
(*b*) Men who have acquired permanency, and the essence of existing things.

He, whose heart hath become living by love, suffereth no death; and in the world of perpetuality is perpetual.
O seeker, in search of it stand not (idle).

As the Prophet saith:—
"Verily the friends of God die not, but move from this, to that, house."

When thou passest this ligature of love to the garden of the heart of friends,—cause our message to reach the most perfect of consolers and most high of companions (the murshid); learn his name and abode; and say:—
Thou hast acquired the quality of permanency; brought thyself on the volume of the world of perpetuality; and, known what thou hast given to forgetfulness.
Now, the time shall arrive and draw us to the house of ordinary effacement; natural death shall cause us to taste the wine of death; our name and mark shall no longer remain in the world.
So long as we have not reached effacement, nor tasted the wine of death, give me like thyself effacement; and take away permanency.

8. Masti (intoxication) signifies:—
The vision of God, the Adored, which is a quality of the qualities of the Eternal, the only necessary existence, having no semblance of the visible, nor appearance of existence.

Mastān (which in some copies occurs) signifies:—
(*a*) the murshids, inclined to God-like qualities.
(*b*) the vision of God.
The in-taking of all the conditions of God's qualities, and the being confirmed in peerless qualities, is the great adornment of our murshid.
For that reason, they have severed the rein of our choice; brought us into the grasp of the murshids of Faith, and of the guides of the path of certainty; drawn us into their way; and made us their followers.

Otherwise—
The praised qualities of God are all decoration: and to follow them, the holy traveller is impatient.
Of the qualities of God is Vision which is the perfection of beauty.
Therefore they have given the rein of our choice to the Vision of God (where He looketh, we go); and, taken us out of ourselves (rendered us senseless).

The green (blue) sea of sky, and the bark of the new moon (the mysteries of the sphere),
Are immersed in the favour of Ḥājī Ḳivām (the murshid) of—— ours.

10. Like the tulip, in the cold air (of love), my heart was caught (contracted) :
O bird of fortune (Beloved of the soul)! when wilt thou go into the snare (drawings of love) of—— ours?

Ḥāfiẓ! from thy eye, keep shedding a tear-drop;
It may be, that the bird of union may attempt the snare of—— ours.

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9. One day, Ḥājī Ḳivām-u-d-Dīn Ḥasan, Vazīr to Shāh Shaikh Abū Isḥāḳ, Ruler of Shīrāz, entertained Ḥāfiẓ.

When the Sāḳī gave to Ḥāfiẓ the cup of wine,—into it fell the reflection of the sky and of the crescent moon, like a bark, whereupon Ḥāfiẓ expressed this idea.

Otherwise—

Ḥājī Ḳivām may signify :—
(*a*) The murshid, kind and generous.
(*b*) God. The iẓāfat between Ḥājī Ḳivām and mā maketh for this meaning.
Our Ḥājī Ḳivām (the murshid) prepared in such a way his disciple's heart and made it pure, that in it became manifest the sky, the moon, and whatever is on earth.

Ḥāji Ḳivāmu-d-Dīn Ḥasan (*d.* 1353). See Nos. 579, 610, 692.
Khwāja Ḳivāmu-d-Dīn (*d.* 1363). See Nos. 581, 605.

10. Lāla (tulip) signifies :—
A red flower that, within it, hath a dark spot; and relateth to the love of the cypress.
Ḥāfiẓ explaineth basṭ (expanding) and ḳabẓ (contracting); and unfoldeth his own state (ḥāl) to holy travellers as is the custom of travellers of the path.

basṭ :—
When the holy traveller entereth upon the path of love; and the doors of manifestations open to him, he thinketh :—" Behold I have reached the stage!"
Happy of heart he goeth; and in the path strutteth like a partridge.

ḳabẓ —
When the doors of manifestation are closed, the traveller considereth himself naught and crieth :—" O woe is me! I have seen naught and to naught attained."
He becometh strait of heart; and remembering passed state, perturbed.

Ḥāfiẓ unfolded his state at the time of—
(*a*) basṭ when he wrote c. 1.
(*b*) ḳabẓ „ „ 10.

11. The sphere's revolution goeth not to any one's desire; contrary to desire, is its motion.
It is necessary to act contrariwise to it; and contrary to one's interior, to arrange one's exterior—that the jewel of desire may be gained.

I seek farness from you that you may be near; and tears shed my eyes that they may become dry. For dryness of the eye is the mark of joy.

4, (9).

1. O Ṣūfī (outwardly pure, inwardly impure)! come; for bright is the mirror of the cup (the heart of the perfect murshid):
That thou mayest see the brightness of the wine of ruby hue (or experience the intoxication of the wine of the love of God).

The Ànḳā (God's pure existence) is the prey of none. Up-pluck thy snare:
For, here ever, in the hand of the snare, is (only) wind (vain thought).

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2. In his History, **Imām Yafa'ī** (*d.* 1354) relateth:—
In the land of the people of Russ, is a mountain (a mile in height) wherein many birds dwell.
In that mountain, appeared a great bird of high creation, 'Anak in stature, man of face, and having the voice of every animal; and, into chatter, she brought the birds of that place.
Once when she stayed in that mountain,—in it, she remained a year starving. The birds having learned the news were alarmed; and took their chattels elsewhere.
Then the Ànḳā catching up a boy took him to his own nest; and, struggled with a female slave.
The people of Russ brought against the 'Anḳā complaint to the prophet of the time, Hanẓla bin Ṣafvān, who uplifted his hands in prayer and besought of God the destruction of the Ànḳā.
Suddenly, lightning came, and consumed the Ànḳā.

From **Ibn 'Abbas**, in the Rabī'u-l-Abrār, Zamakhsharī (the writer of the explainer of the Ḳurān) saith:—
In the time of Mūsą̄, God created in his own form and appearance, a singular bird, by name 'Anḳā.
It had four wings; and on every side, a face like unto a man. In form it was a part of every animal.

God created for her a male like unto her equal to herself; and sent a revelation to Mūsą̄:—
"I have created two wonderful birds, and established their food among the animals in the neighbourhood of the holy House (Jerusalem). Take care that they go not to another place: and reckon this of the excellencies of the Banī Isrā,il."
Immediately, they took to begetting offspring, and became great of progeny.
As long as Mūsą̄ lived, there they were; when Mūsą̄ left this world,—that place they left and arrived at the mountain of Najd and Ḥījāz.
They devoured the birds of the neighbourhood; and sometimes harassed the wild animals.
When complaint of them reached Muḥammad, he uplifted the hand of prayer, and besought of God their destruction.
So, they vanished from this world and became mâ'lūmu-l-ism va mājhūlu-l-jism va mâ'dūmu-l-wujūd.—known of name, unknown of body, non-existent of existence.
By the prayer of the Prophet, the Ànḳā is cut off from the inhabited portion of the world; and dwelleth in the mountains of Ḳāf.
The pure existence of the Eternal, none hath seen—nor to his hand brought this jewel of desire.

(Whilst thou art in the world) strive in the pleasure (of zikr va fikr) of the present. As, when no water remained,
"Ādam let go the garden of the house of safety (Paradise)."

At time's banquet, enjoy one or two cups (moments of union with the true Beloved); and go (to eternity):
(Here) verily desire not perpetual union (for 'tis vain).

All lovers have passed their time in consuming and burning; and gained not the jewel of their desire. Without essence (zāt) was what they beheld; yet in their knowledge they regarded it as the essence of essence.

The Sūlṭān of Ārifs, **Shaikh Bāyizid-i-Bistāmi** (*b.* 777, *d.* 878 A.D.) saith:—

"With the foot of understanding, I have run——thirty years in unity (waḥdāniyat) and thirty years in singularity (fardāniyat); yet I have not reached the Desired One (God).
"When I looked well I knew that whatever I had seen I was all."

Some render this passage:—

"I worshipped thirty years in adoration (ma'būdiyat); thirty years in divinity (ulūhiyat); and thirty years in divine knowledge (ma'rifat) * * * * "

For further information see:—

(*a*) History (Circumstances of Abū-l-Baḳā 'Abdu-l-lāh) by Ibn Khallikān (*b.* 1138, *d.* 1211 A.D.)
(*b*) Wilberforce Clarke's translation of the Būstān of Sa'dī, Introduction, 18.
(*c*) Garcin de Jassy's translation of the Manṭiḳu-ṭ-Ṭair.

'Aish-i-naḳd signifies:—

The present, existing, state.
O heart! listen to the discovery of state (ḥāl); cast not today's work to tomorrow; for when life's time is ended,—save regret naught will fall to the hand.
The world itself is a place fit for passing away,—not the stage, fit for keeping.
When his time was ended, Ādam did a good work, when he let go Paradise.
Whatever cometh forth from the hand, it is necessary that thou give not thyself to the Path of negligence.

4. After being himself directed in the true Path, **Ḥāfiẓ** seeketh guidance for his old friends; and, by way of compassion and mercy, saith:—

O traveller in the path of love! if, in that path, the manifestations of divine evidence display splendour, advance thy foot rejoicing for one or two moments; immoveable be not centered: ever urge forward.

That is:—

In the path, the holy traveller hath endless delights and many (glorious) manifestations that (for trying his heart) come before him and appear the barrier of his path.

If to them, he turn; and keep back from the Path, the enemy (Shaiṭān) exclaimeth:—
"Ruin in this world and in the next!"

If turning not to them, he advanceth like a man, (on his ear) fall the words:—
"Entrance into loftier degrees are intended for thee."

In the travelling of the Path, the holy traveller never ceaseth, for the glories of the qualities of God are limitless; and momently and hourly bring forth splendour of a different hue; and keep fascinated the holy traveller.

Displaying great spirit, it is necessary that the traveller should not give his heart to them; and, striking on each one the stone of—"the pelting of non-acceptance."

5. O heart! youth's vigour hath departed; and, from life, thou hast not plucked a single rose (of true love, or of divine grace):
Elderly of head, show skill (in permanence) of name and tame (in supplication and lamentation to God).

Of profligates intoxicated (with excess of love for God) as the mystery (unutterable and hidden) within the veil;
For, this state (wherein they utter mysteries) is not the zāhid's, lofty of degree.

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and bringing forth the light of:—"I like not stone pelters" (see the Ḳurān iii, 36; xv, 34; xxxvi, 78).
should advance.

5. The holy Ḥadiṯ saith:—
"My mercy surpasseth my anger."
And God most High saith:—
"Despair not of the mercy of God."

6. In the state of:—
(*a*) bīkhudī (senselessness); they utter mysteries, having no restraining power.
(*b*) ẓabṭ (restraint), they utter no mysteries.

Rind (profligate) signifies:—
One who, having escaped from outward adornment, is joined to the Prophet of the inward (the conscience).

Mast (intoxicated) signifies:—
One intoxicated with manifestations, and attracted by revelations, whose stage is:—
"Who knoweth God, his tongue is long."

Zāhid-i-ʿālī maḳām signifies:—
That zāhid, outward worshipper, who is called lofty of state because he sitteth on the seat by which the centre of all stages is closed.

To the zāhid (ṣūfī) traveller, with whom in the beginning of state, he associated, Ḥāfiẓ kindly speaketh:—

O Ṣūfī, outward worshipper, wherefore placeth thou thy heart on the decoration of the wall? Why art thou fallen? Come; for the murshid's mind is possessed of purity and is the giver of purity,—as long as thou beholdest the purity of the love of affection, which is both ruddy (joyous) and the giver of the ruddy face.

That is:—
Enter upon the path of our murshid, so that thou mayest snatch the delight of love (of which thou art a denier), and come back from the denial of that thou hast, and sing not the melody of the deniers.
The mysteries that are within the veil, ask of profligates. For this state is not the zāhid's, of lofty stage.
O seeker! desist not from the discovery of this meaning; for he is only the murshid of the outward worshippers. Having fixed his own heart on the wall-picture, he remaineth void knowledge of inward mysteries.
Possibly ʿālī maḳām is directly the adjective to zāhid.

On our part, at thy threshold, many are thy rights of service.
O Sir! again, in pity, look upon thy slave (who, at least, hath not quitted thy threshold).

I gave up wish for ease at that time when
This heart placed its reins (of control) in the hand of Thy love.

The disciple of the cup of Jamshīd is Ḥāfiẓ. O breeze, go:
And give salutation from the slave to the Shaikh of Jām.

The mysteries within the veil, ask of Lovers, intoxicated and distraught; and of 'Ārifs, knowing the hidden and instructed. For they are seated in the stage—
"Who knoweth God, his tongue is long."
and are not closed of tongue, mystery uttering.

From them, thou wilt obtain healing; sincere words; and heart consolation. The stage of explanation of inward mysteries is not the zāhid's (ṣūfi's) of lofty stage; for he having come from inebriety to sobriety is the same as outward worshippers.

Although he knoweth inward mysteries yet he concealeth them since no permission is his to utter them.

When he hath reached the stage—
"Who knoweth God, his tongue is dumb"

And tasted the sweetness of perfect power, he will not explain,—save by enigma and hint, not by words and examples.

9. To great ones, who, like the intoxicating cup of wine, are of the number of the true seekers,—Ḥāfiẓ revealeth his desire.

Jām (cup) may signify:—
The wine of love and of divine knowledge.

Whenever an 'Ārif appeareth, give him our salutation, that into his heart we may pass, and become sharers of whatever is in his heart.

Jām is the name of a town near Herat (Harī) in Khurāsān.

The Shaikh of Jām was Shaikh Aḥmad Namaki, a friend of Ḥāfiẓ.

5, (13).

1. O Sāḳī (murshid)! arise; and give the cup (of wine of desire):
Strew dust on the head of the grief of time.

In my palm, place the cup of wine so that, from my breast,
I may pluck off this patched garment of blue colour.

Although in the opinion of the (apparently) wise,—ill-fame is ours,
Not name nor fame, do we (distraught with love for God) desire.

Give wine! with this wind of pride, how long,—
Dust on the head of useless desire?

5. The smoke of the sigh of my burning heart
Consumed these immature ones (hypocrites; fathers of lust).

---

2. دلق ازرق فام (the darvish habit of blue colour) signifies:—
(*a*) the elemental body, the garment of the human soul, the prohibitor and hinderer of our union with God.
(*b*) the existence of borrowed existence (this life).

ساغر (cup) signifies:—
(*a*) God's message which the angel of death conveyeth to the people of God, and by which he hasteneth them thither, so that, joyfully, quitting their body, they pass over to God;
(*b*) the heart of a pure one, fit for divine manifestations.

According to (*a*):—
To the true Beloved, Ḥāfiẓ representeth his desire saying:—
By the usage of lovely ones and longing ones,—send thy message (of death) so that I may gain release from the body, and hasten to my Object (God).

According to (*b*):—
To the Sāḳī and murshid, Ḥāfiẓ representeth his desire saying:—
O murshid (with the wine of love of purity, give the cup of love to my hand (heart), that it may become fit for revelations and manifestations; that, from off my head, I may pull this patched garment of blue colour, and also this borrowed existence; and, that I may enter upon effacement and non-existence, the means of eternal existence, and the source of lasting joy.
By the first meaning, death is desired; by the second, effacement.
Both are the desired of the desirer.
The patched garment is the garment of hypocrisy.
Ḥāfiẓ used this expression to cast ridicule upon the darvishes of the order of Shaikh Ḥasan, who were hostile to the darvishes of the order of Maḥmūd 'Attār, to which order he belonged.

Of the secret (of love) of my distraught heart,—a friend,
Among high and low,—none, I see.

Glad is my heart with a heart's ease (a lovely one),
Who, from my heart, once took ease.

At the cypress in the sward, again looketh not
That one, who beheld that cypress of silvern limb.

Ḥāfiẓ! day and night, be patient, in adversity:
So that, in the end, thou mayst, one day, gain thy desire.

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9. This couplet answereth couplet 2.
Ḥāfiẓ! patiently endure, day and night, trouble and oppression on account of the vehemence of opposition of lust and of desire.
Ever be patient; and scratch not complaint and lamentation into thy heart.
For, in the end, one day, thou wilt gain the treasure of thy purpose.

6, (3).

1. For God's sake (come to my cry (relief). O pious ones (murshids of the age)! forth from the hand (of control), goeth my heart (in perturbation). For God's sake (come to my cry and aid me):
O the pain that the hidden mystery (of love) should be disclosed.

We are boat-stranded ones! O fair breeze (the murshid; or divine love)! arise:
It may be that, again, we may behold the face of the Beloved (God).

For the (short) space of ten days, the sphere's favour is magic and sorcery (entrancing):
O friend! regard as booty,——goodness in friends (companions, disciples).

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1. راز پنہا (the hidden mystery) signifies:—
Love, the concealing of which is the cause of martyrdom and of happiness.
Forth from the hand, my heart goeth.
O murshids of the age! Alas! revealed hath been the hidden mystery of love, from the concealing of which I had hope of martyrdom; and with which seed, I sowed happiness in the field of the heart.
By God's will ye may show a way whereby that happiness may not leave my hand, and (the honour of) martyrdom may not depart.

2. باد شرط (the favourable wind) signifies:—
(*a*) a wind favourable for voyaging out and home.
(*b*) the murshid, who, in the ways of travelling (to God), hath attained perfection; and inclineth every disciple according to his capacity, and taketh him to his object (God).
(*c*) the perturbation of divine love in the traveller.
(*d*) the power of the soul (nafs).

کشتي نشسته (the stranded bark) may signify:—
The body that is left in the water and the clay of lā in:—
لا اله (lā ilāha), no God.

یار آشنا signifies:—
The existence of the only necessary existent One, God.
The meaning of the couplet is taken from Khwāja 'Ābdu-l-lāh Anṣārī.
"The shattered bark of the body, which (in the world) is left behind the soul,
"Seeketh, till the sounding of Isrāfīl's trumpet, the mercy of God."
The bark is stranded and motionless, bound by worldly attachments.
O mercy of the love of God! help.

Through perturbation, Ḥāfiẓ representeth his state to the murshid, saying:—
Our existence is a ship, shattered and left behind. With a hundred hopes, we are on board of it.
Arise, give a little help. With thy auspicious aid, we may reach our object (God) and no submit to the enemies of love.
For God Most High hath from non-existence made us travellers in this shattered bark; and cast us on the ocean of Unity; and brought us from the house of non-existence;

Last night in the assembly of the rose and of wine (the banquet of taste, of desire, of glories, of splendour, of love for God),——the bulbul (murshid) sweetly sang :—

O Sāḳī! give wine: O intoxicated ones! come to life!

5. The cup of wine (the heart filled with recollection of God) is Sikandar's mirror. Behold,—

So that it may show thee the state of Dārā's kingdom (the soul).

O generous one! in thanks for thy own safety——

One day, make inquiry of the welfare of the foodless darvish.

---

and started us in the house of existence (this world),—so that having plucked the jewel of purpose from existence we may return to non-existence. It may be that (having, by means of thy lofty resolution and aid, seized the jewel of purpose; and accepted the adored Lord) we may go to the Friend (God), and enter the Court of union with Him.

4. Gul گل (rose) signifies :—

The newly arrived ones in the enclosure of Unity.

In the circle of travellers of the Path, and of those joined to Truth,—who are intoxicated with the cups of beauties of love, reason folded up; and, the chattels of knowledge laid aside, are fallen into the torrent of the ocean of love——, last night, the murshid, perfect in deeds, the performer of the conduct of love, well spake saying :—

Come; bring wine, O Sāḳī of silvern cheek. O intoxicated ones! O distraught ones!

Haste ye that, for your tumult, ye may obtain the remedy; and, by drinking it, escape from this tumult.

Then, passing over the hindrances of the Path, ye may attain the stage of حقیقت ḥāḳīḳat (truth).

5. If Jām-i-jam be read for jām-i-mai.

جام جم signifies :—

the heart of the Ārif.

dārā (Darius) signifies :—

(*a*) love for the possessor of divine knowledge (the Ārif).

(*b*) the soul (nafs).

The first line will be :—

Sikandar's mirror (the heart) to the cup of Jamshid (world-displaying), behold.

As long as the cup, like the cup of Jamshid, is the revealer of the mystery of time and of Earth,—for Sikandar's mirror (that revealed the circumstances of the land of Dārā) is the heart of the Ārif (our murshid),—at it, glance so that the mysteries of Love may for thy sake be revealed; and naught from thee, concealed.

See Wilberforce Clarke's translation of the Sikandar Nāma-i-Niẓāmi, p. 247.

6 11. صاحب کرامت (One possessed of liberality) signifies :—

the Friend hinted at in couplet 5.

O generous one! in thanks for thy own safety, ask, at the Court of the Provider of daily food,——for the foodless darvish; and bring to hand (comfort) his heart.

Be not proud. For if so thou be, the Heart-Ravisher (in whose hand, the hard stone becometh wax through fear and melteth; and whose special quality is grandeur and greatness) will in wrath consume thee.

Thy exterior is as a candle in beauteousness and goodness; thy interior is captive to the stain of love for one like unto thyself.

The ease of two worlds (this and the next) is the explanation of these two words :—
With friends, kindness ; with enemies, courtesy.

In the street of good name (outward rectitude), they (Fate and Destiny) gave us no admission :
If thou approve not,——change our Fate.

That (true wine of the love of God, which is like to thee) bitter wine, which the Ṣūfī (Muḥammad) called——"The mother of iniquities,"
To us, is more pleasant and more sweet than the kisses of virgins.

10. In the time of straitedness, strive in pleasure and in intoxication :
For, this elixir of existence maketh the beggar (rich as) Ḳārūn.

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7. By so doing, no injury will reach thee,—either from friend, or from foe.

8. The answer to the second line of couplet 7 is :—
Men of outward vision blame this sect.

Ḥāfiẓ saith :—
"Fate's decree hath so decreed."

9. تلخوش (bitter) signifies :—
(*a*) the wine of poverty ; or of patience and endurance.
(*b*) (bitter) counsel.
(*c*) wine whose drinker becometh intoxicated.

قبلة (a kiss) signifies :—
a kiss on the face of a pure one (a virgin).

صوفي signifies :—
(*a*) one who hath no delight in poverty ; no patience ; and accepteth no counsel.
(*b*) Muḥammad.
Wine (whether real, or illusory) for the illusory sons (of this world), and for companions is the "Mother of iniquities,"
So, its title came from Muḥammad.

This title manifestly befits illusory wine (of this world) ; and may be shown to befit real wine (of the love of God) :—
Men have not yet come out from the habit of the mothers of natures (the four elements) ; have no capacity for real wine (of the love of God) ; and their nature being immature incapable of love (for God), are unfit for it.
If into water, one putteth an unbaked pitcher,—verily it falleth to pieces.
Even so their body (which is distressed) becometh, by the drinking of real wine (of love) broken to pieces.
For, they are not yet capable of drinking it, being sick of body ; and for the sick body, sugar (the love for God) is unfit.
See the Ḳūrān ii, 218 ; iv, 42 ; v, 92 ; xxxvii, 44 ; xlvii, 16 ; lxxv, 5.

In his Būstān, Sa'dī saith :—
"It is a crime to give sugar to the sick one,"
"For whom, the bitter medicine is fit.

10. قارون (Korah) the son of Yashar (Izhar) the uncle of Mūsā (Moses) was the handsomest and richest of the men of Isrā,il.

Be not arrogant; for thee, like a candle, with wrath will consume,
The Heart-Ravisher (the true Beloved, God) in whose hand, the hard stone is (as) soft wax.

Life-givers, are the lovely ones, Persian-prattling:
O Sāḳī! this news, give to the old men of Fārs (Persia).

If the minstrel call the companions (friends of the assembly) of this Persian ghazal,
To dancing, he will bring the pious old men.

He had a large palace, overlaid with gold; furnished with doors of massive gold.
One day, when Mūsą declared to the people that adulterers should be stoned, he asked:—
"What if you should be found guilty of the crime."
Mūsą replied:—
"I should suffer the same punishment."
Thereupon Ḳārūn produced a harlot who publicly charged him.
Mūsą adjuring her to speak the truth, she at length confessed that she had been suborned by Ḳārūn.
Then God directed Mūsą to command the Earth what he pleased.
Whereupon, he said:—
"O Earth, swallow them up!"
Immediately, the Earth opened, and swallowed Ḳārūn, his confederates, his palace, and all his riches.
As Ḳārūn sank into the ground, he cried out four times:—
"O Mūsą spare me!"
But Mūsą kept saying:—
"O Earth, swallow them up!"
God then said to Mūsą:—
"Thou hadst no mercy on Ḳārūn, though he asked pardon of thee four times. Had he asked me but once, I would have spared him.
See—The Bible, Numbers xvi.; the Ḳūrān, xxviii, 76.

11. This couplet may be addressed to:—
(*a*) High and Low.
(*b*) The generous one (c. 6).
(*c*) The illusory beloved (lovely woman).
(*d*) The true „ (God).
dil rubā may signify:—
Muḥammad.
For further notes, see couplet 6.
پارسي may signify:—
(*a*) the discourse (in Persian) that God uttereth.
(*b*) this Ode.
Of the Arch-Angel, Mīkāīl, Muḥammad asked:—
"Speaketh God in Persian?"
The Arch-Angel replied:—
"Yes: He saith:—'What shall I do with this handful of tyrants,—save to forgive them?'"
Glad tidings are the invokers of ecstasy (وجد), and of state (حال).
The grace of pārsī and pārsā should be noted.

Of himself, Ḥāfiẓ put not on this patched, wine-stained garment (of poverty)
O shaikh, pure of skirt! hold us excused.

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14. This garment,—whether it be of divine love; or of zikr va fikr; or of senselessness—Ḥāfiẓ put not on himself. For, in the street, the putting on of a garment without permission is improper.
It is put on by the hands of holy spirits.
O shaikh! thy skirt is pure (void) of that wine: thou hast no knowledge of the bounties of spirits; hold us excused.

7, (10).

1. The splendour of youth's time (the murshid's assembly) again belongeth to the garden (the holy traveller's existence);
The glad tidings (of divine glories) of the rose (the Beloved) reacheth the bulbul (the lover) sweet of song.

O breeze! if again thou reach the youths of the meadow (the murshid's disciples),
Convey our service (of prayer) to the cypress, the rose, and the sweet basil (the murshid's disciples).

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1. Raunaḳ (splendour) signifies :—
The opening of the path of Truth.

Bustān signifies :—
The existence of the holy traveller, the stage of manifestations of divine glories.
To the traveller, the season of spring hath arrived; and the time of the blossoming of flowers.
The time of ḳabẓ (contracting) is overcome; and the time of basṭ (expanding), come.
At the time of basṭ, the holy traveller speaketh of mysteries; and, to friends, discloseth his state (ḥāl).
He striveth for the acquisition of that state; entereth upon delight (ẕauḳ) and desire (shauḳ); and chaunteth in sweet song the mysteries of love.
In the state of ḳabẓ, Ḥāfiẓ, having found evidence and proof of basṭ, hastened to that happy time; and represented this matter to their heart. Before this, Ḥāfiẓ was entangled in illusory love (for woman), which is the bridge to true love (for God).
At this time, he knew, by evidence and proof, that in his nature the true Beloved was established. See c. 9.

2. Ṣabā (breeze) signifies :—
(*a*) the holy traveller, perfect in companionship, fellow in breath, fellow in spirit.
Since, they have brought Ḥāfiẓ from the illusory to the true; and, given to him manifestation by the decree—
• "He who showeth not gratitude to men showeth not gratitude to God."

He giveth salutation to the cypress and the rose by the hand of a companion, who (in the illusory) was the striver for this joy; and in this joy slept with him on one couch, saying :—
By means of your joy I reached this joy; and from the illusory to the true brought my own chattels.
(*b*) The murshid.

جوانان چمن (youths of the meadow) signifies :—
(*a*) those who have gained access to the court of the Eternal.
(*b*) the beholders of Muḥammad.

سرو و گل و ریحان (the cypress, the rose, and the basil) signifies :—
The chief of created beings, the glory of existing things (Muḥammad); the generous companions; and the great tābi'īn (followers).
The rare perfume, basil, is sold by Piesse and Lubin (London) in bottles 10*s.*, 5*s.*, 2*s.* 6*d.* each.

If the young magian (the khalīfa, showing the true Path), wine-seller, display such splendour (of explanation),

(In thanks) I will make my eye-lash the dust-sweeper of the door of the wine-house (his dwelling).

O thou that drawest, over the moon (of thy face), the chaugān of purest ambergris (the black tress),—

(By concealing thy grace), make not distraught of state, me of revolving head.

5. This crowd that laugheth (and carpeth) at those (lovers of God) drinking the wine-dregs (of the wine of the love of God), I fear?

They will, in the end, ruin their Faith.

O murshid of the Age! at the time, when thou reachest those who have gained the court of the Eternal, convey my salutation to the Khwāja of created beings (Muḥammad), to the generous companions, and to the great followers; and remain not in forgetfulness of me till this worthless one to worth thou bringest.

Ḥāfiẓ explaineth the matureness of that stage; and inciteth travellers.

The couplet may mean:—

Manifestations; for all in the world is the glory of God.

O murshid of the Time! when thy passing is by the rose-beds and swards; and when thou reachest the swards, cause salutation to reach those persons, who are represented by the cypress, the rose, and the odoriferous herbs.

3. Mūgh-bacha (young magian) signifies:—

(*a*) the khalīfa, who giveth the wine of spirituality to the lovers of God.

(*b*) manifestations that raise the holy traveller's heart.

Maikhāna (tavern) signifies:—

(*a*) the heart, which is the dwelling of love.

(*b*) Love, wherein the traveller's heart expandeth.

By (*a*) we have:—

With my eye-lash, I will sweep the Khālīfa's dwelling; and sweep it that it shall be pure of dross.

By (*b*) we have:—

If the manifestation of the glories of love display such splendour,—

I will cast myself into its sacred enclosure; and make the lashes of my eye the dust-sweeper of the door of love's tavern.

Having given my eye-lashes as place-sweeper to the door of love's tavern, I will make it void of the prohibitions of love; and, within it, leave neither thorn nor straw.

5. Those that laugh at me, and criticise me in love,—I fear that they themselves will become captive; will not attain to its perfection; and will, in the midst of the Path to natural effacement (death), become destroyed.

Whoever, void of discretion, criticiseth every act of his own brother, dieth not until into that very act he himself falleth.

Be the friend of the men of God; for, in Nūḥ's ark (the existence of the people of God),
Was a little dust (humbleness), that purchased not the deluge (the empire of the world) for a drop of water.

To him, whose last sleeping-place is with two handfuls of earth (the grave),
Say:—"Thine what need, to exalt the turrets to the sky?"

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6. Mardān-i-khudā signifies:—
Men of God, without how and why.

Kishti-i-nūḥ signifies:—
The world which, like Nūḥ's ark, is immersed in the deluge of disasters.
If God's protection comprehend it not, in a moment it becometh destroyed.

khākī va ābī are with yā, i tankir (indefinite yā).

khākī (dusty) signifies:—
the existence of Muḥammad and his followers, whose creation is of dust.

khāk signifies:—
Man as poets say. See Ode 354, c. 1.
Be the friend and companion of the man of God; scratch not thy heart with thought.
For, in the world, the existence of that Chief (Muḥammad) was endowed with laudable qualities such that he purchased not the great deluge (of calamity) for a little water (of satisfaction to which, through perfection of patience, he inclined not)—contrary to all the other prophets.
For the prophets at the time of injury by the tribe (of their own followers), cursed them (and thus caused their destruction);—especially did Nūḥ curse.
Because the prophets had uttered the prayer of evil against their own followers, and besought from God their destruction,—no room for intercession was theirs.
Thus, their own honour, the prophets spilled save Muḥammad, who, at the time of losing his teeth (by being stoned, battle of Uḥud, 625 A.D.) displayed sincerity; and, in Damascus, for the sake of his own followers, said:—
"Show the true path to my people, for they are not acquainted." The Ḳurān, iii. 121.
Probably the bark is, in reality, the ark of Nūḥ's; and khāk (dust), the soil which Nūḥ, by Jibrā,il's order, took into the ark.
From Nūḥ's society, the dust acquired such exaltation that it stood the representative of the water of ablution and of dust-purification (tayammum), for ablution with the water of the deluge was not lawful, as it was the wrath of God.
From that dust became existent, the elemental body of Muḥammad, by which the quality of man turned to prosperity.
Be the friend of the men of God; and scratch not thy heart on account of temptations. For, from their society, thou mayest gain thy object; and, from un-worthiness come to worthiness, and to that honour that the dust gained from Nūḥ's society.
For Nūḥ, having that water (dust) of ablution, purchased not the whole deluge.
Society hath effects, pleasant or unpleasant.
Thus, from the perfumer's society, though no perfume cometh to one's hand,—from its pleasant smell, one's soul resteth.
From the blacksmith's society, though one's raiment consumeth not,—from the unpleasant smoke, one's brain gathereth defect.

7. The exaltation of the turret (for seeing the country) is the continuity of hope; and the continuity of hope is the cause of carelessness; and carelessness is the hinderer of the Path.

Forth from the house of the sphere, go; and bread, seek not.
For, in the end, this dark cup (of avarice) slayeth the guest.

My moon of Kan'ān (my soul)! the throne of Egypt (the rank of perfection; the world of souls) is thine:
The time is that (time) when thou shouldst bid farewell to the prison (of the body, or of the world).

10. In thy tress-tip, I know not what designs thou hast that
Again the tress, musk-diffusing, thou hast dishevelled.

Not (even) one mystery of the mysteries of the (Absolute) existence mayest thou know,
If head bewildered of the circle of possibility, thou be.

The land of liberty, and the corner of contentment——is a treasure,
That, by the sword, the Sulṭān cannot attain.

Ḥāfiẓ! drink wine (of love); practise profligacy (the concealing of secrets) and be happy (grieve not, and grieved be not); but,
Like others, make not the Ḳurān the snare of deceit.

None can help travelling this Path; who is not on this Path, is a wanderer.
For, pathless, to reach one's object is difficult; and is the cause of remoteness of the signature (of salvation) of the Chief (God).

9. Māh-i-Kan'ān may signify:—
(*a*) Yūsuf.
(*b*) the heart of Ḥāfiẓ.

zindān signifies:—
the people of the prison.

All my inclination is towards thee. For my heart is the dwelling of manifestation of thy face; and my mind, the stage of thought of thee; and, my fancy, the place of imaginings of thee.

That time is when true love displayeth splendour, the true Beloved showeth his face, and true love discovereth power in such a way that the heart hath no room for illusory beloved ones (lovely women).

True love displayeth magic when, fellow-bondsmen, it maketh free.

12. mai signifies:—
Love, perfect of test.

rindī (profligacy) signifies:—
Concealing mysteries beneath one's own veil; or choosing perfect peace.

that is—grieving for none, and none grieving.

Tazvīr signifies:—
deceit. The Ḳurān (the word of God) is void of doubt.

Ḥāfiẓ! bring to thy hand the practice of Love! keep concealed its mysteries; grieve for none and none grieve; prepare not the snare of deceit—like others, whose exterior is adorned with Ḳurān reading and spirituality,—while ever in secret brothers devour the flesh of brothers; strive for their injury; and exult in revealing their defects.

A great one saith :—

The Dagar is that bird of birds, on whose feathers the Ḳūrān is written, and who by eating man's flesh, becometh joyful.

Thus, be not—

Thy exterior adorned with Ḳūrān-reading and spirituality; and thy interior stuffed with slander and man-injury.

8, (6).

1. If that Bold One (the true Beloved) of Shīrāz gain our heart,
For His dark mole, I will give Samarḳand and Bukhārā (both worlds).

Sāḳī! give the wine (of divine love) remaining (from the people of religion);
for, in Paradise, thou wilt not have
The bank of the water of the Ruknābād (the lover's weeping eye) nor the rose of the garden of Muṣallā (the lover's heart).

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1. Turk signifies:—
A tribe of Turkistān renowned for its beauty.
When the Creator laid the snare of this world, He gave to them, above all other sons of Ādam, the share of beauty.
Sa'dī saith:—
"O happiness! when in Eternity without beginning they (Fate and Destiny) gave beauty to the men of Turkistān."
Turk-i-Shirāzi signifies:—
(*a*) Ḥāfiẓ's beloved (Shākh-i-nabāt).
(*b*) The true Beloved (God).
If that Beloved of Shīrāz gain our heart and take us from ourselves,—I will do like this and like that; and, with soul, bear the load of the Beloved's orders.
Khāl-i-hindū (the dark mole) signifies:—
Seekers of the mean world. For the seeker of the world is steeped in avarice.
Samarḳand va Bukhārā signifies:—
Faith (dīn) and the world; both worlds, this and the next.
If that true Beloved (God) give us the path of access to Himself; and take us out of ourselves, we will employ for Him all our spirit and resolution, and incline not ourselves to this and the next world.
2. Sāḳī (Cup-bearer) signifies:—
(*a*) the murshid.
(*b*) the truth of the light of Muḥammad.
(*c*) the pure existence of God.
The Author of the Miratu-l-Ma'ānī saith:—
Here, who is Sāḳī, that is the pure existence?
He poureth wine into the jaw of things possible.
There, when they worship wine,
Here, again, they practise intoxication.
There, to their own capacity, they drink wine:
In their own appointed place, they become intoxicated.
mai signifies:—
The mysteries of love, the cause of joy to people of heart.
The Ruknabād is a stream, four feet wide, a mile to the north of Shīrāz, whose water is very agreeable. It is the gathering place of happy youths, and joyous wine-drinkers.
The source is a spring in the pass of Allāhu Akbar; a branch of the stream passeth by the Ḥāfiẓiyya wherein is the tomb of Ḥāfiẓ.

Alas! These saucy dainty ones (lovely women) sweet of work, the torment of the city,
Take patience from the heart even as the men of Tūrkīstān (take) the tray of plunder.

The beauty of the Beloved (God) is in no need of our imperfect love:
Of lustre, and colour, and mole and tricked line (of eyebrow),—what need hath the lovely face?

Musallā signifies:—
A place of prayer during an 'id, and of gathering of Muslims in praise of the Praised one.
Musallā-i-Shīrāz signifies:—
(*a*) Name of a temple, quarter of a mile west of the Ḥāfiẓiya.
(*b*) A place of witty ones and of pure ones; in spring-time, the meeting-place of friends.
āb-i-Ruknabād va Musallā signifies:—
the broad surface of the world, which is the place of acquisition of precious stages; and the place of discovery of lofty ascents.
O Murshid! Explain Love, and increase its delight in my heart; for, the world's surface is the place of acquisition of the object (God), and of discovery of the way to salvation.
For in Paradise, thou wilt not have the water of Ruknabād, nor the rose-garden of Musallā (*i.e.*, the world, which is the stage of increase of Love; of delight, and of desire of people of Love).

3. lūliyān signifies:—
(*a*) Minstrels (of the nomad tribe, Lūlī) that, like accursed ones, are the skirt-seizers of holy Travellers.
(*b*) Lovely ones.
(*c*) manifestations (except those of the Merciful God) of glories such as the splendours of the elements (fire, earth, air, water), of angels, and of the like.
(*d*) A lovely woman, Shākh-i-nabāt (branch of sugarcane), who snatched the heart of Ḥāfiẓ in the vigour of his youth.
After Ḥāfiẓ had endured the pain of separation, she desired union with him.
Ḥāfiẓ held himself back; and beheld the door of divine knowledge open to his heart.
Khwān-i-yaghmā (the tray of plunder) signifies the following custom:—
Once a year, on an appointed day, they take to the desert abundance of victuals and all kinds of cooked food; and give it as plunder to the Chief of the tribe (Tūrk).
From all sides, they come and take it in plunder; for plunder is the power of the soul of the men of Tūrkistān.
Cry saying—the illusory beloved ones (lovely women) by manifestations of unequalled glories (which are the glories of splendour exterior to God) have so ravished our heart, and made it so void of ease and rest that the path of Love (for God) hath become impossible, and the broad way become insufficient.
They have borne off patience from the heart, as the men of Tūrkistān expertly and quickly plunder the tray.

4. Of our incomplete (imperfect) Love, not in need is the beauty of the true Beloved.
For that is at the stage of —— lustre, colour, mole, and tricked line (of eyebrow).
In the opinion of Lords of Vision and of the Companions of Mystery it is established that the Lover's love is the increaser of the Beloved's beauty.
One having black eyelashes hath no need of kuḥl.
See the Ḳurān lii. 20.

5. By reason of that beauty, daily increasing that Yūsuf (the absolute Existence, the real Beloved, God) had, I (the first day) knew that Love for Him would bring Zulaikhā (us, things possible) forth from the screen of chastity (the pure existence of God).

The tale of minstrel and of wine (of Love) utter; little seek the mystery of time;
For this mystery, none solved by skill (thought and knowledge); and shall not solve.

O Soul! Hear the counsel (of the Murshid).
For, dearer than the soul, hold happy youths the counsel of the wise old man.

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nā-tamām (incomplete) signifies:—
Endless. If it signify "incomplete," the verse is meaningless.
It is not worthy of the Essayer of Vision that, love reached only the lot of man out of all created beings.
The love of man is "imperfect;"
See Ode 186, couplets 1, 2.
āb signifies:—
powder for the complexion.
safid-āb is pearl-powder.
surkh-āb is rouge.
The women of Persia make moles:—
(*a*) (temporary) with pitch and oxide of antimony.
(*b*) (permanent) with chelidonium (zard-chūb) and charcoal.

5. For Lovers, it is proper to mention the name of the Beloved whose beauty is peerless; and to preserve Love for their own Beloved.

In the world of non-existence and possibility, when I beheld the splendour of true beauty with different qualities, I knew for certain that Love would take us out of the ambush.

"He loveth them; and Him, they love."

and, out of the screen of protection,—

"He seeth them; and Him, they see."

and it will confine us, for the sake of temptation, in this prison of the world.

Zulaikhā was the wife of Potiphar. See Genesis xxxix.

6. In reply to verses 3 and 4; and after reproach for revealing the mysteries of Love, which is improper on the part of the holy Traveller, the Sāki saith:—

What befell thee that thou revealedest the great mysteries; and castedest thyself into calamity and distress?

"Utter the tale of Minstrel and of Wine"—(that is, utter it on the Murshid's part) and give explanation of divine knowledge of Truths.

This couplet refers to God's question:—

الست بربكم (alastu bi-rabbi-kum) Am I not your God? and to our reply بلى (balā) yes.

See Ode 43, c. 5.

7. This couplet may refer to couplet 6.

(O murshid!) thou (to amend my work) spakest ill of me; and I am happy.
God Most High forgive thee thou spakest well:
The bitter reply suiteth the ruddy lip, sugar-eating.

Thou utteredest a ghazal; and threadedest pearls (of verse). Ḥāfiẓ! come and sweetly sing
That, on thy verse, the sky may scatter (in thanks) the cluster of the Pleiades.

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8. Whoever hath the rank of a path-shower rebuke on his part is well.
For, from the lip, sugar-eating, by reason of its sweetness, the bitter reply bitter doth not seem.
Thou speakest ill of me, yet I am happy; for the Arab proverb:—"The friend's blow is sweet" causeth forgiveness.
The Sāḳi rebuked, in answer to the preceding questions; turned away from the repetition of the questions; and, at last, responded in that unfit to be uttered.
What lovely ones do, cometh well.
This couplet may be addressed to the Sāḳi, to whom in perturbation he had spoken (couplets 1, 2, 3, and 5).
Sir W. Jones made a translation of this Ode,—expanding the eighteen lines of the original Persian into fifty-four lines of English; and giving neither the metre, nor the rhyme, nor the sense. The translation appeared in his Works, Vol. iv (p. 449); in his Persian Grammar (3rd Edition); and in his Poems and Translations.
In his "Notices of Persian Poets" (p. 359), Sir Gore Ousely speaks of its as "an elegant translation." This translation is given below:—

1.

Sweet maid, if thou wouldst charm my sight,
And bid these arms thy neck enfold;
That rosy cheek, that lily hand,
Would give thy poet more delight,
Than all Bocara's vaunted gold,
Than all the gems of Samarcand.

2.

Boy, let yon liquid ruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say:
Tell them, their Eden cannot show
A stream so clear as Ruknabād
A bower so sweet as Mosellay.

3.

O! when these fair perfidious maids,
Whose eyes our secret haunts infest,
Their dear destructive charms display;
Each glance my tender heart invades
And robs my wounded soul of rest,
As Tartars seize their destined prey.

4.

In vain with love our bosoms glow;
Can all our tears, can all our sighs,
New lustre to those charms impart?
Can cheeks, where living roses blow,
Where Nature spreads her richest dyes,
Require the borrow'd gloss of Art?

5.

Speak not of Fate: Ah! change the theme,
And talk of odours, talk of wine,
Talk of the flowers, that round us bloom:
'Tis all a cloud, 'tis all a dream;
To love and joy thy thoughts confine,
Nor hope to pierce the sacred gloom.

6.

Beauty has such resistless power,
That even the chaste Egyptian dame
Sigh'd for the blooming Hebrew boy,
For her, how fatal was the hour,
When to the banks of Nilus came
A youth so lovely and so coy!

7.

But, ah! sweet maid! my counsel hear,
(Youth should attend when those advise,
Whom long experience renders sage):
While musick charms the ravish'd ear,
While sparkling cups delight our eyes,
Be gay; and scorn the frowns of age.

8.

What cruel answer have I heard!
And yet, by heaven, I love thee still
Can aught be cruel from thy lip?
Yet say, how fell that bitter word
From lips which streams of sweetness fill
Which naught but drops of honey sip?

9.

Go boldly forth, my simple lay;
Whose accents flow with artless ease,
Like orient pearls at random strung:
Thy notes are sweet, the damsels say;
But O! far sweeter, if they please
The nymph for whom these notes are sung.

9, (12).

1. O breeze! with softness speak to the beautiful fawn (the murshid),
Saying:—Thou hast given to us desire for the mountain and the desert (the hardship and pain of separation).

The sugar-seller (the murshid, seller of the sugar of Divine knowledge),—whose life be long!—why
Maketh he no inquiry of the welfare of the parrot (Ḥáfiẓ, the disciple) sugar of divine knowledge) devouring?

(O murshid!) when thou sittest with the beloved (Muḥammad); and drinkest wine (the acquisition of divine bounty),
Bring to mind the beloved ones, wind-measuring (astonied and bewildered).

O rose (murshid, beautiful as the rose)! perhaps the pride of beauty hath not given thee permission.
That thou makest no inquiry as to the state (full of grief, void of hypocrisy) of the distraught nightingale (Ḥáfiẓ).

5. By beauty of disposition, people of vision one can captivate:
Not by snare and net, take they the wise bird.

I know not why the colour of constancy, they have not—
Those straight of stature, dark of eye, moon of face (the prophets in the garden of the shar').

Of defect in thy beauty, one cannot speak save to this degree
That the way of love and of constancy belongeth not to the lovely face.

In thanks for the society of companions, and the friendship of fortune,—
Bring to mind the wanderers of the plain and the desert.

---

1. The fawn may be Muḥammad.
2. Couplet 4 is the answer to c. 2.
6. They call one "dark of eye" inconstant. Having come to the stage of astonishment ard perturbation, Ḥáfiẓ saith:—
Towards the lovers of the strong religion (Islām) and towards the seekers of the knowledge of certainty,—I know not why fidelity is not in those cypress of stature, moon of face.
This and c. 7 are in respect of illusory beloved ones (lovely women, by way of advice), that men, knowing their inconstancy, should take no delight in them, nor to them give their heart; but should incline to the true Beloved (God).
8. This referreth to c. 1.

9. On the sky,—what if, of **Ḥāfiẓ's** utterances
Zuhra's singing should bring to dancing the Masīḥā (Christ).

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9. Make pure my heart with the wine of love (for God), that I may pluck off this garment of existence; and become effaced (in God).
Zuhra (Venus) is a woman-minstrel dwelling in the fourth heaven, where to the Masiḥā ascended. See Ode 14.
As David (a Prophet) danced, so danced the Masiḥā (a muslim Prophet).
From a muslim, this is no disrespect.

10, (7).

1. Last night (the first day of Eternity without beginning) from the masjid (the place where the soul is separate from the body) towards the wine tavern (the stage of truth and love) our Pīr (Muḥammad) came:
O friends of the Path! after this (lapse of time, and this departure), what is our plan?

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1. dūsh (last night) signifies —
rūz-i-nakhust.
„ avval.
„ miṣāḳ.
„ alast.

Masjid signifies:—
(*a*) 'ālam-i-iṭlāḳ, the loosening world, wherein the soul is separate from the body; as on the rūz-i-miṣāḳ.
(*b*) masjid-i-'ālam-i-ḳuds, the masjid of the holy world, wherein Muḥammad's light in bowing to, and worshipping, God was for so many thousands of years.
(*c*) the stage of austerity and piety, — the centre of outward worshippers of the shar'a (religion by dogma).

Mai-khāna signifies:—
(*a*) the stage of truth and love.
(*b*) 'ālam-i-taḳayyud, the binding world, wherein the soul is joined to the body; as in this world.
(*c*) the world of love, and of manifestations of glories.

Ka'ba signifies:—The path.

2. Khammār (Vintner) signifies:—
(*a*) the perfect murshid who comprehendeth the following of the qualities of God.
(*b*) the essence (ḥaḳiḳat) of Muḥammad who verily is the essence of the Eternal.
On the first day, Muḥammad having worshipped was accepted of God; and he reached the stage of essence (ḥaḳiḳat). Now, after the lapse of time and the departing of the Pīr, what is our place,—save that of being with him fellow-lodgers in the wine tavern.
In the Ka'ba (the masjid), we cannot turn to him; for he is elsewhere.
Couplets 1, 2, and 3 are, head and collar, bound together.
The essence (ḥaḳiḳat) of man is one; and one are soul (jān) and body (tan).
None regardeth one equal to the other. Death and slaughter are decreed against the soul and body; but never against the essence.

The Ḳurān (iii, 144) saith:—
Muḥammad is naught save an apostle. The apostles have died before him. If he die, will ye turn on your heels?
If Muḥammad had not been the name of his body,—to it, God would not have assigned death; for, in respect to his essence (ḥaḳīḳat), death hath no power.

Peace and blessings on him who said:—
"Better, had it been if the God of Muḥammad had not created Muḥammad."

How may we, disciples, turn to the Ka'ba (the Masjīd), when
Our Pīr (Muḥammad) hath his face towards the house of the Vintner (the stage of Truth and Love).

In the Fire-worshipper's Tavern (the stage of Truth and Love) we also shall be lodging;
For, in the Covenant of eternity without beginning, even so was our destiny.

In the bond of His (the Beloved's) tress, how happy is the Heart! If Wisdom know,—
In pursuit of our tress-chain, the wise will become distraught.

In the Land, my name they know to be Muhammad; I know not by what name they will call me in the world of God.
Would that I had not been Muḥammad, so that I had not rested in this world.
For Muḥammad hath attachment to the world and to the people, and came forth from the constitution of forms.
O dear One! Come quickly. For Muṣṭafā's soul hath exalted the stage of the nature of his dear form, and also the stage of all in that stage of the science of grandeur, so that, with beauty, the form of the forms of man appeared.
Then the soul of his dear ones, and all the forms (angelic and human) became higher in qualities and natures; and whatever of blessing and grandeur they gave to his form, they verily gave also to his people.
"Whatever blessing God gave Muḥammad,—Muḥammad assigneth to the souls of the people."

3. Kharabāt signifies:—
The destruction of (meanness of) human nature, which is the goal of the Path of Travellers of Love.
Last night, our Pir having passed to Ḥaḳīḳat (Truth) by Ṭarīḳat (the Path); and joined himself to the world of Love by austerity and piety,—
O Friends of the Path! What is our place? In what way, is it necessary for us to live?
We, who are disciples, how may we turn the face to Austerity and Piety? And, to that Quarter, having turned, how may we, in the destruction of the meanness of human nature, become fellow-Lodger with the Pir; and to that quarter, by his lofty spirit, draw our chattels?
Such travelling is through the Covenant of Eternity without beginning.
This is our Fate—that we travel in the Path wherein our Pir travelled.

4. zulf (tress) signifies:—
(*a*) An attraction of attractions.
In the Mirātu-l-Ma'āni, it is said:—
"The tress is the name of the attraction of God's grace:
"The heart that became bound by it is absolute Life."
(*b*) the concealment of the divine essence; or the world, which for the faithful is a prison full of affliction.
The Prophet hath said:—
"This world is the hell of the Faithful; the paradise of the Infidel."
But, for Lovers, it is the Court of the absolute Beloved (God); because, to them have appeared the sight of the Beloved and the glory of the Desired.

5. The prey of tranquillity had fallen into the snare of the bird of the heart;
Thou loosedest thy tress; and again went from the hand our prey.

By its grace, Thy beautiful face explained to us a verse of the Ḳurān:
For that reason, in our explanation, is naught save grace and beauty.

A single night, against Thy stony heart, ever effecteth aught—
Our sigh, fire-raining (supplicating God) and the burning of our heart in the night-time?

Upon Thy (black) tress, came the (dishevelling) wind; the world (from seeing that dishevelling) became black to me:
Than the passion for Thy tress,—more than this is not our honouring (that we fall into tumult).

The heart of Lovers in the captivity of the world (which is in the guardianship of Iblis full of deceit),—if Wisdom know what a reward it (the heart) hath; and in this prison house (of the world) what flowers of desire it gathereth, all the wise ones will become distraught for our chain.

Full of fraud, with his own dark light, Iblis cometh with splendour; and displayeth the world of little value like a hair.

The low become fascinated with it; and from it, the high have no screen (of shelter).

7. sangdilī (stone-heartedness) signifies:—
(*a*) a quality of the qualities of the illusory beloved (lovely woman);
(*b*) a quality of the Eternal, the desired of the Seeker.

8. Zulf (tress) signifies:—
The world, which is the desire-giver of the first (this) and of the last (next) world.

In the idiom of Ṣūfiism, wherever zulf is mentioned, the concealment of the divine essence is meant, for, in the world of non-existence, all is divine essence; and when we arrived in this upspringing place (this world of existence), that divine essence became concealed.

The heart had tranquillity by the manifestations of the effect of "loosening" in "the binding world" ('alim-i-taḳyīd) (this world).

From the sight of our view, thou broughtest forth "the binding world" (this world); and, for variety, changedest the colour of concord, so that it came forth from the decree of "loosening" (iṭlak). See p. 4.

Then the prey of our tranquillity left our hand.

Through distraughtness and confusedness, that he hath experienced from the vicissitudes of the world Ḥāfiẓ representeth to God; and giveth his inward parts to the place of revelation.

Couplets 5 and 8 should be taken together.

The meaning of couplet 5 is:—
The bird of the heart which was the falcon of the holy plain, and made prey of tranquillity in the desert of non-existence, kept with perfect tranquillity the door of possibility from the assembly; and sowed the seed of Love in that plain.

The meaning of couplet 8 is:—
When confusion descended upon the world; and the stage of the people of stages descended the world became dark to me, and the path to my purpose very narrow.

Beyond the sphere passeth the arrow of our sigh. Ḥāfiẓ! silence.
Show compassion to thy soul; avoid the arrow—— of ours.

10. At the door of the wine-house, dweller I shall be like Ḥāfiẓ,
Since a tavern-haunter became that friend of the Path, the Pīr—— of ours.

From the passion for thy tress (which is the upspringing of the world, full of calamity) no honour for us is greater than this,—that we fall into tumult.

When from non-existence for the sake of increasing, we arrived in the world; and rested in this place full of affliction,—the wind of the vicissitudes of confusion began to blow; and that prey of tranquillity took affright. Then we fell into perfect dispersion of parts and gave our profit to the wind.

Those dark of heart are all on the summit of wealth:
O light of my own nature! thou hast become a calamity to me.

9. Since thy kind soul is so vexed and wounded with our arrow-like sigh,—it is proper that thou shouldst know our state,—so that from us no sigh may come.

10. This couplet agrees with c. 1.
The first couplet is maṭla' place of rising.
„ last „ maḳṭa' „ „ cutting off.

Kharābāt signifies:—

The destruction of the meanness of human nature.

The arrow of our sigh passeth beyond the sphere. O friend of the Path! O dear soul! verily show pity on thy own soul; beware of our arrow; bring not the hinderer of the path of love, nor counsel in the way of preaching.

God forbid that, like us, thou shouldst come captive to love, and shouldst not stand under its burden.

I will become, like Ḥāfiẓ, a dweller at the door of the world of love, of glories of manifestations of the heart; and will fold up my own inclination for other doors.

Since our Pīr is the destroyer of the meanness of human nature—in that sin, let us go shieldless (so that it may the more quickly be destroyed).

O friend of ṭarīḳat (the Path)! O prohibitor of ḥaḳīḳat (Truth)! Since the heart is bound in love,—bound with it, I will make also the body; and in counsel of this and of that, will not engage.

In this ode, read:—

Couplet 1, what is our plan, for where is our place.
„ 4, magians „ Fire-worshippers.
Notes, 'ālam „ 'alam.
taḳayyud „ taḳyīd.
Mirāt-l-Ma'ānī „ Miratu-l-Ma'ani.
Kharābāt „ Kharabāt.

11, (11).

1. To the Sulṭān's attendants, who will convey this prayer——
"In thanks for sovereignty, away from sight drive not the beggar?"

From the watcher (imperious lust), demon of nature,——I take shelter in my God;
Perchance that gleaming light (God's bounty and grace) may, for God's sake, give a little aid.

When (by Thy splendour) Thou enkindlest thy face, Thou consumest a world!
From this, what profit hast Thou that Thou doest no kindness

O (true) Beloved! what is the tumult that to lovers thou displayedest
Thy face like the gleaming moon,—Thy stature like the heart-ravishing cypress?

5. All night (all my life), in this hope I am that the breeze of dawn (the angel of death),
With the message of lovers (giving release by death from the world's tumult), will cherish (me) the lover.

If Thy dark eye-lash (arrow-like) made for our blood,
O Idol! think of its deceit (in blood-shedding); and, make no mistake (lest Thou suffer regret for my blood).

From the deceit of Thy eye of sorcery, blood became my sorrowful heart,
O my Beloved! see how me, it (Thy eye) slew——see.

O murshid! to the lover (Ḥāfiẓ) morning-rising, give thou, for God's sake, a draught (of wine of love),
May his prayer of the morning-time avail thee!

Ḥāfiẓ's sorrowful heart that through separation from Thee, is full of blood,
What would be (its state),——if, awhile, it should attain union with the (true) Beloved?

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2. This second line is a paraphrase of:—
"Pure art Thou, O God, and deserving of praise, and blessed is Thy name and exalted Thy "glory.
"There is no God save Thou. Protect us, O God, from Shaiṭān, the accursed!"
After the Fātiḥa, these words are often uttered.
See Ḳurān, iii. 36; xv. 34.

12, (5).

The rectitude of work,—where? and, I ruined (wanting in rectitude)—where?
Behold the distance of the Path,—from where (rectitude) to (ruin)—where?

With profligacy (the being severed from friend and stranger), what connection have rectitude and piety (hypocrisy)?
The hearing of the exhortation (that affecteth not the heart)—where? The melody of the stringed instrument (the murshid)—where?

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1. ṣalāḥ signifies:—
   Abstinence from existence (of this world).
   So long as borrowed existence declineth not—existence is pleasing, and God-worshipping far.
   The centre of ṣalāḥ is on fear and hope of God.

2. Rindi (profligacy) signifies:—
   One cut off, in action and conduct, from friends and strangers. See Ode 321, couplet 4.
   The writer of the Miratu-l-Ma'āni saith:—
   The profligate of this world is fearless;
   On the Path, is quick and expert.
   Who practiseth profligacy, him precious,
   Custom and habit make not foot bound.
   The profligate, who is by nature world-consuming,
   His foot-tether (is) fasting and prayer.
   For him, the ka'ba and the tavern doubtless
   Become one in the path of profligacy.
   Sometimes, his soul travelleth toward the ka'ba:
   Sometimes, moveth to the enclosure of the tavern.
   In the ka'ba, whatever was his need;
   More than that was his in the tavern.
   Outwardly and inwardly; secretly and publicly
   The profligate is immersed in the Light of God.
   By profligacy his soul is witness to the Unity:
   One to him are mercy and curse.
   Neither hath his heart joy from mercy;
   Nor, in his perfection, is defect from curse.
   One to him, are the sweetmeat and the poison
   Whether he experienceth from the Friend (God),—mercy or wrath.

   ṣalāḥ va takvā signifies:—
   Abstinence, the cause of borrowed existence, of its habit; and the fruit of the search of the favour of this world and the next.

   Hastī (existence) is connected with jān (the soul).
   In man's nature, the soul is God's deposit, and the deposit is the loan.
   See Ode 384, couplet 8.

My heart wearied of the cloister, and of the patched garment of hypocrisy:
The Magians' cloister (the circle of the murshid),——where? the pure wine (of the love of God)—— where?

He is gone! To him (the true beloved; or the murshid), be the time of union a pleasant memory.
Gone is—that (tender) glance, where? and that reproof (to amend), where?

5. From the Friend's (luminous) face, what gaineth the dark heart of enemies?
The dead (extinguished) lamp, where? The candle of the resplendent sun,—— where?

The dust of Thy threshold is like the kuḥl of our vision:
Where go we? Order. Hence, where?

Look not at the apple (dimple) of the chin; for in the path is a (great) pit:
O heart! where goest thou? With this haste,—— where?

Wa'ẓ signifies:—
The talk of men of ṣalāḥ (abstinence) of the promise of the promiser (wa'd-i-wa'id).

Naghma (melody) signifies:—
The talk of the murshid of the time, who is a profligate, world-consuming: and candle, guide-illuminating.
What relation have abstinence and piety with profligacy?
What search maketh profligacy for abstinence and piety?
For both are the cause of existence, and the fruit of fear and hope in God-worshipping.
This is near to the Lord God, the place-giver, the causer of effacement.

3. Ṣawma'a (cloister) signifies:—
The temple of rectitude (iṣlāḥ), the place of escape (from sin) and of refuge.
Verily, it is the temple of the Jews, whose state, from the changing of the books of God, is not good.
In the idiom of eloquent ones, it meaneth temple.
Devotion in the temple is the cause of knowledge of existence (of this world) which, in God-worshipping, is the cause of fear and hope.

Dair-i-Mughān (the Magians' cloister) signifies:—
The place of profligates which is the place of effacement; there this existence is fit.

Sharāb-i-nāb (pure wine) signifies:—
The mysteries of love, the cause of joy to people of love.
My heart wearied of the cloister (the temple of abstinence) and of the patched garment of hypocrisy.
For, outwardly, the cloister is the sitting place, and the patched garment is the garment, of Ṣūfis of lofty stage; but, inwardly, each is the inclination towards evil of foolish ones.
The profligates' place, which is the cause of effacement of the habit of existence, and of hypocrisy,——is where?
The only love (for God), to which I may incline, and whose mysteries I may gain (which are the cause of joy and are far from treachery)——is where?

5. The Friend's face is likened to the sun; the enemy's heart to the extinguished lamp.

7. Sib-i-zanakhdān (the dimple of the chin) signifies:—
The grace, mixed with wrath, of th Beloved.

O friend! from Ḥāfiẓ seek neither ease nor patience:
Ease,——what? Patience,—what? Sleep,—— where?

The writer of the Miratu-i-ma'ānī says:—

What is it? As regards its qualities, knowest thou the chin.
A grace,—from which the body urgeth violence against the soul?
From God's grace wrath appeareth,
It putteth into its pit a hundred Yūsufs of Egypt.
The soul that inclineth to the ruby of His lip,—
At the head of his (the soul's) path, the chin is defender.
A great poison it is in the midst of apple-perfume.
Happy! if its had not been this deceit!
To the sensible and to the intoxicated, it appeareth an apple;
Forth from the hand, it snatched the soul of a hundred Moses.
Behold not the grace mixed with wrath of the Beloved, for it (the grace mixed with wrath) is a great pit in the path of good.
Behold whoever inclineth to it, and with its colour and perfume becometh fascinated,—desisted from going forward; and, like the prisoners, planted himself in its pit.

If bibīn be written for mabīn, we have:—

Once behold the grace, mixed with wrath, of the Beloved.
Although the grace mixed with wrath of the Beloved is joyous in appearance and by way of pleasantness; and is the increaser of joy, and maketh men fascinated with its colour and perfume—yet, verily, in the path is a pit in which the traveller once confined remaineth.

13, (14).

1. We went (to see thee depart); and, thou knowest, and knoweth, the grief-suffering heart of—— ours,
Where (in separation from thee) ill-fortune taketh the victuals (of existence) of—— ours.

With the scattering of the eye-lash, (the jewel-tears of gladness) we be golden like thy (gold bejewelled) tress—
The messenger who, from thee, causeth a salutation to reach to (the hand) of —— ours.

In prayer, I have come: do thou also bring forth thy hand in prayer:—
(My prayer is) Fidelity be associated with thee; (thy prayer) God be the helper in patience of—— ours.

By thy head (I swear) if all the world should strike the sword on my head,
It could not take forth, desire for thee, from this head of—— ours.

5. Me, a wanderer, in every direction, the sky (fate) maketh. Thou knowest
To it, envy cometh from the soul-cherishing companionship of—— ours.

If all the people of the world practise tyranny against thee (for thy grace),
Forth from all, justice for the tyranny (of envy) will draw the Lord of—— ours.

When my beloved will come in safety,—again may be the day:
O happy that day when the beloved cometh in safety to the house of—— ours.

As long as we expressed breath (wrote) of the beauty of thy adorned cheek,
The (beauteous) rose-leaf was ashamed of the leaf of the book of—— ours.

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1. The mistress of Ḥāfiẓ wished to go from Shīrāz to Baghdād.
To see her depart and to bid farewell, Ḥāfiẓ set out.

At the departure of beloved ones, it is respectful and of good omen to say:—
Mā raftīm, we went.

in place of:—
ū raft, she went.

That is:—
Thou hast not gone from us; nay, from thee we have gone.
In separation from thee, I know not where this our ill-fortune will take our victuals; for without thee, in this city, I cannot live.

In his "Notices of Persian Poets" (p. 24), Sir Gore Ousely thus renders this couplet:—
"We have departed as thou knowest and our grief-worn heart can tell,
"To where does bad fortune direct our unhappy residence."

And adds that this ode was written while visiting the King of Yazd.

Whoever saith— "No long journey hath Hāfiẓ made."
Say :—"The length of the journey (from this to the next world) taketh not its head (end) from out of the head of—— ours."

Otherwise :—
From this world, we departed; and did no good thing.
Now, let us see where us our ill-fate will take.
To Thee (O God!) we assigned our work. Thou knowest, and our heart knoweth, what Thou (God) wishest (to do),—do.

In this ode, c. 5 should be separated from c. 6, and should stand thus :—
In every direction, me, the sky (Fate) maketh wanderer. Thou knowest,
To it, envy cometh from the soul-cherishing companionship of——ours.

1. In place of O raft, read ā raft.

14. (15).

1. Grace it will be, if from beggars (desirous ones) Thou conceal not Thy—— face
So that, to the heart's desire, our eye may behold Thy—— face.

Like (the angel) Hārūt, we are ever in the calamity of love-desire:
Would that our eye had never beheld thy—— face.

Captive in the pit of thy chin, how would have become—— Hārūt,
If, something of thy beauty, thou hadst not uttered to—— Mārūt?

(In respect), arose the perfume of the rose, as if, O Parī, (thou wert) in the sward:
Intoxicated, are the nightingales as (we should be) if our eye (had beheld) thy—— face.

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1. This Ghazal is found in only two editions.
As only one rhyme is repeated, it is apparently not by Ḥāfiẓ.

In couplets 1, 2, and 5, is īhām (mystery). For the final word is:—
(*a*) mā rūt, the name of an angel,
(*b*) mā rūt; mā-rūyat; mā rū,i-turā we——thy face.

For the tale of Hārūt and Mārūt, two angels of surpassing excellence, see:—
The Bible, Genesis, vi. 2; the Ḳurān ii, 101 iii. 14; Lane's Arabian Society, page 8; The pit of Bābil in the 'Ajā,ibu-il-Makhlūḳāt by Al Kazvīnī; the Loves of the Angels by Moore; Heaven and Earth by Byron; Spanish Ballads by Lockhart; Wilberforce Clarke's translation out of the Persian of the Sikandar Nāma,i-Niẓāmī, p. 48.

Zuhra was a singer, who, from desire of the اسم اعظم great name of God, went to every faḳīr and to every one perfect in the knowledge of God.

In the time of Dā,ūd (David), when the angels accused men of disobedience, God, out of the perfection of sovereignty and compassion, said:—
"In mankind, passion and lust are the cause of sin. If these possessed you, as they do —you would do."
The angels replied:—"This would never be."
An order was immediately passed for bringing an angel of surpassing excellence.
They brought the angels Hārūt and Mārūt. The great Creator, having considered their temperament, and made over to them the decision of the dispute,—taught them the "great name of God," and dismissed them to Earth.
The two angels descended at Bābil (Babylon).
On hearing of their arrival, Zuhra went to them; and they became enamoured of her.
Going to her house, they drank wine, worshipped her idol; slew her husband; and taught her "the great name of God."
Zuhra' having washed and changed her garments, uttered "the great name;" and, by its power, ascended to the sky, where she mingled her splendour with the star Zuhra (Venus).
The two angels, becoming captive to God's wrath (on account of their passion for Zuhra) were confined, head downwards, in a pit near the city of Bābil, where they taught men magic and sorcery.

5. O idol! (us) through separation, thy violence and tyranny slay;
Exercise courtesy, that our Ḥāfiẓ may behold thy—— face.

God, however, commanded them not to teach any one this art until they had said: —
"Verily, we are a temptation; therefore be not an unbeliever."

Under the guidance of a Jew, the traditionist Mujāhid (being previously charged not to mention the name of God in their presence) visited the angels.

Having removed the mass of rock from the mouth of the pit, they entered. When Mujāhid beheld the angels like mountain-masses, suspended head downwards, with irons about their necks and knees,—he uttered the name of God.

Immediately, the two angels became so agitated that they almost broke the irons wherewith they were confined.

Mujāhid and the Jew fled in terror.

15, (16).

1. Since Thy beauty called Thy lovers to union with Thee (in the resurrection),
They have, soul and heart, fallen into calamity from (the desire of beholding)
Thy tress and mole (the Sāḳi).

What lovers' souls endure from separation of Thee,
None hath experienced save the thirsty ones of Karbalā (on the Euphrates).

O my soul! if our Bold one (the Beloved) practise profligacy (sincerity and oneness), and intoxication (disregard),—
First, it is proper to abandon chastity (devotion) and austerity (abstinence).

The time of pleasure (the murshid's circle) and the season of joyousness (acquisition of divine bounty) and the time of wine (youth)
Ho! regard (as) plunder——five days' time of leisure.

---

1. Zulf signifies :—
(*a*) the attraction of love to lovers.
(*b*) the hidden divine essence which refers to the up-springing of the world, and to the torment of its vicissitudes. Because in the world of non-existence, the divine essence appeared.

Khāl (the mole) signifies :—
the black point of the soul, the heart's centre.
As long as Thy beauty invited thy lovers and seekers, and made them by invitation hopefu of union,—the soul and the heart of the seekers, in search of that mole and tress, have fallen into calamity; and given the wind the chattels of ease.

that is—
In seach of that object, lovers ever display desire.
The attractions of love, with the vicissitudes of the world, and the attachment of the heart to the body permit not lovers to reach their object.

For "the desire of beholding," may be substituted :—
"the vicissitudes of the world, and the attachment of the heart."

3. Rindī (profligacy) signifies :—
one colour of unity.

Mastī (intoxication) signifies :—
non-existence; disregard.

Mastūrī signifies :—
sleeping within the veil, which means holy existence in the veils of qualities, which human understanding hath not the power to discover.

5. Ḥāfiẓ! if the foot-kissing of the King (Muḥammad) aid thee,
Thou wilt, in both worlds, obtain the grandeur of dignity and sublimity.

Zuhd signifies :—
abstinence from unlawful things of God.
Either Turk, or Jān, is in the vocative.
O Bold One! if my soul practise profligacy and intoxication (*i.e.*, if it become a seeker of oneness and onehuedness) it will be necessary for thee to cast off veiledness (modesty) and austerity, and to come unveiled.
O soul of mine! if my Bold One practise profligacy and intoxication * * *

ب

The Letter Bā.

16, (18).

1. (To the true Beloved), I said:—"O Sūlṭān of lovely ones! show pity to this "poor—— stranger:"
He said:—"In the desire of his own heart, loseth his way the wretched—— stranger."

To Him, I said:—"Pass awhile with me." He replied:—"Hold me excused."
A home (delicately) nurtured one,——what care beareth he for such griefs of the poor—— stranger?

To the gently nurtured one, asleep on the royal ermine,—what grief,
If, should make the couch of thorn; and, the pillow of the hard stone,— the poor—— stranger.

O thou in the chain of whose tress, are the souls of so many lovers,——
Happily, fell that musky mole, on thy coloured cheek, so—— strange.

5. Strangely hath fallen that ant-line (the down) around thy face:
Yet, in the picture gallery (of Arzhang) the musky line (of shading) is not—— strange.

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1. The epithets may be addressed to the murshid.
The praises and replies will then, by way of instruction, be from the murshid—so that the seeker may, with complete delight, become ardent in the Path of search, and more distraught.
The second line signifies:—
whatever thou didst, thou didst to thyself by thy own hand.
The stranger is:—
The holy traveller, the lover of God, in the path of effacement.

2. He replied:—Hold me excused; commit not such rudeness. For, my nature is independent; I care for none.

4. Whenever he representeth his state; and receiveth a careless reply from the Beloved, he entereth upon praise that thus he may make the Beloved kind to himself.
Here are given a description of the perfection of:—
(*a*) the true Beloved (in the illusory sense).
(*b*) or the murshid.

In the colour of the moon-like face, appeareth the reflection of wine (of love; or of unity):
Like the leaf of the (ruddy) Arghavān on the surface of the wild red rose,—— strange.

I said:—"O thou tress of night-hue (the attraction of grace), the evening (shelter) of the stranger!
"In the morning time, beware, if his need bewail this—— stranger."

Again, I said:—"O my moon! cover not that cheek of rose-hue:
"If not, thou wilt make us the shattered and wearied—— stranger."

He said:—"Ḥâfiẓ! (at my beauty), friends are in the stage of astonishment:
"Far (from wonder) it is not, if shattered and wretched sitteth the—— stranger."

---

7. After praising the Beloved and learning that he is kind, he again representeth his desire; and, again, heareth the careless reply.

In the way of kindness, he cautioneth that they become not ruined.
Whenever attraction diminisheth, they enter upon vā vailā (O woe!)
Again, show kindness; and, let them not be destroyed.

The morning time signifies:—
the effacing of separation; and the appearing of sense (divine knowledge) in the holy traveller.

8. Ḥairat signifies:—
A stage, wherein the lover with the light of the beauty of the Beloved, becometh astonied; and careless of order and prohibition of the shar.'

In the reign of Shāpūr! (A.D. 240), appeared a Persian painter, Māni, who called himself the Paraclete, or comforter, promised by Christ, and gained many converts even among the Christian patriarchs and bishops. Forced by Shāpūr to fly from Persia, he went to Tūrkistān, and did not return till the reign of Bahrām, son of Hurmuzd (A.D. 273), who put him, and nearly all his followers, to death.

The skin of the impostor was stripped off his body; slung at the gate of the city of Shāpūr, near Kāẓirūn in Fārs.

While in Tūrkistān, he drew a number of singular figures and put them into a book called "the Artang" which he said he had received from angels in heaven where during his exile (he declared) he had been. Arzhang (artang) signifies:—

Māni's picture gallery; and, also, the name of a painter unequalled in skill from Chīn.

17, (17).

1. The morning (of ecstatic state) blossometh; and the cloud bindeth a veil (obscuring the sun of truth):
O companions! the morning cup! the morning cup!

(From the trickling cloud), the hail (of death) droppeth on the face of the tulip (people of the world):
O companions! the wine (of love)! the wine (of love)!

---

1. Ṣubḥ (morning) signifies:—
the state that, before the rising of the sun of truth appeareth to the traveller's heart; maketh his interior pure of human darkness; and of elemental impurity; and, adorneth it with the glory of the sun of truth.

Killa signifies:—
(*a*) a small pleasure-tent of thin cloth.
(*b*) The heart of the holy traveller, from the surface of which are manifest the manifestations which are the sign of the rising of the sun of truth.
(*c*) A thin veil that they put on the bride's face.
The morning, like a bride, appeared from out of a thin veil of cloud; and displayed splendour behind that veil; and gave to the wind the heart of seekers.
O friends! enter upon the delight of love and of intoxication, that the eye may behold the manifestations of glories.

That this:—
The signs of proofs of the sun of truth having appeared from behind the thin veil, my heart expanded like the morning.
O friends! be ye engaged with the morning cup, and generous gifts; take up grief from the heart. For the misfortunes of the past night, and the disasters of the past have ended; and the morning of truth hath dawned.

Saḥāb (cloud) signifies:—
Manifestations, whose glories are upon the traveller's heart; and become heaped up like a cloud.
The morning of state (ḥāl) and the sun of fortune have appeared; and the tumult of the travellers hath ended.
O friends! For the repelling of wine-sickness of the past night, drink the morning cup; and await the rising of the sun.

That is—
View ye the manifestations of glories; sever from the heart the tumults of the Path. Await the Lord of Glory; give no entrance to thought in this matter.

2. Lāla (tulip) signifies:—
a red flower that hath in its heart a black spot. It appeareth early in the spring; and kindleth by its beauty the heart of the spectators. Hear it means:—People of the world who, by its illusory favours, kindle like a live coal.
The black spot (the love of the lust of the world) is the declarer of their state.

From the sward (the society of the murshid) bloweth the breeze of Paradise (God's blessing):
Then, ever drink pure wine (ask for God's blessing).

In the sward, the rose (the murshid causing bounty to arrive) hath fixed its emerald throne:
Get wine (ruddy and fiery) like the fiery ruby!

5. Again, they have closed the door (of manifestations) of the tavern (the heart and the brain):
O Opener of doors (God)! open!

At such a time, 'tis wonderful
That hastily they close the tavern.

Rights of salt, thy ruby lip
Hath against the wound of roast-hearts (that have gathered salt from thy lip).

O zāhid! drink wine (of freedom from the work and care of the world) like the profligate:
O ye wise ones! fear God.

If thou seek the trace of the water of life,
Seek the sweet wine (of love) to the sound of the harp (for the lovers of God are ever living).

10. If, like Sikandar, thou seek life (in ease and in joy),
Get the ruby lip (mysterious of utterance) of the true Beloved.

When hail (zhāla) falleth on the tulip, the tulip is destroyed.
This is not hail that falleth from the sky, but drops of dew that become frozen on the tulip.
Mudām (wine) signifies:—
Love, according to the idiom of men of the Path, on account of its ardour and bitterness.
The hail droppeth on the face of the tulip; and natural death draweth the sons of time to effacement.
O friends! so long as ye reach not natural effacement, engage ye with love, so that ye may obtain everlasting life.
Although outward people, who are interpreters of the Ḳurān, have from the verse—
"He who is martyred in the Path of God"
intended warriors, who make war in hostile countries,—yet People of truth and the Lords of Verification have from the verse—
"Ye will never attain unto righteousness until ye give in alms of that ye love" Ḳurān, iii, 92, intended the martyrs of love.
"That which you love" referreth to this existence, whose face is ever towards profundity; and from exceeding righteousness, effacement is this existence, and entrance into non-existence.

10. For an account of Sikandar's seeking the Water of Life, see Wilberforce Clarke's translation of the Sikandar Nāma-i-Niẓāmi, page 785.

To the cheek (memory) of the **Sāḳī** of Parī form,
Drink the pure wine (of truth) in the season of the rose.

Ḥāfiẓ! suffer no grief. For fortune, the beloved
Uplifteth in the end the veil (of hindrance to thy desire) from off his face.

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11. On page 33, Persian Lyrics (1800), **Hindley** says :—
"This disgusting object (the **Sāḳī**) has very properly been transmuted by Sir W. Jones into "a damsel, fair as a nymph of Paradise, by a license of which we shall be found to have "availed ourselves throughout these poems."
When **Hindley** said this, he showed his ignorance of the sense and meaning of the word **Sāḳī**.
Nehemiah (B.C. 444) was cup-bearer (**Sāḳī**) to Artaxerxes Longimanus, (Ardashir Darāz-dast, Ahasuerus).

18, (21).

The morning of fortune (time of union) dawneth. Where is the sun-like bowl (the holy traveller's heart)?
Better than this, where is an opportunity? Give the cup of wine (of truths).

The house without contention (the heart void of worldly affection), and he Sāḳī (the peerless murshid) friend; and the minstrel, (the murshid) subtlety-utterer (of truths):
It is the time of ease (of manifestations); of the circulation of the cup (the explanation of the murshid); and of the season of youth (of discovering divine knowledge).

---

1. Ṣubḥ-i-dault signifies:—
the time and state, the portion of holy travellers possessed of perfection.
When this state appeareth to them, it bringeth them out from the darkness of carelessness, and (according to the capacity of each) into the manifestation of truths.

jām-hamchūn āftāb signifies:—
(*a*) the holy traveller's heart that is fit for this time.
(*b*) the murshid, from whose glory is the manifestation of glories of disciples.

jām-i-sharāb signifies:—
Truths of divine knowledge which on the part of murshids befit disciples.
That time of union, that the manifestation of glories requireth, cometh like the morning; worthy of this great fortune, where is the heart?
Where, a murshid, by whose means this fortune may be attained?

Then that $\frac{\text{heart}}{\text{murshid}}$ having found that time to be the present time; and hastened to the representation of his own state, saith:—
A time better than this, where wilt thou find? Towards whom, wilt thou hasten?
Reveal the divine bounties that they have entrusted to thee; cause grace to reach thy own followers, so that they may enter upon the discovery of hopes.
Explain the divine knowledge of truths, that we may enter upon the understanding of it; and, happy of state, travel the stages.

2. They call the Sāḳī:—
(*a*) Murshid; because he giveth explanation of mysteries.
(*b*) Muṭrib; because he giveth consolation and joy to the heart.
When the perfect murshid explaineth divine knowledge and truth to the holy traveller in his nature, a great delight and desire appear; and, from excess of delight, there ariseth in his nature such an ecstasy and rapture, that he struggleth with himself.
When, from this manifestation, the murshid learneth that his inner sense appeareth, he uttereth kind and compassionate words; and maketh him joyous.
This is at the stage of the morning cup.

baẓla signifies:—
truths, divine knowledge (in an abridged form) which the disciples seek.
At this time, which hath appeared without attachment; when the end of the cord of object is in my hand; when the murshid (who is my friend) explaineth divine knowledge; and

For expanding the temperament, and for (binding) the jewel of beauty of joy (on the heart full of mysteries of truths),——
Happily was mixed the golden cup (the holy traveller's heart) with the melted ruby (the wine of the mysteries of love).

The beloved and the minstrel (engaged) in hand-waving; and those intoxicated in dancing,——
Sleep from the eye of the wine-worshippers,—the glance of the Sāḳī (the murshid) hath (from great desire) taken.

5. The retired cell (of the murshid; and the place secure (from imperious lust); and the pleasure-place of (concordant) friends:—
This society, whoever gaineth, gaineth a hundred openings of doors (of joy).

---

when such fortune is given,—this is the time of ease, of the circulation of the cup, and of the season of youth. For the doors of manifestations are opened; and therein all my spirit is engaged.

The special Walī is the Ārif, who has three degrees, in all of which he soweth the seed of divine knowledge in a different way.

The degrees are:—

(*a*) bidāyat (the beginning). In this, what he seeth, he uttereth not.

(*b*) wasaṭ (the middle). In this, what he seeth he uttereth. The speaker is the tongue of air. "Who knoweth God,—his tongue is long."

(*c*) nihāyat (the end). In this, is the perfection of perfection. Silence with the ignorant is ordered:—whatever he seeth of things unfit to be uttered, he is silent.

To a respectable darvīsh, I said:—

"That faḳirs are one body" is a common saying. Contrary to that saying, are these hostilities among them.

The darvīsh replied:—

Faḳirs have degrees; and their degrees are lasting.

In the first degree, they have the order of "one body;" and evoke one with the other no hostility.

When they pass beyond this stage, and enter upon proximity to the Lord (God),—then, whoever was ordered for the guidance of seekers (of God),—attained sovereignty.

Now sovereignty hath, from jealousy (which is a quality of the qualities of God),—its own needed requirements.

3. "Ruby" See Ode 177, c. 2.

5. That is:—

A hundred times, doors are opened to us.

In the fancy of (giving) grace to wine, the expert attirer of Nature (the breeze)
Happily secreted rose-water in the heart of the rose-leaf.

Since that moon (the murshid; or the illusory beloved) became with soul the purchaser of the pearls (verses) of Ḥāfiẓ,
To Zuhra's ear, momently reacheth (from exceeding joy of acceptance) the melody of the ribāb.

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6. From the idea of grace of wine.
- (*a*) wine
- (*b*) ,,
- (*c*) true love
- (*d*) lasting joy
- (*e*) true love.
- (*f*) existence of God

, the expert attirer of Nature
- (*a*) the power of vegetation.
- (*b*) human nature.
- (*c*) the perfect murshid.
- (*d*) Fate and Destiny.
- (*e*) ,, ,, ,,
- (*f*) readiness of the holy traveller.

Happily secreted rose-water.
- (*a*) rose-water.
- (*b*) ,, ,,
- (*c*) manifestations of glories.
- (*d*) prayer to God.
- (*e*) Muḥammad.
- (*f*) desire for sweet grace.

in the heart of the rose-leaf.
- (*a*) rose-leaf.
- (*b*) Beloved's cheek.
- (*c*) the murshid.
- (*d*) the true Faithful.
- (*e*) the holy traveller.
- (*f*) A stage of the stages.

Explanations.

(*a*) The Sāḳī, excellent of work, putteth rose-water into the wine to abate its ardency. See Ode 370, c. 3.

(*b*) After drinking wine, a ruddiness appeareth on the rose-cheek of beloved ones, produced by the idea of grace of wine. See Ode 16, c. 6.

(*c*) When the holy traveller entereth upon the Path of love, the perfect murshid openeth to him the doors of manifestations.

(*d*) Whatever the Faithful desireth, he seeketh (from God's Court). Verily God striveth for him, whether He giveth in haste, or with delay. The world is a garden full of fruits; the people are the plants; and Muḥammad is a leaf thereof.

(*e*) Fate and Destiny urge the holy traveller in thanks to God, so that unacquainted with the heat and bitterness of love, he entereth joyfully in the Path.

19, (22).

1. From the garden of union with Thee, (even) the gardens of Riẓvān (Paradise) gain lustre of joy):
From the torment of separation from Thee, (even) Hell's flame hath torment.

In the beauty of Thy cheek and stature,——shelter have taken:—
Paradise, and the Ṭūbā (tree). "For them, it (the shelter) is good; and a good place of returning (from this world)."

All night, (even) as my eye (seeth, so) the stream of Paradise
Seeth, in sleep, the image of Thy intoxicated eye (of mercy).

In every season, Spring giveth description of Thy beauty:
In every book, Paradise maketh mention of Thy grace.

5. This heart consumed; and my soul attained not to the heart's desire:
If it had attained to its desire, it would not have poured forth blood (of grief).

O many the salt-rights of Thy lip and mouth,——
Which they have against rent livers, and roast hearts.

Think not that, in Thy circle, (only) lovers are intoxicated (with love for Thee):
Of the state of zāhids distraught (with love)—no news hast Thou.

By the circle of Thy (ruddy) lip (in Thy face, resplendent as the sun), I knew that the jewel (lustre) of the ruby
Was produced by the sun, world-illuminating.

---

2. The Lotus tree is a prickly shrub (*Zizyphus Lotus*), known to the Arabs as Ṭūbā; and belongs to the order *Rhamnacæ*.
See Ḳurān, x, 9; xiii, 28; lvi, 25; and the Apocalypse, xxii, 1, 2.
For disobedience to God, Ādam was turned out of Paradise. Paradise is, therefore, a "place of return."
See Ode 4, c. 3.
6. In many copies, this couplet does not occur. See Ode 17, c. 7.
8. When I beheld thy ruby lip in thy face (which is as the sun), I became certain that the ruby is produced from the sun.
If jauhar-i-fard (a jewel, single, unequalled, indivisible) be written for jauhar-i-la'l, we have:—
When, I beheld thy small mouth (jauhar-i-fard) in the circle of thy lip, I became certain * *
In the time of Mūsā, it was known that the ruby was produced by the sun.

Open the veil. This modesty how long wilt thou practise?
With this veil, what hast thou bound save modesty?

10. The rose beheld thy face, and fell into the fire (of love);
Perceived thy fragrance; and, through shame, became (soft and fragrant like) rose-water.

In love for thy face, Ḥáfiẓ is immersed in the sea of calamity.
Behold he dieth! Come once! Help!

Ḥáfiẓ! that life should pass in folly, permit not:
Strive; and understand the value of dear life.

ت

The Letter Tā.

20, (50).

1. By the Khwaja's soul, and by ancient right, and by true covenant,——
(I swear) that, at the breath of dawn, prayer for thy welfare is my (sole) companion.

My tears, that surpass Nūh's (great) deluge,
Have not washed the picture of Thy love from the heart's tablet.

Strike the bargain ; purchase this shattered heart,
That, despite its shattered state, is worth many an unshattered (heart).

For distraughtness, reproach me not. For love, the murshid,
Me, to the wine-tavern on the first day, consigned.

5. Strive for truth that, from (out of) thy soul, may arise the sun——
As from falsehood, (even) the first dawn became black of face (false).

O heart! of the endless kindness of the Friend—hope, sever not :
When thou boastest of love, quickly and instantly play (stake) thy head.

(O Beloved!) by Thy hand, I became distraught for the mountain and the plain :
(Yet to give me freedom), in pity Thou loosest not my waist-chain.

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4. The first day. See pp. 5, 6.
5. They call the false dawn :—
ṣubḥ-i-nakhust.
„ „ kāẕib.
During the false dawn, the spreading of light resembleth (in whiteness and blackness; and, in the upward extending of rays) a wolf's tail (dūm-i-gurg).
the true dawn (ṣubḥ-i-ṣādiḳ) appeareth broad, and low on the Earth's horizon.
See the Journal of the Asiatic Society, Great Britain and Ireland, New Series, Volume X, part 3, July 1878, p. 344 ; and the translation (out of the Persian) by Wilberforce Clarke of the Sikandar Nāma-i-Niẓāmi, p. 160.
Choose truth, that, from out of thy soul, the sun may spring like the true dawn, from the substance whereof by means of truth, the sun springeth.
At the murshid's direction, the holy traveller goeth into the mountain and the plain; and there beholdeth the perfection of God.

Against (the great) Āṣaf (the soul), the tongue of the (weak) ant (lust) became long in reproach; and, it is lawful:
For, the Khwāja (the soul in the human body) lost the seal (of divine knowledge) of Jam (God); and, sought not (for it).

10. Ḥāfiẓ! grieve not! and constancy from heart-ravishers seek not:
The crime of the garden,—what is it, when this grass hath not sprung.

Jam, when associated with :—
(*a*) Khātam (seal ring), signifies Sulaimān.
(*b*) Jām (cup), „ Jamshīd.

Mur (ant) may signify :—
bestial lust that is in man.

Āṣaf and Khwāja may each signify :—
celestial lust that is in man.

The surface meaning is :—
The ant reproached Āṣaf (Sulaimān's Vazir); because he, without cause, lost Sulaimān's seal-ring, and in its search engaged not himself.

21, (102).

1. (O true Beloved!) the chamber of vision of my eye is the dwelling of—— Thine:
Show courtesy, and alight,——for this house is the House of—— Thine.

By the grace of mole and of down (Thy creations), Thou scratchedest the heart of Ārifs (lovers of God):
Wondrous, are the subtleties beneath the snare of the grain (the down of the mole) of—— Thine.

O bulbul (the perfect murshid)! glad of heart be, in union with the rose (the true Beloved);
For, in the sward (the world), the amorous warbling (the melody of utterance of divine truths) all is—— thine.

To Thy (ruby) lip (the stream of divine grace), entrust the remedy for our feeble (resourceless) heart:
For exhilarating is the ruby-medicine (the talk of the perfect murshid), in the treasury (of liberality) of—— Thine.

---

2. Zulf va khāl va khatt may signify:—
the attractions of Love; and the manifestations of glories.
With Thy creations, Thou ravishest the heart of lovers; and, in the illusory, upliftest the veil from off Thyself.
Thou snatchest the heart of seekers to Thyself; to the longing ones, Thou showest Thy independence.
Beneath the snare of Thy grain, are wondrous subtleties; for fascinating lovers is Thy fortune.
In Thy store, is such art that it maketh foot-bound the holy traveller; and becometh the prohibitor of the Path.

3. Otherwise:—
In the holy traveller's existence, all the amorous warbling is Thine. For every subtlety that Thou explainest affecteth his heart, and bringeth tranquillity to his limbs.

4. In the Miratu-l-Maʿānī, the writer saith:—
The lip is the sweet stream from God's grace,
From whose water, is the up-springing of the soul's garden.
From the Beloved Lord, is the stream of grace;
From its water, the vegetation of existence.

Mufarriḥ-i-yāḳūt signifies:—
An exhilarating medicine used for heart-palpitation and for insanity. The eating of it bringeth to the heart, strength and joy; and enkindleth the colour of the face.

Into its composition, they put:—
(*a*) the turquoise, the emerald, the chrysolite, the cornelian, the lapis lazuli, and the unpierced pearl.

5. In body, unworthy of Thy service am I;
But my soul,—its essence is the dust of the threshold of—— Thine.

Not that one am I—to give my heart's coin to every impudent one:—
(Closed) is the treasure door with the seal of Thine, and the mark of——
Thine.

O horseman, excellent of work (murshid)! what a magician indeed thou art,
That an impetuous steed (Shaiṭān; or imperious lust), like the (ever-revolving)
sky,—is obedient to the whip (of command) of—— thine.

My place,—what? When (even) the sky, the juggler, staggereth
At the sorceries that are in the store-house of pastime of—— Thine.

Now, the melody of Thy assembly bringeth the sky to dancing;
For, the verse of **Ḥāfiẓ**, sweet of speech, is the melody of—— Thine.

(*b*) The different kinds of ruby such as—
the yāḳūt (red as pomegranate, yellow, and blue),
the la'l (a ruby of the most brilliant lustre).

Here, it meaneth:—
The talk of the perfect murshid possessing all these heart-strengthening qualities.
The true murshid (being present) is ḥaḳiḳāt; and the memory of him is majāz.
I am informed by a Persian that this compound of jewels is extraordinarily effective. To it, I invite the attention of our Physicians.

22, (30).

1. The heart is the chamber (comprehender) of love of—— His:
The eye is the mirror-holder (displayer) of the form of—— His.

I, who incline not to the two worlds (this and the next),——
My neck is beneath the burden of favour of—— His.

(O zāhid!) thou and the Tūbā tree; and we and the form of the (true) Beloved;
Every one's thought (of arrangement of affairs) is to the limit of ambition of
—— his.

I, who am in that holy place, where the breeze
Is the screen-holder (door-keeper) of the fold of the dignity of—— His,

5. If I be soiled of skirt,——what loss?
For the whole world is the evidence of the innocence of—— his.

Passed the time of Majnūn (the distraught lover); and our turn it is:
Every one,——a space of five days is the term of—— his.

The realm of being a lover (of God); and the corner of joy,
All I have is from the favour of the fortune of—— His.

If I and my heart become ransom (for the beloved)——what fear?
The object in view is the safety of—— his.

Without His image, be not the vision of thy eye:
For the reason that this corner (of the eye) is the special chamber of—— His.

---

2. The first line may be:—
(*a*) I who, notwithstanding solitude, have caused myself to reach such a place that from perfection of independence, I incline not to the two worlds——my neck is * * *
(*b*) I who incline not to the two worlds,—on this account it is that——my neck is * *

3. That is:—
Thou seekest the Ṭūbā tree; I seek the true Beloved (God).
The word "his" refers to—— every one.

5. The word "his" may refer to:—
The illusory beloved; the murshid.
The couplet may be addressed to slanderers.
Those who call me stained of skirt; and who attribute to me profligacy and ill-repute,——wonderful!
For, all the world (this and the next) is evidence of my innocence.
Here, we turn from the third, to the first, person: and this is proper.

7. In couplets 3, 5, 6, 8, the word "his" refers to the murshid or to the illusory beloved: in the other couplets to the true Beloved (God).

10. Every new rose (seeker) that became sward-adorner
Is the mark of the colour and the perfume of— His.

Regard not his (Ḥâfiẓ's) external poverty. For Ḥâfiẓ's
Heart is the treasury of the love of—— His.

23, (29).

1. (Together are),——the head of our desire, and the threshold of the Mighty Friend (God):
For, whatever (of good, or of bad) passeth over our head is His will.

My Friend's equal, I have not seen; although of the (gleaming) moon and of the shining sun,
The mirrors opposite to the Friend's face I placed.

Of our straitened heart, giveth the breeze what news,
That, like the folding of the leaves of the rose bud, tightly folded it (the heart) is.

Not alone, am I a wine-drinker (a lover) of this cloister, profligate consuming (the wine tavern, the stage of love):
O many a (great) head in this workshop is (only) the dust of the pitcher!

5. Verily, Thou combedest Thy tress, ambergris-scattering,
Since that the breeze became like civet; and the dust, beperfumed with ambergris.

The sprinkling of Thy face (be),—every rose-leaf that is in the sward:
The ransom of Thy lofty form (be),—every cypress that is on the river-bank.

In the description of His Love, (even) the tongue of speech is dumb:
What room for the (feeble) reed, split of tongue, folly uttering?

(Of happy omen), Thy face came into my heart: my desire I shall gain:
For, after the happy omen, is the happy state.

Not, at this time, is Ḥāfiẓ's heart in the fire of search (of love):
For, in Eternity without beginning, it was the possessor of the mark (of love), like the self-growing wild tulip (of Shīrāz).

---

2. In the mirror, the exact reflection of that beheld is seen; but, the Poet denieth this,——in exaggeration of the peerlessness of the Beloved.

4. rind (profligate) signifies:—
a lover of God.

9. The wild tulip of Shīrāz hath white petals, pink-streaked, puce-marked at the lower end.

24, (31).

1. This blackish (beautiful) one (Muḥammad),——all the sweetness (goodness, laudable qualities, external beauty, internal excellence) of the world—— is with him.
The fair eye, the laughing lip, the joyous heart (each)—— is with him.

Although those sweet of mouth (other prophets) are Sovereigns, yet——
He (Muḥammad) is the Sulaimān of the age; for the seal (of prophecy)—— is with him.

The musky (dark) mole that is on that wheat-hued (fair) face,—
The mystery of that grain (of wheat), that became the highway robber of Ādam, is—— is with it.

My heart-ravisher hath set out on a journey. O friends! for God's sake,
What shall I do with my wounded heart; for the plaister (of remedy)—— is with him.

5. He (Muḥammad) is fair of face, perfect in skill, pure of skirt;
Verily the spirit of the Pure Ones —— is with him.

With whom (of men void of divine knowledge), can one discuss this matter, that that stoney-hearted One (the true Beloved),
Slew us; and (yet) the (life-giving) breath of 'Isa (son) of Maryam —— is with Him.

Ḥāfiẓ is of the believers. Hold him dear.
For the forgiveness of many a noble soul —— is with him.

---

1. Couplets 1 and 2 form a ḳiṭ'a band.
sīyah charda (blackish) signifies:—
fresh of hue; or beautiful (maliḥ).
"I am beautiful (maliḥ); and my brother is beautiful (ṣabiḥ)."
maliḥ is from malāḥat, beauty having blackishness.
ṣabīḥ „ ṣabāḥat „ fairness.
Muḥammad is called:—
(a) khātimu-l-ambyā (the last of the prophets).
(b) ḥaẓrat-i-risālat panāh (the dignity of the Prophetic Asylum).
This Ode is in praise of Muḥammad.

3. Muslims say that, for eating a grain of wheat (not an apple),——Ādam was turned out of Paradise.

25, (32).

1. Of a great favour from the threshold of the Friend (God), hope mine—— is;
A great sin I have done; of His pardon hope mine,—— is.

I know that He will pass by (forgive) my sin; for
Although, Parī-like (vengeful and omnipotent) He is, of angel-nature (merciful and compassionate), He—— is.

To such a degree, I wept that every one who passed (by me),
When he beheld running the pearl of our tears, spake saying:—"This stream what—— is?

At the head of Thy street, we played our head (life) like a ball:
None knew saying:—"This ball what is? This street what—— is?"

5. Speechless, Thy tress (the attraction of divine grace) draweth my heart:
Against Thy heart-alluring tress,——the way of speech whose—— is?

A (long) lifetime it is since we perceived the perfume of Thy tress
Yet in the perfume-place of my heart, the perfume of that (great) perfume—— is.

That (small) mouth, no trace whereof I see,——is naught:
That waist is only a hair (in slenderness); and I know not what that hair—— is.

(O true Beloved!) at the picture of Thy (peerless) form, I wonder saying:—
How goeth it not
From my eye, whose work, momently, washing and washing (with the stream of tears) —— is.

Ḥāfiẓ! bad is thy distraught state; but,
Good, to the memory of the Friend's tress thy distraught state—— is.

---

2. Parī, signifies:—
(*a*) An exalted kind of jinn renowned for beauty, whereby a world is inflamed. But to whomsoever she appeareth, she produceth his destruction.
(*b*) The wrath and omnipotence of God.
The nature of the Parī, signified by the word jabbārī, means:—
tyrannous, when applied generally.
omnipotent, „ to God.

5. In the Sikandar Nāma (see Wilberforce Clarke's translation), N'iẓāmī saith:—
"In this path (the world), even the angel erreth:
"When one demon (lust, avarice) cometh, ten (laudable qualities) take fright (and go)."

26, (33).

1. What men of Khilvat call "the Night of Power" to-night—— is.
O Lord! from what constellation, (is it that) this effect of fortune —— is?

In order that the hand of those unfit (outward worshippers) may rarely reach Thy tress (the Path of God),
Every (lover's) heart, in the circle (of the world), (engaged) in the ẓikr of ——"O Lord! O Lord!"—— is.

(O Beloved!) I am one slain by Thy chin-dimple. For, from every side,
Beneath Thy chin-dimple, many a neck of souls—— is.

My horseman, the mirror-holder of whose face is the moon,——
The crown of the lofty sun, the dust of the hoof of his steed—— is.

5. Behold the reflection of sweat on His (the Beloved's) cheek! For the sun, ardent of face.
As long as it is (day), daily in desire of this sweat, ardent—— is.

I will not abandon the ruby lip of the Beloved, nor the wine-cup;
Zāhids! hold me excused: for, my religious order, this—— is.

In that cavalcade when they fasten the saddle on the back of the wind,—
With (the great) Sulaimān, how may proceed I, whose steed the (feeble) ant —— is?

The water of life trickleth from the beak (pen) of my eloquence.
In God's name! what a lofty drinker the black crow of my pen—— is!

Who (from) beneath his eye (winking) dischargeth an arrow at my heart,
In the (covert) smile beneath His lip the life-sustenance of (me) Ḥāfiẓ,—— is.

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1. Shab-i-ḳadr (or laylatu-l-ḳadr, (the night of power, Ḳurān xliv, 1—6; liii, 6, Muir's introduction xcvii) signifies the night on which:—
   (*a*) The Ḳurān descended from Heaven.
   (*b*) Whoever prayeth becometh exalted and dear to God.
   (*c*) Deeds gain value in God's eye.
   (*d*) The earth became narrow (strait) from the multitude of angels that descended on it.
   (*e*) Works became filled with wisdom.
   See the Ḳurān xcvii. For Khilvat, see Ode 67.
2. Gisū (tress) may signify:—
   Manifestation.
   Nā sazāyān (the unfit) may signify:—
   Lust, Shaiṭān——the barrier of the Path of God.
8. Note that ash (his) in ḥaiwān ash is used for am (my).
9. Note that Ḥāfiẓ is used for *me*, Ḥāfiẓ.

27, (28).

1. From me intoxicated, is the desire of devotion and of covenant, and of rectitude ;
For, in Eternity without beginning, I became renowned for wine-drinking.

The every moment when, with the fountain of Love (the state of a Lover), I performed ablution (in the heart's pure blood ; and from its tablet effaced all exterior to God),—
I expressed completely on all that is, four Laudations,——Allah Akbar !

Give wine that I may give thee news of the mystery of Fate :
By whose face, I became a Lover ; and by whose perfume, intoxicated.

Here (in God's sight), less than the ants' (slender) waist is the waist of the (great) mountain (of Sin) :
O wine-worshipper ! Be not hopeless of the door of God's mercy.

5. Save that intoxicated eye—— the (evil) eye reach him not !—
None state happy beneath this turquoise vault (of Heaven).

Be my soul the ransom of Thy mouth ! For, in the garden of vision,
The Parterre-arrayer (the Creator) of the World established no rose-bud more sweet than this rose-bud (of a mouth).

Through the fortune of Love for thee, Ḥāfiẓ became a Sulaimān (in grandeur) :
That is——Of Union with thee, he hath naught in hand save wind.

---

1. Devotion and covenant are proper ; contrary to this is wine-drinking.
2. Takbīr (laudation) signifies :—
Allah Akbar—God is greatest !
7. The second line means :—
Ḥāfiẓ obtained not union ; and gained wind only.

28, (35).

1. The Zāhid, outward worshipper! Of our state, (his) knowledge—— is none.
In respect of us, whatever he saith,—(in it) room for abhorrence —— is none.

In (the stage of) Ṭarīḳat (the Path), whatever befalleth the holy Traveller is his welfare:
O heart! In the straight highway (which is the nature of Ṭarīḳat), road lost—— is none.

---

2. ṭarīḳat (Path) signifies:—
a stage of the four stages, that are the Holy Traveller's goal in the Path to God.

The stages are:—
shari'yat the Law (of Islām).
ṭarīḳat the Path.
ḥaḳīḳat the Truth.
ma'rifat divine knowledge.

The preserving of all four stages is necessary for every holy Traveller who has set out upon the Path.

They have said:—
"If thou preserve not the stages, thou art an infidel."

sīrāṭ-i-mustaḳim (the straight highway) signifies:—
the strong Faith, and Muḥammadan Religion.

O heart! In the Path, although its way is over dangerous places, whatever of good, or of bad, cometh before the holy Traveller,—his good is; for, on the straight highway, no heart is way-lost.

To the Traveller, dangers happen in two ways:—
(*a*) dangers of the heart, the cause of which is lunmatu-l-malak, an angelic being born with one.
(*b*) dangers of lust, the cause of which is lunmatu-l-shaiṭān, a satanic being born with one.

The word lunmat signifies:—ham-zād (fellow born).

For the holy Traveller, it is necessary to possess discernment in respect of the dangers of the heart and of lust that, from the calamity of Angel and of Shaiṭān, occur, and draw his heart to egotism.

When the holy Traveller, having established the stage of Shari'at (Law), becometh astonied in the stage of Ṭarīḳat (the Path), his straight highway is verily his heart.

O brother! Be sensible; scratch not thy heart on account of Shaiṭān's temptation.

For the slave's heart is a field full of excellent grass; ziḳr (mention of God) and fikr (thought of God), its sowing; impure thoughts, its weed.

So long as, from weed, thou keepest not free the sowing, what mayst thou take up at the time of reaping?

Then ever pluck up the weed-root, leaf, and branch; be engaged at fixed times in ziḳr and in fikr that, at reaping-time, thou mayst gather profit.

That we may see how the game turneth, a pawn, I will move.
The power of Shāh (check-mate) to the chess-board of profligates——is none.

What is this lofty roof (the sky), smooth, with many pictures (clouds, celestial bodies)?
In the world, acquainted with this mystery, Sage there—— is none.

5. O Lord! Who is this independent One? What is this powerful creed?
For this is all internal (painful) wound; but power of (heaving a) sigh——
is none.

Thou mayst say:—"The Lord of the Secretariat (the Beloved) knoweth not the account:
For, in this imperial signature (love-play), trace of "Ḥasbatanu-li-llāh"——
is none.

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3. Rukh signifies:—
(*a*) The castle at Chess.
(*b*) The face.
(*c*) The great mountain bird, the Roc, that carries off the Elephant and the Rhinoceros. See Lane's Arabian Nights.

In "Dissertations relating to the history and antiquities of Asia," 1793, p. 258, Sir W. Jones says:—

Chess ,invented by the Hindūs, seems to have been immemorially known in Hindustan by the name of chaturanga, or the four members (the elephant, the horse, the chariot, the foot soldier) of an army.

This word became in Persian, shatrang; in Arabic, shatranj (the king's distress).
Thus, the Sanscrit name has by successive changes given birth to—
axedrez, sacchi, echecs, chess, check, exchequer.
It was probably carried into Persia from Kānya kubja by Borzūiya, the favorite physician of Naushiravān (560 A.D.)

The derivation of the terms is:—
The Castle.—Rath (Hindi), a chariot; rukh (Persian), a hero; roc (old French), a fortress; English, French, Spaniards, and Italians retain the form of the castle (without the elephant); the Danes, Germans, and Indians,—the elephant (without the castle); and the Russians,—the boat.
The Queen.—Fars, farzin (Persian), a minister; fierce, fierges, feers (old French).
The Knight.—Asp (Persian), the steed.
The Bishop.—Fīl, pil (Persian), an elephant; alfyn, awfyn, alfin (old English); aufin, fol (old French); alfin (Spanish).
Checkmate.—Shāh-māt (Persian), or simply Shāh. When playing with their Sovereign, they say:—Shāham 'O my King!'

5. When trouble cometh upon the oppressed one, he heaveth a sigh.
Here, power to heave a sigh is not allowed him.

6. divān (Secretariat) signifies:—
the stage of Love ('ishk), the stage of people of Love.

Whoever wisheth (love), say:—"Come:" Whoever wisheth (love), say:—"Speak:"
In this Court (of the true Beloved) is neither arrogance nor haughtiness; chamberlain, or door-keeper,—— is none.

Whatever unfitness there is,——is by reason of our unfit, formless form:
If not, on a person's stature, thy dress of honour, short—— is none.

To go to the Tavern-door (the stage of divine knowledge, and of Love) is the work of those of one colour:
For the Self-sellers, path (of admission), into the street of the Wine-Sellers ('Ārifs and Lovers),——

10. I am the slave of the Pīr of the tavern (the perfect Murshid), whose favour is constant:
If not, the favour of the Shaikh and of the Zāhid, is sometimes; and, sometimes —— is none.

If, through lofty spirit, Ḥāfiẓ sit not on the chief seat,—— (What matter?)
The Lover, dregs of wine (of Love) drinking, in the bond of property and of rank—— is none.

---

in tughrā (this writing) signifies:—
Love-playing, Life-surrendering.

Ḥasbatan-li-llāh (for the sake of God) signifies:—
the kindness and the compassion for the flock, which is the custom of the Shepherd:
Thou mayest say our Beloved knoweth not the custom, in that, in the stage of Love, he payeth no attention to Lovers and Longing ones.

It is the custom of people of the Divān, who cherish the heart of the peasantry, to deduct something from the account saying:—"Ḥasbatanu-li-llāh!"
This couplet is in accord with couplet 5.
Apparent rudeness in attributing want of knowledge (such as that of accounts) often occurreth, on the part of noble ones, at the time of conciliation.
See Ode 9, c. 7.

By the rule of two negations making an affirmation we have:—
Our Lord of the Divān (Fate and Destiny) knoweth the custom; and, according to justice moveth the Pen.
For, in this Imperial signature (the world) is the mark of—Ḥasbatanu-li-llah!
But, this interpretation is not void of difficulty; as, in no Arabic books, is to be seen an example of two negations like to this.
In Ode 103, couplet 1, negation occurreth when it recurreth, affirmation occurreth. But, in this couplet, one verb (go,i) is conditional; and the other (nīst) is the requital.

8. The Court may be the Court of Ḳivāmu-d-Dīn, the Poet's greatest Patron. See Ode 3, couplet 9.
He presented Ḥāfiẓ with a dress of honour, which, on being put on, proved to be too short.
9. Pure wine is for the simple-minded,— not for hypocrites, nor for the Doctors of Religion.

29, (36).

1. That envoy, (Jibrā,il), who arrived from the country of the Friend (the Court of the Eternal);
And brought the amulet of life (against Shaiṭān's deceit) from the dark writing (the glorious Ḳurān) of—— the Friend.

Pleasantly, giveth trace of the Friend's grandeur and grace:
Pleasantly, maketh mention of the glory and the greatness of—— the Friend.

For his glad tidings, I gave him my heart; and, I bear shame
Of this coin of little value wherewith I bescattered—— the Friend.

Thanks to God that, by the aid of concordant Fortune,
All my work is to the desire of—— the Friend.

5. Of the Sphere's procession (through space) and of the Moon's revolution,—— thine what power?
In progression, they were by the power of—— the Friend.

If calamity's Wind dash together (and destroy) the two worlds (this and the next),
(Together are)—we, and the light of the eye, and the path of expectation (of arrival of) —— the Friend.

O morning breeze! Bring me the bejewelled kuḥl,
From that happy dust that was the thoroughfare of—— the Friend.

(Together are)—we, and the Friend's threshold, and our head of supplication
Let us see for whom is sweet sleep in the bosom of—— the Friend.

If in design of (the life of) Ḥāfiẓ, the enemy speak——what fear?
Thanks to God that I am not ashamed of—— the Friend.

---

1. Otherwise (especially if va "and" in the second line be omitted):—
That envoy (Jibrā,il), who arrived from the Friend's country,
Brought Life's amulet from the Friend's dark writing.
That pleasantly giveth trace of the Friend's grandeur and grace;
And pleasantly maketh * * * * * * *

6. The second line:—
We keep the eye in expectation of (the arrival of) the Friend.

8. The first line:—
I choose the Friend's threshold and the head of supplication.

30, (38).

1. Welcome! O Messenger of the Longing Ones, give the message of—— the Friend.
That, with the essence of pleasure, I may make my soul a sacrifice for—— the Friend.

Wailing and lamenting perpetually is like the Bŭlbŭl in the cage:
Of parrot-nature, am I through love of sugar (the lip) and of the almond (the eye) of—— the Friend.

His tress is the snare; the grain of that snare, his mole; and I,
In hope of that grain, have fallen into the snare of—— the Friend.

Till the morning of the day of assembling (the judgment-day), through intoxication, raiseth not his hand.
Whoever, in Eternity without beginning, drinketh like me a draught (of Love) from the cup of—— the Friend.

5. (Even) a little by way of explanation of my own desire, I uttered not on that account——
It is head-pain to show more than this importunity to—— the Friend.

My inclination, towards Union; and His towards separation:
(Helpless), I abandoned my own desire that there might issue the desire of—— the Friend.

Into my eye, I put as collyrium,——if it be gained,——
The dust of the precious path that becometh honoured by the footstep of—— the Friend.

Ḥāfiẓ! In grief for Him, continue to consume; remediless, be content.
On that account, that no remedy hath the restless pain of—— the Friend.

31, (74).

1. O Breeze! If thy path should chance by the Land of—— the Friend.
Bring a fragrant waft of air from the beperfumed tress of —— the Friend.

By this soul (I swear) that, in thanks, I will surrender my Life (for thee)
If thou bring to me a message from—— the Friend.

And, if, even so, in that Presence (difficult of approach), no access be thine,
Bring a little dust (as collyrium) for my eye from the door of—— the Friend.

I, The beggar, where? The longing desire for union with Him, where?——alas!
Perchance, in sleep, I may behold the form of the aspect of—— the Friend.

5. My pine-cone-like heart is trembling like the willow,
In envy of the form and the pine-like stature of—— the Friend.

Although, the Friend purchase us not for even a small thing,
For a whole world, we sell not a single hair from the head of—— the Friend.

---

5. The Shaikh (Murshid) must with his heart recite—
"There is no god but God; and Muḥammad is His prophet."
Whilst the Mūrid (disciple) keeps his attention fixed by placing his heart opposite that of the Shaikh, he must close his eyes; keep his mouth firmly shut, tongue pressed against the roof of the mouth and teeth tight against each other, and hold his breath.
Then, with great force, he must accompany the Shaikh in the zikr,—with the heart, not with the tongue.
In one respiration, he must say zikr three times; and then allow his heart to be impressed with the zikr.
He must keep his heart constantly occupied with the idea of God Most High; and filled with awe, love, and respect for Him.
If he can do this, in public, the zikr is perfect.
The heart is a subtle part of the human frame, and is apt to wander after worldly concerns; hence the better plan is to compress the breath, and to keep the mouth closed with the tongue forced against the lips.
The heart is shaped like a pine-cone; against it, whilst the zikr is being mentally recited, the meditations should be forced.
the lā (no) is pronounce dupwards.
the ilāha (God) is pronounced to the right.
the lā ilāha illa llāh (no god but God) is pronounced upon the pine-cone; and, through it, to all the members of the body that they may feel its warmth.
Thus, the world and its attractions disappear; and the excellence of the Most High is seen. Nothing should distract attention from the zikr; and thus, ultimately, is obtained a true conception of tauhid (the unity of God).
The cone-shaped heart resteth in the left breast; containeth the whole truth of man; compriseth the whole of man's existence the essence of God's book and of His mysteries. Who findeth a way to the heart, obtaineth his desire. To find a way, is by heartful service; and the heart accepteth the services of the heart.

If his (Ḥāfiẓ's) heart be free from the bond of grief,——what then ?
When poor Ḥāfiẓ is the slave and servant of—— the Friend.

Only, through the fatigues of water and ashes, doth the Murid (disciple) reach the conversation of the heart and the soul. Then, he will be so drawn to God that he may without difficulty turn his face from all exterior to Him. Then, will he know the true meaning of :—

Tark, abandonment (of the world),
Ḥaḳiḳat, (the stage of) Truth.
Ḥarid, living in solitude.
Ẓikr, repetition (of God's name). See Ode 172, c. 4.

32, (23).

1. Come! For most unstable is the foundation of the Palace of Hope (the body, relying for permanency on external worship):
Bring the cup (of God's love); for the foundation of Life (of the soul) is (swiftly departing) on the (swift) wind.

Beneath the azure vault, I am that slave of resolution, who
Is free from whatever taketh colour of attachment.

What shall I tell thee? Last night, in the wine-tavern (the stage of Truth), completely intoxicated.
Me, Jibrā,il of the invisible world gave tidings how glad,

Saying:—"O Falcon of lofty vision, sitting on the Sidra tree (of lofty degree)
"Not thy nest, is this corner (of the world) full of woe.

5. "From highest Heaven's pinnacle, they utter a cry for thee:
"In this snare-place (the World), I know not what (Fortune) hath befallen thee
"(that with it, thou art fascinated)."

Counsel, I proffer thee: take it to mind; bring it into action:
For, from the Pīr of Ṭarīḳat (the Path), I recollect this matter.

From the world of unstable nature, seek not uprightness of covenant:
For, this old woman is the bride of a thousand Lovers.

Suffer not grief for the World; take not my counsel from thy mind:
For, from a wayfarer, I recollect this sweet saying:—

"Give contentment to that (God) given; unloose the frown from thy forehead:
"For, the door of choice is not open to me and thee."

10. In the smile of the rose, is no trace of the covenant of fidelity:
O Bulbul—lover; bewail; for it is the place of wail.

O languid verse! wherefore bearest thou envy towards Ḥāfiẓ?
God-given, are the acceptance of the heart; and the grace of speech.

---

2. Naught hath attachment to him; nor he, attachment to aught.

7. The world is concordant, sometimes with this one; sometimes with that.
If it had possessed fidelity,——with one, it would have been concordant.

33, (79).

1. Since thy tress-tip, into the power of the breeze,—— fell,
My distraught heart, into two pieces on account of grief,—— fell.

In the midst of the dark morning (morning-twilight), is thy eye of sorcery:
This is the degree, whereto this prescription, ineffective—— fell (became).

That mole in the curve of thy tress knowest thou what it is?
(It is) a dot of ink, that, in the curve of ج (jîm)—— fell.

In the rose-bed of the garden of thy cheek, thy musky tress,—
What is it? A peacock, that, in the garden of delights (Paradise),—— fell.

5. O Friend of my soul! In desire of thy perfume, my heart,
Behind (following) the wind, as road-dust,—— fell.

Like the dust, this dusty body cannot rise
From the head of thy street since it severely (fatally)—— fell.

O thou of Isā (life-giving) breath! the shade of thy cypress (-stature) on my body,
Is the reflection of a soul, that, on the rotten bone,—— fell.

(O Beloved!) In memory of Thy lip, that one, whose place is none save the ka'ba,
I saw that, (the fate of being) a dweller, at the Tavern-door, him— befell.

O dear soul! With grief for thee, to Ḥâfiẓ heart-lost
Is a great friendship that, in the ancient covenant,—— fell.

---

1. The first line may be :—
In the eye of dark sorcery is thy eye of sorcery.

5. The second line :—
By means of the breeze, my heart hopeth to reach thee.

6. lab-i-shîrîn (the sweet lip) may signify :—
Speech from God Himself without a mediator; a divine revelation.

A Poet saith :—
"The two kisses which thou allowest me from thy two lips,—
"If thou pay not,——thou art my debtor."

7. Jesus (Isā) is called :—
Ruhi-i-'izam-i-ranun, the Life-restorer of rotten bones.

34, (56).

1. (When) the rose is in the bosom; wine in the hand; and the Beloved to my desire,—
On such a day, the world's Sūlṭān is my slave.

Say:—Into this assembly, bring ye no candle for to-night.
In our assembly, the moon of the Friend's face is full.

In our order (of profligates), the wine-cup is lawful; but,
O Cypress, rose of body! without thy face (presence), unlawful.

In our assembly (of Lovers), mix not 'iṭr (perfume); for our soul,
Every moment, receiveth perfume from the fragrance of the tip of Thy tress.

5. My ear is all (intent) on the voice of the reed; and, the melody of the harp (the instruction of the Mūrshid):
My eye is all (intent) on Thy ruby lip, and on the circulation of the cup (the manifestations of glories of God in the night season).

Say ye naught of the sweetness of candy and sugar (the delights of the world);
For my desire is for Thy sweet lip (the sweet stream of Divine grace, the source of endless delight).

From the time when the treasure of grief for Thee was dweller in my ruined heart,—
The corner of the tavern is ever my abode.

---

4. Vulgarly "otto."
In Vol. 1 (p. 161), supplemental volumes, Works of Sir W. Jones, 1801, it is said:—
Forty pounds of fresh roses (stems cut close) are put into a still with sixty pounds of water. When the fumes begin to rise, the cap of the still is put on; and the pipe fixed to the receiver. As the impregnated fluid begins to go over into the receiver, the fire is reduced.
The distillation continues till thirty pounds of water pass over in four, or five, hours.
This rose-water is poured on forty pounds of fresh roses; and the distillation continued till fifteen or twenty pounds of rose-water highly scented pass over.
It is then poured into pans, and left for a night exposed to the fresh air. In the morning, the 'iṭr congealed on the top of the water is collected; and the remaining rose-water, used for fresh distillation.
The quantity of 'iṭr that can be obtained depends on the quality of the roses and on the skill of the distiller. Tachenius obtained half an ounce of 'iṭr from a hundred pounds of roses; Hamberg, one ounce; Hoffman, two ounces.

Of shame, why speakest thou? For from shame is my name (renown):
Of name (renown), why askest thou? For from name (renown) is my shame.

Wine-drinker, distraught of head, profligate, and glance-player——I am:
In this city, who is that one who is not like this?

10. To the Muḥtasib, utter not my crime; for he also
Is ever like me in desire of the drinkers of wine.

Ḥāfiẓ! sit not a moment without wine, and the Beloved
'Tis the season of the rose, and of the jessamine, and of the 'Īd of Siyām!

In Kashmir, they distil with the roses a sweet-scented grass that gives to the 'iṭr a clear green colour. If sandal wood be used, its odour will be perceived and its essential oil will not congeal in that cold at which pure rose 'iṭr does.
In India, it takes a thousand trees to supply two ounces of 'iṭr (value 20 £).
Thus, purely it is sold to Europeans; less purely to Natives.
At Ghāzipūr (Bengal), are hundreds of acres laid out as rose gardens for the manufacture of rose-water and of 'iṭr.
A thousand flowers furnish one quart of rose-water (value 2 to 3 shillings).
The harvest is in March and April. Adulteration with oil of sandal wood is much resorted to.
The rose is an astringent.
Spring water with rose-water and sugar of roses is a cooling draught; rose-vinegar is a toilette requisite; conserve of roses is a confection.
Various perfumes are sold which owe their odour to 'iṭr.
Thus huile antique rouge á la rose is olive oil coloured with alkanet, scented with 'iṭr; and milk of roses and lavender-water contain 'iṭr.
In Turkey, at Adrianople, Brusa, Ushak, and in the low countries of the Balkan generally,—extensive rose farms exist.
In the last named district, seventy thousand ounces of 'iṭr are produced, each season, from two thousand flowers to the drachm.
The roses of England are bright; of France and Damascus yet brighter; and of Kashmir, the brightest that earth ever gave.

8. What to the wise is shame, is to the Lover, renown; what to the wise is renown, is to the Lover, shame.

11. 'id siyām signifies:—
'idu-l-fiṭr, the festival of the fast; the day of rejoicing immediately following the fast of Ramaẓān. See Ode 93.

The Turks call:—
(*a*) this festival, the little Bairām.
(*b*) the festival on the 10th of Zu-l-Hijja the great Bairām.

35, (44).

1. Of the cypress and the pine (the apparent Murshid), what need hath my garden (of apparent existence that, in the fresh spring of intoxication and of youth, is all beflowered)?
   Our (lofty) boxtree (the true, perfect, love-experienced, Murshid) nurtured in the shade,—— is less than who?

   O beloved youth (the admonisher, love forbidding)! What religion hast thou adopted,
   Wherein our blood is more lawful to thee than mother's milk?

   Since, from afar, thou seest the picture (effects) of grief (sown in the world by the gardener, Fate),—drink wine (of love):
   The diagnosis, we have made: certain is the cure.

   Forth from the threshold of the Pīr of wine-sellers, why draw I my head?
   In this his head, is fortune; in this his door, tranquillity.

5. In our Path, they purchase him of broken heart; and him only:
   The boaster's market is yonder.

   Last night (the day of covenant), He (the true Beloved, God) gave promise (of union); and, in His head, had the wine (of intoxication of Lovers):
   To-day (this upspringing place of elemental water, the world, the place of woe, of self-seeing and of egotism), let us see what He saith; in His head is what.

---

1. The Murshid is called:—

Murshid,—	ẓāhirī	the	apparent Murshid.	
„ —	majāzī	„	illusory	„
„ —	kāmil	„	perfect	„
„ —	ḥaḳiḳi	„	true	„
„ —	ghaibi	„	hidden	„ (God).
„ —	lā-raibī	„	doubtless	„ „

2. By forbidding love, the admonisher spilled the blood of the heart of Ḥāfiẓ.
   Ḥāfiẓ calleth him nāzanin (beloved) because in former times, he was his friend.

3. Cast thyself into intoxication and senselessness, so that, from its delight, thou mayst not experience the effects of grief.

6. The day of covenant (Alast), see p. 4.

Love's pain is but one tale—no more. Wonderful (is) this
That from every one (lover) whom I hear, the tale is not repeated (but uttered differently).

Come back! for, in separation from Thee, my expectant eye
Is, like the ear of the fast-keeper, intent on Allāhu Akbar (God is greatest)!

---

7. From every lover, I hear the tale differently.·
Those dwelling in the corner (of retirement) find their Desired One (God) in the corner; those dwelling in the desert, in the desert; those of the cloister, in the cloister; those of the church, in the church.
Every one giveth preference to himself; uttereth his own tale; denieth the tale of others; and regardeth himself fixed on truth.

8. The daily fast of Ramaẓan endeth at sun-set when the Mu,aẓẓim exclaimeth :—
الله اكبر God is greatest!

Muslims are required to pray five times a day :—
i. between day-break and sun-rise.
ii. „ noon „ ʿaṣr.
iii. „ ʿaṣr „ sun-set.
iv. „ sun-set „ ʿashi.
v. at (or after) ʿashi.

ʿaṣr is midtime between noon and nightfall.
ʿashi is the time when darkness beginneth.
The beginning of each of these periods is announced by a chaunt (aẓān) uttered by a crier (Mu,aẓẓin) from the minaret (madina) of each Masjid.

At each of these periods, the Muslim uttereth prayers ordained :—
(*a*) by God;
(*b*) by Muḥammad.

Each kind of prayer consisteth of two, three, or four rak'ats, a term signifying :—
The repetition of words from the Ḳuran (chapters i, cviii, cxii; some of the shorter chapters; and selections from some of the longer chapters); ejaculations—Allahu Akbar! and postures (some words being uttered standing and some in other positions).
In each rak'at, are one inclination of the head and two prostrations.
These prayers may sometimes be abridged or omitted.

Prayers are called :—
farẓ, if from the Ḳurān; sunnat, if from Muḥammad's teaching; nafal, if voluntary.
For further information, see Lane's Modern Egyptians, iii; Lane's Arabian Society, pp. 11, 12, 38; Hughes' Notes on Muhammadanism, xviii; Islām and its Founder by Stobart. Ode 93.
Allahu Akbar is the name of a pass in the mountains near Shirāz. Whoever goeth there involuntarily exclaimeth—Allahu Akbar!

The year of the Ḥijra consists of twelve lunar months without any intercalation.

The years are divided into cycles :—
19 ordinary years of 354 days.
11 intercalary „ 355 „

Shīrāz (Ḥāfiẓ's existence) and the water of Ruknabād (love, life-giving), and the breeze of pleasant air (the soul's breathings),——

Them, contemn not; for (though contemptible) they are the lustre of adornment of seven territories of the world.

---

	days.	hrs.	m.
The mean length of the year— $= 354\frac{11}{30}$ days =	354	8	48.

	days.	hrs.	m.
A mean lunation $= 29\frac{1061}{2160}$ days =	29	12	44.

Let Y = any year of the Ḥijra.

The *quotient* of $\frac{Y}{30}$ = C = number of completed cycles.

The *remainder* of $\frac{Y}{30} = y$ = the year of the current cycle.

Y = number of the year of the Ḥijra = $(30\,C + y)$.

The *remainder* of $\frac{C}{7}$ = number of the period of seven cycles.

$$\frac{\text{Year of Ḥijra}}{\text{Mean solar year}} = \frac{354\frac{11}{30}}{365{\cdot}24222} = 0{\cdot}970224$$

The year 1 began :—

(*a*) 16th July 622 (old style).

(*b*) 19th „ 622 (new „).

The day of the year answering to the 19th July is

$= 200$ days. $= \frac{200 \text{ days}}{365{\cdot}24222 \text{ days}} = 0{\cdot}5476$ of the mean solar year.

The number of years elapsed

$= (Y-1)$.

The English date E of the beginning of the year of the Ḥijra Y is :—

$= 0{\cdot}970224\,(Y-1) + 622{\cdot}5476$. $= (0{\cdot}970224\,Y + 621{\cdot}5476)$

Example. Find the date on which the year 1364 of the Ḥijra begins.

The English date :—

$= (0{\cdot}970224 + 1362 + 621{\cdot}5476)$. $= (1321{\cdot}445058 + 621{\cdot}5476) = 1943{\cdot}0225$ years

$= 1943$ years $8{\cdot}2125$ days

= 8th January 1943 A.D.

The "*quotient*" of $\frac{Y}{30} = C = \frac{1364}{30} = 45$ = number of completed cycles.

The "*remainder*" of $\frac{Y}{30} = y = 12$ = the year of the current cycle.

The "*remainder*" of $\frac{C}{7} = \frac{45}{7} = 3$= the number of the period.

10. From the water of life (love, giving eternal life) of Khizr, whose place is the Land of Darkness (man's elemental existence), it is far
Up to our water, whose fountain is الله اكبر (God is greatest).

By the value of the "*remainder*" of :—

(*a*) $\frac{C}{7}$

(*b*) $\frac{Y}{30} = y$

} taken together.

We can, from the subjoined table, easily find the name (Friday) of the day.

The "*remainder*" of $\frac{Y}{30} = y$ = the year of the current cycle.				Number of the period = "*remainder*" of $\frac{C}{7}$						
				0	1	2	3	4	5	6
0	8	...	...	Monday	Saturday	Thursday	Tuesday	Sunday	Friday	Wednesday
1	9	17	25	Friday	Wednesday	Monday	Saturday	Thursday	Tuesday	Sunday
2	10	18	26	Tuesday	Sunday	Friday	Wednesday	Monday	Saturday	Thursday
3	11	19	27	Sunday	Friday	Wednesday	Monday	Saturday	Thursday	Tuesday
4	12	20	28	Thursday	Tuesday	Sunday	Friday	Wednesday	Monday	Saturday
5	13	21	29	Monday	Saturday	Thursday	Tuesday	Sunday	Friday	Wednesday
6	14	22	30	Saturday	Thursday	Tuesday	Sunday	Friday	Wednesday	Monday
7	15	23		Wednesday	Monday	Saturday	Thursday	Tuesday	Sunday	Friday
	16	24		Sunday	Friday	Wednesday	Monday	Saturday	Thursday	Tuesday

Since—

$E = (0{\cdot}970224\,y + 621{\cdot}5476)$.

$y = \frac{E - 621{\cdot}5476}{0{\cdot}970224}$

For any other date, we require to know only the months. These are given below :—

	Days.		Days.
Muḥarram	30	Rajab	30
Ṣafar	29	Sha'bān	29
Rabī'u-l-awwal	30	Ramaẓān	30
,, akhir	29	Shawwāl	29
Jumāda,u-l-awwal	30	Zu-l-ḳa'dat	30
,, akhir	29	Zu-l-ḥijjat	29

In intercalary years, the twelfth hath 30 days : in the month Shawwāl is the feast of Bayrām.
For further information, see Woolhouse's measures, weights, and moneys (pages 198—202).

10. Shirāz is in the fourth climate, the best of the seven climates of the world.
The Indian Antiquary, 6th December 1872, giveth an interesting Persian map of the world divided into seven climes (kishwar).
In the Vendīdād (Vida, e Vidāta), the earth hath seven kishwars (in Greek klima, inclination, climate).

We take (spill) not the honour of poverty and of contentment:
To the king, speak saying:— Daily victuals are destined (by the Provider, God).

Ḥāfiẓ! how strange,——the twig of candy is thy reed,
Whose fruit (verse) is more heart-pleasing than honey and sugar.

In his 'Ajabu-l-baladān, Zakaria bin Muḥammad bin Mahmūd al Ḳamūli al Ḳazvini (1363 A. D.) saith:—

1 farsakh	=	12,000 cubits.	
1 cubit	=	24 fingers.	
1 finger	=	7 barley grains	
25 farsakhs	=	1 degree.	
1 climate	=	235 farsakhs	=9° 4′ broad.
	=	285 „	=11° 4′ „

Other writers say that there was a difference of time equal to half an hour between each climate.

To ascertain the latitude of a place, it was necessary to know only its longest day, thus:—

the longest day of a place	=	15 hours.
deduct	=	12 „
difference	=	3 „
the latitude of the place	=	$\frac{3}{\frac{1}{2}}$ = 6th climate.

Ptolemy (A. D. 200) made the whole world 60° north to 20° south latitude, to consist of seventeen climates. In the desert of Thifchāk, the people have for a period of forty days, no chance of afternoon prayers.

The land of Darkness is in the 6th climate.

Khizr. See Ḳurān xviii. 64.

Khizr was Sikandar's guide to the water of life in the Darkness, see Wilberforce Clarke's translation of the Sikandar Nāma, p. 802; Ḥāfiẓ, Ode 3, couplet 49, and Ode 58, couplet 6.

From the existence of their body, outward worshippers have the decoration of faith; and within it sow the seed of piety.

The elemental existence is the Darkness which is the ocean of the water of life.

But, we lovers are occupied with internal decoration and cast our work to Love's order; for the heart is the upspringing place of love and of divine grace.

12. شاخ نبات (Shakh-i-Nabāt, twig of candy) may signify:—

The damsel, with whom, in his youth, Ḥāfiẓ was in love.

36, (27).

1. The garden of lofty Paradise is the retreat—— of Darvishes:
Grandeur's source is the service—— of Darvishes.

The treasure of retirement that hath the tilisms of wonders,——
Their revealing is in the mercy-glance—— of Darvishes.

Before whom the lofty Sun layeth (in such submission) his crown of glory,
Is a glory that is in the grandeur—— of Darvishes.

The palace of paradise, for the door guarding of which, Rizvān went,
Is only a spectacle-place of the sward of pleasure—— of Darvishes.

5. By whose ray, the dull alloy becometh gold,——that
Is an alchemy that is in the society—— of Darvishes.

From pole to pole, is the army of tyranny; but
From eternity without beginning to eternity without end is the victory——
of Darvishes.

That great fortune, whereof is no grief through the torment of decay,
Hear—ceremony aside,—is the fortune—— of Darvishes.

Khusraus are the Ḳibla of our needs, and of prayer; but,
The cause is their service of the majesty—— of Darvishes.

O potent one! Boast not all this pomp; for thy
Head (life) and gold are in the keeping of the blessing—— of Darvishes.

---

1. See Ode 58, and Darvishes by J. P. Brown, 1868.

		Page.
(*a*)	The darvish-mantle	88
(*b*)	„ „ rose	89-93
(*c*)	„ „ initiation of a murīd (disciple) into a darvish order	97-101
(*d*)	„ „ giving of the hand (bai'at)	103
(*e*)	„ „ Ḳalandar (pure gold), or select order of darvishes	241

8. Khusrau is a title of the ancient Kings of Persia.
The Ḳibla is the point, whereto, in prayer, the worshipper turneth.
It is for:—
(*a*) the Muslim, the Ka'ba of Maka, indicated in the Masjid, by an arched recess (Miḥrāb);
(*b*) the Christian, the city of Jerusalem, indicated in the Church by the altar placed in Europe, eastward.

10. Ḳarūn's treasure that, from the wrath (of Mūsá), yet descendeth (into the earth).
That also, thou wilt have read, is from the wrath—— of Darvishes.

The form of the object that the Kings of the world seek,
Its reflection is the mirror of the appearance—— of Darvishes.

I am the slave of the glance of the Āṣaf of the age, who
Hath the form of chiefship and of mind—— of Darvishes.

Ḥāfiẓ! if thou seek the water of life of endless eternity,
Its fountain is the dust of the cell-door—— of Darvishes.

Ḥāfiẓ! be here with respect. For sovereignty and country,
All are from the service of the majesty—— of Darvishes.

---

10. See Ode 6.

12. Āṣaf, Vazir to Sulaimān, signifies:—
Vazir Ḳivānu-d-dim Ḥasan Hājī, the patron of Ḥāfiẓ. See Ode 3.

13. The water of Life is found in the Land of Darkness. See Ode 35.
This ode was probably written when Ḥāfiẓ was a youth.

37, (55).

1. Into the Magian's cloister, came my Friend—a goblet in His hand:
With wine intoxicated, He with his eye intoxicated the wine-drinkers.

In His steed's hoof, appeared the form of the new moon
From His lofty stature,—low, the stature of the lofty cypress.

Well, wherefore, shall I say:—"Existence (is mine)" when no knowledge of myself is mine?
Wherefore shall I say:—"Non-existence (is mine)" when my expectation is (to be) with Him (God)?

When He arose (to depart), the (light of the) candle of the heart of friends went out (in non-existence):
When He sate down (entered the hidden), the spectators' clamour (through loss of Him, and farness from Him) arose.

5. If noisome civet became fragrant, it was associated with His tress:
If indigo became a bowman, it was associated with His (curved) eye-brow.

---

3. Otherwise:—
(*a*) Well, wherefore shall I say:—"He is" when no knowledge of myself is mine?
Wherefore shall I say:—"He is not" when my expectation is (to be) with Him (God).
(*b*) Well when no knowledge of myself is mine.
Wherefore shall I say (to the wayfarer)
"It is?"
When, with Him (God) my glance ever is
Wherefore shall I say:—"It is not."

4. دمساز (friend) signifies:—
the desirous ones and seekers of the heart-binders (the Murshids).
نشستن شمع (the sitting of the candle) signifies:—
the quenching of the candle through light giving.
Since by non-existence, I am bound, how may I speak to Him of existence? For, I have no news of myself.
Since by existence, I am bound, how may I speak to Him of non-existence? For, without His beauty, to my eye all is naught.
When He came into the assembly of lovers, their heart's candle went to sleep (entered into non-existence).
When He entered the hidden, tumult arose from the glance-players through exclusion from His sweetness; and through farness from that decoration (the Beloved, God).

5 Indigo, used to colour the eye-brow, draweth the bow of the eye-brow.

Like the candle, night to morning, itself my existence.
Consumed like the moth; (and only) sate down (rested) as long as it was day.

(O true Beloved!) Come back that Ḥāfiẓ's spent life may come back:
Although the arrow that hath sped from the aim (of the bowman) cometh not back.

---

6. There is connection between:—
shama' dar nishistan, the going out of the candle.
parwāna dar sokhtan, the consuming of the moth.

7. Since thy call the Beloved—"Life and Soul,"
When the Beloved cometh back, thou mayst say—"Spent" life will certainly come back.

38, (96).

1. The sleep of that thy seducing eye—— without something is not:
The curl of that thy dishevelled tress,—— without something is not.

Running from thy lip, was milk (in infancy) when I spake,
Saying:—"This sugar round about thy salt-pan (mouth),——
without something is not:

The fountain of the water of life is thy mouth; but
On its lip, thy chin dimple,—— without something is not.

Be thy life long; for well I know
The arrow of thy eye-lash in the bow,—— without something is not.

5. With the grief, the pain, the sorrow of separation, thou art distressed:
O heart! this thy wailing and lamenting—— without something is not.

Last night, from the head of his street, the wind passed to the rose-garden:
O rose! this rent of thy collar,—— without something is not.

Although the heart keepeth love's pain secret from the people,
Ḥāfiẓ! This weeping eye—— without something is not.

---

1. Couplets 1 to 4 are addressed to the beloved,
The words "without something" signify:—
Without something of captivation.

39, (24).

1. O admonisher! Go about thy own work:
What is this tumult (that thou hast raised)?

From the hand, my heart hath fallen (in love):
What hath befallen thee (that thou makest this absurd tumult; and castest the seed of wheat upon the barren soil)?

The connection with Him, which God out of naught hath created
Is a subtlety which no created being hath solved.

Independent of the eight abodes of Paradise is the beggar of Thy street:
Free of both worlds, is Thy bound captive.

Although love's intoxication hath received me (made me senseless); yet,
By that (very) intoxication, the foundation of my own existence is prosperous.

5. O heart! bewail not of the injustice of Thy Beloved's violence. For, the Beloved
Hath thus advised thee; and this is justice (being reproof for the sake of admonition).

So long as His lip causeth me not to reach my desire (and kisseth me not), like the reed (which, being played, kisseth the lip).
In my ear, the counsel of the whole world is like wind (that cometh, goeth, and nowhere settleth).

Ḥāfiẓ! Go; utter no tale; breathe no majestic verse,
For I remember many a one of these wondrous conceits and magic verses.

---

1. Go about thy own work: sow the seed of counsel in the field of reason; and scratch not thy heart about counselling me.
For, I have passed the stage of reason; and entered upon the stage of love.

3. میان (waist, middle) signifies:—
The connection between the Desired and the desirer.
Connection with the true Beloved (God) hath severed us from ourselves; and drawn us towards Him.
This connection is a gift that God hath created out of naught. In us, was no merit. Purely out of His own grace, God gave the connection. That is a subtlety that none hath solved.

40, (41).

1. The fresh ruby, thirsty for blood the ruby lip of the Beloved—— of mine is
Yet for seeing Him (God), life-surrendering the work—— of mine is.

Of that dark eye and long eye-lash (of the true Beloved), shame be his,
Who beheld His heart ravishingness; (and yet) in reproach (of conduct)——
of mine is.

O Camel-driver (Fate)! to the door, take not my chattels (of borrowed existence). For that street-end
Is a high-way, where the lodging of the heart-possessor—— of mine is.

I am the slave of my own fortune; for, in this (time of) scarcity of fidelity,
Love for that intoxicated idol (the world) the purchaser—— of mine is.

---

3. ساربان (Camel-driver) signifies:—
(*a*) Fate and destiny;
(*b*) the holy traveller, the bearer of burdens, the drawer of his own rein: for he is made a free agent and furnished with free choice;
(*c*) union with the true Beloved, who is the rein-leader of holy travellers.

اخت (chattels) signifies:—
(*a*) borrowed existence of the holy traveller;
(*b*) the conduct of the holy traveller;
(*c*) tears of joy, shed at the time of union with the true Beloved (God), that prevent the holy traveller from beholding Him.

دروازه (door) and سر کوی (the head of the street) each signifies:—
the eye.

We have:—
(*a*) O Traveller! in love's path, make not agreeable to thy eye the deeds of imaginary and borrowed existence; cast not thy eye on thy own existence. For that existence is the splendour place of God, the absolute existence; there to bring another is partnership (with God), or infidelity.
(*b*) O union! leave not the chattels of joy (tears) at the door of the eye. For that is my Heart-possessor's dwelling, whose caretaken is my soul and body.
When, in it, from exceeding joy, thou leavest such chattels, the Heart-possessor's dwelling becometh strait, and preventeth the sight of the Beloved.

5. The platter of 'iṭr of rose, and its casket ambergris diffusing (man-fascinating)
A little favour of the pleasant perfume of the Perfumer—— of mine is.

---

5. گل (rose) signifies :—
the holy traveller.

طبله عطر گل (the 'iṭr platter of the rose) and درج عبیر فشان (the casket, ambergris diffusing) each may signify :—

The existence of the holy traveller. For when the holy traveller reacheth the stage of perfection of the qualities of God, his existence, in this stage, becometh (as it were) the 'iṭr-platter of the rose and its casket, ambergris diffusing.

عطار (the perfumer) signifies :—

(*a*) God, the absolute existence;
(*b*) Muḥammad, the essence of all existing things.

For 'iṭr, see p. 92.

The Khalifa Al Mutawakkil (*d.* 861) monopolised roses for his own enjoyment, saying :—
"I am the king of Sulṭāns, and the rose is the king of sweet-scented flowers: therefore each "of us is most worthy of the other for a companion."
In his time, the rose was seen nowhere but in his palace; during the season, he wore rose-coloured clothes, and his carpets were sprinkled with rose-water.

Ibn Ḳutaybah (*d.* 889) says :—
In India, there grows a kind of rose on the leaves of which is inscribed :—
"There is no god but God."

"A person went into India, and at one of its large towns saw a large, sweet-scented, rose on which in white characters was inscribed :—
"There is no god but God: Muḥammad is the apostle of God; Abū Bakr is the very "Truth. 'Umar is the discriminator."
"I doubted this. So I took one of the blossoms not yet opened; and, in it, was the same inscription."

Muḥammad says :—
"When I was taken up into Heaven, some of my sweat fell upon the earth; and from it sprang the rose.
"Whoever would smell my perfume let him smell the rose."

Again :—
"The white rose was created from my sweat on the night of the Mi'rāj; the red rose from "the sweat of Jibrā,il; the yellow rose from the sweat of Al Burāḳ."

See——Ḥalbata-l-Kumayt XVII; As Sinjuṭi (on the flowers of Egypt); and Arabian Society by Lane.

To preserve roses—
Take a number of rose-buds; and put them into an earthen jar; close the mouth with mud to exclude air; and bury it in the earth. When required, take out the roses, sprinkle them with water; and leave them for a short time in the air.
The rose-buds will open, and appear as if just gathered.

To manure roses—
Take 16lbs. of blood; when it begins to smell, pour on it a mixture of four ounces of hydrochloric acid and 4 ounces of protosulphate of iron.
This will turn the blood into a dark, dry powder; and cause it to keep any length of time.
Give each rose-tree in the open garden ½lb of the manure, mixing it with the soil over the roots when they have begun to grow.
The results are marvellous.

O Gardener (God, the Creator)! drive me not away like the wind (portionless) from the door of the garden (of existence);
For the water (of dominion and of creation) of Thy rose-bed, like the (ruddy) pomegranate, with the (bloody) tears—— of mine is.

From my Friend's lip, the draft of candy and of rose-water, ordered.
His narcissus (eye) that the physician of the sick heart—— of mine is.

I am the decoration of the ghazal, He who taught subtlety to Ḥāfiẓ,
Sweet of speech, lustrous of talk, the Friend—— of mine is.

---

6. As, from Thee, is the springing of my existence; and, as in need of Thee, I was in existence,—— Thou broughtest me into existence, before which time I was non-existent.
In Thy dominion and creation, Thou also art in need of me, if Thou be the lamp in my dark existence.
If creation exist not, the Creator existeth not. Connected with this, is the existence of God, Most High.
Although, ever are wounds of affliction,——the plaister and the antidote, He is.

41, (42).

1. 'Tis a (long) time since the passion for idols was my faith:
The pain of this work, the joy of the sorrowful heart—— of mine is.

For beholding Thy ruby (lip), the soul-seeing eye is necessary:
Where, this rank for the world-seeing eye,—— of mine is.

Be my friend. For the day's decoration and time's advancement,
From the moon-face of Thine and from the Pleiades-like tears—— of mine is.

Since Thy love gave me instruction in speech-uttering,
The practice of the people's tongue, the praise and the glory—— of mine is.

5. O God! keep for me the lot of poverty
For this blessing, the cause of pomp and of power—— of mine is.

O admonisher, ruler-recogniser! display no pride
For the lodging of the Sulṭān (the One God), the wretched heart——of mine is.

O Lord! that Ka'ba of (my) object is whose place of entertainment,
The mighty thorn of whose Path, the rose and the wild rose—— of mine is.

From whom, learned Thy fancy liberality? Perchance,
Its guide, these Pleiades-like tears—— of mine is.

Ḥāfiẓ! utter not again the tale of the pomp of (khusrau) Parviz,
Whose lip, the draft-drinker of the sweet khusrau—— of mine is.

---

4. The second line may be:—
(*a*) the people praise me;
(*b*) the odes that I utter in praise are current in the mouth of the people. When love taught me, I reached this stage.

6. شانه (Ruler) signifies:—
The reason of life whose skill in man's existence is limitless.

سلطان (Sulṭān) signifies:—
khilāfat, who is the absolute King.

O soul, counsel-utterer! reason recogniseth thee; giveth thee dignity; and saith:—
The soul hath truth over the body which is combined with it. Be not careless of its care; go not in this talk from the path; boast not of thy grandeur to me; scratch me not in reproof ——for my wretched heart is God's dwelling.

42, (40).

1. Such a one am I that the tavern-corner is the cloister—— of mine:
The prayer from the Pīr of wine-sellers is the morning task—— of mine.

Although the melody of the harp of the morning be not mine, what fear?
At morning-time (the resurrection) my cry is the excuse-utterer—— of mine.

Of the king and of the beggar,——I am free. Al ḥamdu-l'illah (God be praised)!
The beggar of the dust of the Friend's door is king—— of mine!

(O true Beloved!) Through the tavern and the masjid, my desire is union with Thee:
Save this, no fancy have I. God is the witness—— of mine!

5. For me, to be Thy beggar,——better than sovereignty:
For submission to Thy tyranny and violence is honour and exaltation—— of mine.

Perchance, with death's sword, I may up-pluck the tent (of life). If not,
Shunning the door of fortune (the true Beloved) is not the custom——of mine.

From that time when, on that threshold of Thine, I placed my face,
The sun's lofty throne was the pillow-place—— of mine.

Ḥāfiẓ! though sin be not our choice,
Strive in the way of manners; and say:—"The sin is—— of mine."

---

2. ترانه (melody) signifies:—devotion.
چنگ (harp) signifies piety.
صبوح (morning cup) signifies austerity.
Now melody, the harp and the morning cup are the requisites of people of song: here they mean devotion, piety, and austerity, the ways of people of the world (hypocrites).
By morning, I have translated ṣabūḥ (morning cup) as one cannot speak of "the harp of the morning cup."
In other texts, the passage is:—
Although melody, and the harp, and the morning cup, &c.

3. Pād-shah (king) is derived from:—
pād, throne.
shāh, king.

43, (45).

1. Blossomed is the red rose; and intoxicated is the nightingale;
(And given is) the invitation to merriment——O Lovers, wine-worshipping!

The foundation of penitence that, firm as a rock, appeared,
How the crystal cup (of wine) hath shattered it,——behold!

Bring wine! for, in the Court of the Independent One (God),
Whether the (humble) shepherd or the (lofty) Sulṭān; whether sensible or insensible——(what matter?)

Since there is necessity for departing from this Inn of two doors (this world,—one door of birth, the other door of death).
The gallery and the arch (the mode) of thy living, whether lofty (in ease) or low (in calamity)——(what matter?)

5. Unattainable, is the place of ease without toil:
Yes: with the decree of calamity they (Fate and Destiny) established the "day of Alast."

Grieve neither at existence nor at non-existence: Be thy mind, happy.
For the end of every perfection that is——is non-existence.

---

1. Sar khushī (merriment) signifies:—
moderate intoxication;

4. See Wilberforce Clarke's translation of the Sikandar Nama-i-Niẓāmī, p. 331.
In 1884 in Persian on the wall of one of the shrines over the tomb of Hava (Eve) at Jiddah the translator wrote these words:—
This decorated garden of the world hath two doors——
Of both of these, the bolt and fastening uplifted.
By this garden-door (of birth) enter and fully gaze:
By that garden-door (of death) proudly depart.

Although I have not practised illusory love, nor engaged in piety and devotions, what fear?

5. Note that:—
balā signifies:—"Evil."
balą „ "Yes."
Hence, the sentence of evil was made part of the covenant of the day of Alast (see p. 5); and of the condition of human existence.

The pomp of being an Āṣaf, the wind-steed, and the language of birds
(All) went to the wind (of destruction); and from them, the khwaja obtained no profit.

With the wing (of wealth) and the feather (of rank) go not (in pride) from the Path (and be not fascinated with thy own frail life). For, the arrow far-flying
Keepeth (loftily), the air awhile; but, at last, lieth (low) in the dust.

Ḥāfiẓ! What thanks, uttereth the tongue of thy (eloquent) reed for the reason that
They take (in joy) the utterance of its speech from hand to hand?

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7. Sulaimān had Āṣaf as his Vazīr; the East wind as his steed; and a knowledge of the language of birds.

8. At first, are thine——, a few days of youth; and, the substance of worldly dignity, the source of pride. Then death placeth thee in the dust of the grave.
Whoever sitteth in the dust of the world's borrowed (illusory) goods,——what erring from the true Path is his! See Ode 7, couplet 7.
Bāl va par (wing and feather) signifies wealth and rank, obstacles to the holy traveller.

44, (46).

(The Beloved), tress dishevelled; sweat expressed; lip laughing; intoxicated;
Garment rent; song-singing; goblet in His hand;

Eye, contest-seeking; lip lamenting——
Came, at midnight, last night, to my pillow; (and there) sate.

To my ear, He brought His head; (and), in a low soft voice,
Said:—"O my distraught Lover! sleep is thine" (sleep hath overcome thee).

Of whatever, He (God) poured into our cup, we have drunk (good or bad);
Whether it be of the wine of Paradise, or of the cup of intoxication.

That Ārif (Lover), to whom they give wine like this, night-watching
Is infidel to love, if he be not wine-worshipper.

O Zāhid! go: seize not a small matter against the drinkers of wine-dregs:
For, save this gift (of dregs), naught did they give us on the day of Alast.

The laughter (mantling foam) of the cup of wine; and the knot-seizing tress of the Beloved——
O many a repentance, hath it shattered like the repentance of Ḥāfiẓ.

---

1. Couplets 1 and 2 describe the state in which the Beloved visited Ḥāfiẓ.

6. Alast. See p. 5.

45, (37).

1. With a single hair (delight) of its, a thousand hearts, the tress (the world)—— bound (kept back from truth and thought of the future world),
The path of a thousand remedies (men of learning and of heart)—— bound.

So that all may give their soul to the perfume of the great breeze,
He opened the musk-pod; and, the door of desire —— bound.

Distraught, I became on that account that, my Beloved, like the (crescent) new moon
His eye-brow, displayed; gracefully moved; and His face—— bound.

The **Sāḳī** (Fate) poured, into the cup (the traveller's heart), the wine (of love) of many colours:
These pictures (of creation and of glories of God), behold how beautifully in the wine-vessel (the traveller's heart), he—— bound.

---

1. Zulf (tress) signifies:—
   (*a*) the (lock of) hair that falleth by the ear-lobe, and is, the guardian of the cheek of Beloved Ones;
   (*b*) hidden divine essence (divinity);
   (*c*) the world, which, for the guardian (the ear-lobe), hath manifestations of the future world.
With the ease of its delights, the world hath bound a thousand heart-possessors; and shattered their wing and made them distraught for itself.
The door-keeper alloweth none of these shattered ones to pass by him.
Alas! A thousand times alas! A thousand men of wisdom, of work, of reason, and of excellence have, with this mean world, become distraught; and not advanced from the illusory to the real.

4. ساقي (cup-bearer) signifies:—
   (*a*) Fate or destiny, against whom the deliberation of rulers is vain;
   (*b*) the connection between the Desired (God) and the desirer (the holy traveller), which usually is:—
      i. the Murshid of the Path.
      ii. Love's glory, which is the increaser of love. Wherever thou makest it flow, it is lustrous,——nay, a limpid water fit for a king.

مي (wine) signifies:—
Love, the goal of the obstacles of travellers.

پياله (cup) signifies:—
   (*a*) the world, the field for this, and for the next, world;
   (*b*) the heart of the perfect Ārif, doer of deeds of divine knowledge.

نقشها (pictures) signifies:—
(*a*) creations; (*b*) manifestations of glories.

5. O Lord! What glance of sorcery made the long-necked goglet (Muḥammad), that the blood of the jar,
Notwithstanding the sweet sounds of its guggling, its (long) throat (in silence) bound.

کدو (wine-vessel) signifies:—

(*a*) the sky (of azure hue), which is the place of barriers against love; which, to itself, hath taken people of love; whose decree, men of the world have accepted. To people of delight, far is the wine of delight; to people of desire, the upspringing of desire is the barrier of the first stage.

For if, in this upspringing place, they had not rested, to this fortune (non-existence by death) they would not have reached.

(*b*) The existence of the traveller, approaching this dangerous place.

The Sāki { *a* Fate / *b* Love's glory } displayed many-hued wine { *a* love / *b* love } in the cup { *a* the world / *b* the Ārif's heart }:

These pictures { *a* creations / *b* manifestations }, behold how beautifully, he arranged them in the wine-vessel { *a* the sky / *b* the holy traveller's existence }.

Otherwise:—

ساقي (cup-bearer) signifies:—

God, the absolute powerful one.

مي (wine) signifies:—Mysteries.

پياله (cup) and کدو (wine-vessel) each signifies:—

The interior of Muḥammad, according to contrariety of states.

5. صراحي (long-necked goglet) signifies:—

(*a*) a stage wherein, when the traveller is astonied, effects (which are hidden manifestations) begin to pour upon his heart;

(*b*) the heart of the Ārif, knower of divine knowledge.

صراحي is governed by سحر کرد whose agent is ساقي in couplet 4.

خون خم (the blood of the jar) signifies:—

(*a*) red grape wine, the source of love and of joy;

(*b*) love (مودت) whose source is affection (عشق)

نغمه (melody) signifies:—

(*a*) the voice of song from the wind-pipe, or from a musical instrument;

(*b*) the explanation of truths and of divine knowledge which is the capital of the Ārif.

قلقل (guggling) signifies:—

eloquence and oratory.

Otherwise:—

صراحي (long-necked goglet) may signify:—

The interior of Muḥammad.

سحر کردن (to make magic) signifies:—

Revealing something that appeareth strange to the eye beholding it.

صراحي is the agent to سحر کرد

In the circle of samā', what note played the minstrel that
On the people of wajd(ecstasy) and of ḥāl (mystical state), the door of ها و هو
(hā and hū!) he—— bound?

The explanations are:—

(*a*) O Lord! How did the Sāḳī (the Murshid; or Fate) charm the goglet (the holy traveller) that the blood of the jar (Love),
Notwithstanding the melody (explanations of divine truths, of mysteries, and of doubtless manifestations) of the guggling (eloquence), its long neck (in silence) bound.

(*b*) O Lord! What glance (of magic) did Fate make that when the traveller reached the stage of divine knowledge, he becometh, notwithstanding his eloquence, dumb?

The Ḳurān saith:—
"Who knoweth God, his tongue is dumb."

(*c*) In the traveller's heart, love depicted kinds of states of varied hue with varied manifestations, so that his heart became decorated.
Behold these pictures and manifestations! O wonder! with what beauty, they exist in the traveller's existence.
O wonder! what magic did the Murshid that, when the traveller reached this stage; and hidden mysteries and doubtless manifestations descended upon his heart, he, notwithstanding his eloquence, uttered no mystery.
Couplet 5 relateth to the لیلةالمعراج lailatu-l-mi'rāj (the night of Muḥammad's ascent to heaven) when the Lord, Mighty and Great, with His own tongue, imparted to Muḥammad thousands of thousands of precepts fit to be uttered; and forms of forms fit to be concealed; and with them filled Muḥammad's heart, saying:—
"Utter that fit to be uttered: conceal that fit to be concealed."

The explanations (in this sense) are:—

(*a*) On the night of ascent, Muḥammad Muṣṭafā became with thousands of love's mysteries a splendour-displayer; and, in various states, went behind the veil (of the hidden).
Behold love's mysteries how well love found ease within him that, to love's revealing, he hastened not.
O Lord! what wonder did Muḥammad Muṣṭafā and Aḥmad Mujtabā do that?
Notwithstanding his eloquence, he revealed no mystery of the mysteries that dwelt in his heart.

For an account of Muḥammad's ascent, see:—
——Prideaux, "Life of Mahomet," pp. 41—51; Muir's "Life of Mahomet," ii, pp. 219—222; D'Herbelot Act: Borāḳ (Burāḳ);" Lane's "Modern Egyptians," ii, p. 225; the Ḳurān, xxvii; Wilberforce Clarke's translation, Sikandarnāma-i-Niẓāmi, pp. 30—43.

6. In Ṣūfī,ism, سماع is the hearing of a pleasant sound that bringeth into motion the hearer.

When the motion is modulated, it is called رقص (dancing); when not modulated, اضطراب (agitation).

They call the motion itself سماع after the fashion of naming the thing caused (رقص) by the name of the cause (سماع).

If on hearing a pleasant sound, a certain state wajd (ecstasy) is involuntarily (not in the way of the sinner) produced, samā' is lawful, otherwise unlawful.

The sage, who regarded this magic-playing sphere (void of permanency and of constancy),
Folded up (closed) his own assembly (of magicians); and the door of speech—— bound.

Ḥāfiẓ! who practised not love; and union (with God) desired
Without (necessary) ablution, the iḥrām of the ṭawf of the Ka'ba,—— bound.

The impropriety of mirth on hearing a pleasant sound is not because it is a pleasant sound. If so, the listening to modulated metrical utterances of God's word; to the traditions of His Prophet; to the words of pious men; to men of fine voice; and to nightingales would be unlawful.

But, no one hath said so.

The lust-worshipper is incapable of samā'; for he is in the stage of sleep (careless of intoxication, and of the delight of the love of God) not intoxicated (must) and self-less (bekhud), with the wine of the love of God.

The Lovers of God are all mast va bekhud (intoxicated and self-less).

When those distraught with the wine of the love of God, and with the draught of the worshippers of the wine-tavern of Love come into tumult by the intoxication of the wine of love, and into clamour by the intoxication of the wine of affection, they display rapture and ecstasy at the sound of the water wheel.

If a fly beat its wings, the Lover of God becometh enraptured at the sound; fly-like, striketh his hands on his head; and exhibiteth wajd (ecstasy) and samā'.

Samā' is lawful to that one, to whom the sound of the harp and the sound of the shutting of a door are the same as regards enjoyment and pleasure.

8. The Ka'ba, or Baitu-l-lāh.

See the Ḳurān, iii, iv, P. Discourse, section iv; Lane's Modern Egyptians, pp. 213—322; Osborn's Islām under the Arabs, pp. 72, 75, 77, 95; Hughes' Notes on Muḥammadanism; Stobart's Islām and its Founder, art. Kaaba (Ka'ba); David Price's History of Arabia; Burton's Pilgrimage to Makka and Madina, Edition 1856, vol. iii, pp. 101, 149, 197, 223, 245, 265, 280, 305, and 317; Edition of 1879, vol. i, pp. 379, 403, 446, 426, 433, 444, 451, and 489; Brown's "Darvishes," pp. 38, 39.

To the Ka'ba			To the tomb of a saint.
The pilgrimage is called		ḥajj	ẓiyārat.
„ pilgrim	„	ḥājī	ẓā,ir.
„ conductor	„	amiru-l-ḥajj	muẓavvir. (?)

For an account of the ceremonies of the yearly pilgrimage, see Chambers' Miscellany, vol. ii, Nos. 4, 148, "Life of Burckhardt."

The iḥrām is the pilgrim habit.

Ṭawāf-i-baitu-llahī-l-ḥarām signifies:—The procession round the Ka'ba.

Ṭawwāf is one of the procession,

Ṭawf is the procession,

46, (47).

1. When the form of thy heart alluring eye-brow, God—— established.
In thy glances, the solving of my work, He—— established.

From my heart and the heart of the bird of the sward, He took ease,
When, in the morn, the heart of both in lament for thee, He—— established.

In the dust of the Path, me and the cypress of the sward, it (time) planted,
Since, a garment of fine nargasīn cloth for thee, time—— established.

From our work, and from the heart of the rose-bud, a hundred knots (of difficulties) it (the breeze of the rose) loosed,
When, in desire of thee, its own heart the breeze of the rose—— established.

5. With Thy bond, the sphere's revolution made me content:
But, what profit, when, the end of the thread in Thy will, it (the sphere's revolution)—— established.

From Thy perfume, even one day, an expansion of heart gaineth,
That one, who, like the rose-bud, his own heart, in desire for Thee,——
established.

On my wretched heart, cast not a knot like the (twisted) musk-pod.
For, with Thy tress, knot-loosening, a covenant it (my heart)——
established.

O Breeze of union! thou thyself wast another life (like life without fidelity):
Behold my (heart's) fault that, hope in fidelity to Thee, my heart——
established.

(O beloved!) I said:—"On account of thy violence, I shall depart from the city:"
Laughing, the beloved spake saying:— "Ḥāfiẓ! go. Thy foot, (of dwelling here) who—— established?"

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1. From eternity without beginning, my attachment is to thee.
3. Nargisīn is a species of cloth.
9. Ḥāfiẓ sent this ode:—
(*a*) to a Friend in a distant country, whom he had not for a long time seen;
(*b*) to a Sulṭān of the Bahman dynasty who desired to see him.

47, (46).

1. At this time (full of iniquity), a friend, who is free from defect (of insincerity, and in whose society is joy),
Is the goblet of pure wine (the glorious Ḳurān (from whose companionship, one can momently snatch delight), and the song-book (Divine knowledge, whose reading perpetually is full of pleasure).

Go alone (free from all attachments); for the highway of safety (love) is narrow (full of thorns and of stones):
Seize (quickly) the cup (love's attraction); for dear life is without exchange (returneth not; and permitteth not the traveller to make good the omission of the past).

In the world, not I alone am distressed from being without work
From learning without doing, is the grief of the learned.

In this thoroughfare full of tumult, to reason's eye,
The world and the world's work is without permanency and without place.

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3. بی عمل (without practice) signifies:—
(*a*) Not reaching to perfection of devotion; failing to attain union with perfect fortune:—
"Thee I worshipped not as was due to Thee."
It does not signify:—
Giving up prayer, fasting, and all divine duties—the way of infidels and of hypocrites, see Ode 106, couplet 6.
For those near to God, it is not sufficient:—to regard the lawful to God, lawful; the unlawful, unlawful. Such piety will not cause the traveller to reach the stage of ḥakīḳat (truth).
(*b*) Not attaining to perfection of divine knowledge, and not gaining God.
For divine knowledge is of the acts of worship,—indeed it is the goal of safety; because it is the place of devotion of outward worshippers to the extent of their ability; and of inward worshippers to the degree of their stage.
Ḥāfiẓ revealeth his own failure to reach the perfection of ectasy.
"Thee we recognized not as was due to Thee."
Although, in the opinion of theologians, this ḥadiṣ is not true and hath come from historians in whose opinion knowledge of God is restricted to knowledge of God, the Absolute (by the qualities of acceptance, and of denial as to vision; and of knowledge as to the heart), men of divine knowledge and the companions of ecstasy have preserved this ḥadiṣ.
Unsuccessful through want of practice, not alone am I (Ḥāfiẓ) strait of heart: For learned ones without practice of that knowledge which they possess are strait of heart.
Verily the beginning of knowledge is fruitful of wonder; and the source of pride and conceit.
Save talk there is naught: and naught save "never and not."

5. By the decree of eternity without beginning, the black face of the Bactrian Camel
Becometh not white by washing and scouring. This is a proverb.

Every foundation (however strong) that thou seest is capable of injury
Save Love's foundation, which is far from injury.

Great hope of union with thee, had my heart.
But, on life's path, death is hope's robber.

As to :—
العلم حجاب الله "knowledge is the veil of God."
Men of God have used varied and disconnected language; and agreed not one with the other.

Those skilled in religious law (Shara') said :—
"Whoever learned knowledge kindled the lamp of guidance in his Path; God's veil became his surrounding, and screen between him and Shaiṭān."

Those, adorned with the mark of Malāmatīs, said :—
"Whoever learned knowledge consumed his chattels of guidance; God's veil became the barrier of his Path; he passed from nearness (to God) and entered upon farness (from God).
"Vanity and pride became his skirt-seizer; and the capital of egotism and of self-seeing entered within him."

When I perceived this contradiction, the thorn of a great thorn pierced my perturbed heart.
Suddenly, the favour of the Eternal uplifted the lamp of guidance. For, one night, at my couch, there appeared an old man, luminous of mind, the hidden Murshid and doubtless Guide (God), before whom I, the son of perplexity, and seeker after God, laid this thorn.

The hidden Murshid said :—
"This is the speech of Àlī Martaẓā; its explanation is glorious."
Reaching the fore, and the middle, finger to the ground, He traced a circle; and said :—
This centre-point is the point of Unity; the circle is the quality of the Eternal (God).
Every one with circle-like qualities became the circle of the centre-point. The bulwark around that point is knowledge, which is higher and loftier than all other qualities.
Those of Malāmat talk of the بدایت (beginning), and those of Sharā' of the نهایت (end).

Verily the beginning of knowledge hath this state.
When the Instructor of the Angels, (معلم ملکوت Shaiṭān) was at the centre of beginning (just created), sawest thou not, what guidance his knowledge effected?
By the pride of knowledge, where reached the work of Shaiṭān, on whose neck fell the collar of God's curse?
Verily, after the time when the beginner (the traveller) hath by the favour of the Eternal acquired perfection and attained the stage of the end,—knowledge becometh (by reason of vanity) a veil between him and God.
Pride casting him by the neck becometh a tie between him and Shaiṭān.
Whether at the beginning or at the end, knowledge is the highest of degrees; but beware of its treachery.
Seest thou not that Muḥammad hath likened milk to knowledge.
As long as milk is in its own milkish state it is sweet and good.
O Friend! so long as they boil it not; cast not into it some thickened milk; and churn it not,—no butter is obtained.

Seize the tress of the one of moon face (the true Beloved), and utter not the tale;
For fortune and misfortune are the effects of Venus and of Saturn.

At no time, will they find him sensible:
For this reason, that Ḥāfiẓ is intoxicated with the cup of eternity without beginning.

If, in the middle of its boiling, a little thickened milk should fall, it becometh clear and the butter is lost.

Even so in the mystic state, knowledge is the source of guidance, and the navel of happiness. But, if in the state of tumult, a subtlety (thickened milk) of the truths of divine knowledge find access to their tumult,—it draweth the world from guidance to error, and keepeth it back from its true purpose.

One day, a great one of the order of Malāmatis said:—
When the state is this and the greatest enemy of enemies is in ambush,—how long will the bulwark "of knowledge (the barrier between the seeker and the Sought) be seen, and licked as Yājūj?"

Again the hidden Murshid (God) appeared and said:—
"How hath it chanced that, leaving the right path, thou goest by the left path; and runnest (quickly) on thy head like tumblers."

The bulwark of knowledge is not the bulwark of Yājūj that is in need of licking, or of shattering.

God, glorious and great, opened not the door to the former people; but when the time came to this blessed community of Muslims, for them He opened to himself four doors and several windows.

The guards keep protected those windows; and allow none, save the special, to pass.

To all, are open the four doors:—
If any one, by the urgency of divine attraction, splitteth that fortress (of knowledge) and ruineth that house, the fortress guards seize and chastise him.

If so it be that, having mined, he hath entered within and become equal to the great ones of God (before he had become enveloped in favour)—the guards of the fortress bring him outside, chastise him, and so cas thim to lowness that, from the fortress, he issueth farsangs and enveloped in the wrath (of God).

If he be enveloped in God's favour and sit on the chief seat of God's court, none injureth him.

If, after being enveloped in God's favour, he be appointed to a work; and his proximity to God is increased from one to a hundred, that way of mining is his window, so that save to him they give access to none.

If by reason of his appointment, he acquireth honour, he can take with himself one or two persons.

Hence, notwithstanding such severities, it is unwise to withdraw one's self from the highway (of divine knowledge).
"He is a wise man, who regardeth the end."

For an account of the Malāmatis, see (pages 175—188) Brown's Darvishes.

8. Fortune from Venus; misfortune from Saturn.

9. Chūnín signifies:—az in sabab.

Notes to Ode 47.

(Couplet 3.)

In the expression—

العلم حجاب الله

the lām (in العلم) is the lāmu-l-ahd and the word meaneth "*the tree of knowledge*;" not the quality (possessed of perfection) of man, but one of the qualities of God.

In Paradise, is a tree whose name is شجرة العلم "the tree of knowledge," beneath whose branches are a hundred accursed ones (ابليس Iblis) and a thousand sooth-sayers (بلعام bala'ām).

The tree beareth all kinds of delicacies and good victuals, whoever eateth thereof, knowledge of revelation is revealed to him so that he knoweth good from evil.

The propinquity of that tree and the eating of its fruit kept Ādam back from propinquity to God, and sowed in his nature, the seed of temptation.

For, before the creation of Ādam, Iblis made that tree his abode; and was ever beneath it, with a hundred frauds, reading with angels.

God forbade Ādam propinquity to that tree; for He knew its nature to be the navel of temptation. Therefore they drove Iblis and Ādam from nearness to God; and in farness from Him they remained ages.

Since Iblis dwelt, ages on ages, beneath that tree, he wrote upon himself the mark of rejection and of execration.

By Iblis's seduction, Ādam could not gaze (at that tree) with that degree of matureness (that belonged to Shaiṭān).

By God's grace, by the acceptance of penitence he became enveloped in grace.

Knowledge is of two kinds :—

(*a*) It is a veil, gross, thick, black, sullen, and dark, whereby captivity cometh to the heart, and wherein the soul remaineth not at ease.

Therefore, the soul desireth to rend it.

(*b*) It is a veil, pure, transparent, delicate, fascinating, wherein the soul hath luminosity and the heart delight.

Therefore, the soul desireth to be in accord with it.

respect to this (kind of) knowledge is, true——"knowledge is the veil of God."

Because when the sage traverseth the stages of knowledge and reacheth perfection no veil (save a thin transparent veil) remaineth between him and God; and whatever is outside of God becometh revealed to him.

Then, the sage desireth to put from before him this the veil, and to go unveiled.

In the Asmā,u-l-asrār, Sayid Muḥammad Gisū Darāz, Head of the pious and master of mysteries, relateth of Shaikh Shibli (*b.* 859, *d.* 946) :—

"Knowledge is information; information is denial (of God); knowledge is the veil of the Great God."

Knowledge is information whether it be the knowledge :—

i. of different kinds of hearing.

ii. „ „ seeing.

iii. „ God.

In the expression العلم حجاب الله possibly the lām of ilm is the 'lāmu-l-ahd, signifying the knowledge of truths and of speech.

When the sage of the knowledge of truth and of speech becometh exalted by the manifestations of God, and the (islām) precepts of knowledge of truths penetrate his heart, he falleth to verifying those precepts and is separated from the delight of evidences until that time passeth by and becometh the cause of his penitence.

This is the special quality of the knowledge of truth and of speech.

In it, is no entrance for grammar, logic, spirituality, and all other knowledges.

To the sage, at that stage, none speaketh of these knowledges.

Is knowledge a veil, or not?

Suppose two men, of one way, one thought, one stage, one state, one motion——to journey and to reach a stage where between God and them naught remaineth save a veil, fine and diaphanous.

One is a sage, who knoweth with certainty what is behind the veil, though he knoweth not its purpose. As Àli saith:—

"O one of luminous nature! thou art become a calamity to me."

The other is a common man who is careless of the subtleties of truth; and to whom reasoning and thought appear not.

Then, they keep the sage (who, by reasoning, hath acquired the knowledge of certainty); for they regard his advancing the (useless) acquisition of an acquisition (already gained).

They take forward the common man to inform him of what is behind the veil.

Then whatever appeareth, since it is contrary to the familiar, he understandeth not till God's grace calleth into his ear of sense.

When full knowledge of that neither seen nor heard appeareth to him, he issueth like the intoxicated and joyously drinketh the cup of existence full of wine, of witnesses, and points of unity

When the sage learneth the common man's state, he saith:—

"O luminosity of (my own) nature! thou art become a calamity to me."

and exclaimeth:—

"Knowledge is the evil (in man's path) to the Great God:

"Would that I had been a common man."

Muḥammad Muṣṭafā (the illiterate Prophet), without knowledge reached to where he reached——a lofty stage. Mūsā, with the quality of knowledge, gave four replies to one question from God. (Ḳurān xx. 18).

God said:—

O Mūsā! what is in thy right hand?

Mūsā replied:—

It is a stick, whereon I rest, wherewith I pull down the leaves of trees for my sheep. I have other uses for it.

Then God said:—

"Thou shalt never see me."

O Brother? beware of this talk; entertain not a vicious idea of the great 'Ulamā; regard not the sage less than the common man.

For the degree of knowledge is higher than the degree of being a Walī.

Who denieth not this preface, is of the men of guidance as Shaikh Faridu-d-Dīn Attar saith in the Taẓkhiratu-l-avaliya.

What Shiblī said of knowledge is in respect of its beginning, not of its end.

There is no room for truth and falsehood together.

Truth is pure; falsehood consumeth its own chattels.

Although the sage is known (to God) and the common man, unknown——it is the work of God's favour; the rest is pretence.

Whom fate and destiny call, though he be asleep, they arouse: whom they call not, though he be at the door, they drive away as one driveth a fly.

When the favour of the Eternal becometh the hand seizer of the sage, Surosh (Jibrā,il) becometh the messenger of good news.

Fate and destiny——having adorned his heart's tablet with forms, conditions, and pictures of varied hue; and having arrayed his exterior with decorations,——wash him in the water of grace, seek for him excelling and blessing; and decorate his dignity and purity.

With the polish of kindness, they make his mind lustrous like the mirror; and decorate it with majesty, dignity, and purity, that on it, God's form may be glorified.

His knowledge is now confirmed knowledge, not acquired knowledge.

How is the common man the equal to the sage at this stage?

God is powerful in affairs: He doeth as he listeth; He is powerful and dear.

48, (58).

1. With fancy for (perpetual union with) Thee, what desire for wine (Love) is ours?
To the jar (the Murshid possessed of truths and of divine knowledge) say:——
"Take thy head (depart); for the jar-house is ruined."

(Even) if it be the wine of Paradise, spill it. For without the Friend (God),
Every draft of sweet water that thou givest is the very essence of torment.

Alas! The Heart-Ravisher hath departed; and in the weeping eye
The picturing of the fancy of a letter from Him is (only) the picture on water (quick of decline; calamitous to the seeker).

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1. Khayāl signifies:—
(*a*) a form beheld in sleep;
(*b*) perpetual union which is gained in the stage of non-existence; and whereto people of spirituality hasten.

Sharāb (wine) signifies:—
Love, the capital of people of Love.

Khum (jar) signifies:—
the Murshid, stuffed with truths and divine knowledge; and full of mysteries of Unity like the shell of the great pearl.

Ḥāfiẓ hinteth at the acquisition of the degree wherein the Traveller, passing out of Love, reacheth the perfection of non-existence wherein union (with God) appeareth.

For the stage of Love often occurreth on that account that Love is a guide between the seeker (the traveller) and the Sought (God).

When the guide (the Murshid) causeth the seeker to reach the Sought, the seeker hath no need of the guide. The seeker and the Sought are one.

Majnūn, the distraught Lover (721 A.D.) saith:—
"I am Laila; Lailā is myself;
"We are two souls in one body."

He doth not say:—
"We are one soul in two bodies."

That is—
This, verily, is (the body of) Majnūn, wherein disport the soul of Majnūn and the soul of Lailā.

3. Khayāl signifies:—
a form beheld in sleep.

Khiyāl signifies:—
a power of the powers of man.

The agent to تحریر بودن is خیال and between تحریر and خیال is iẓāfat.

نقش بر آب (picture on water) signifies:—
haste in decline, the cause of calamity to the seeker.

The second line may be:—
The fancy of a letter from Him is only the picturing of a picture on water.

O eye! be vigilant. For, one cannot be safe (on the couch of ignorance),
From this lasting torrent (of vicissitudes) that occurreth in the stage of sleep (this world).

5. The Beloved One (God) openly passeth, by thee; but
Keepeth seeing strangers. On that account, the Beloved is veil-bound.

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4. سيل (torrent) signifies :—
(*a*) rain-water collected that cometh from the desert;
(*b*) vicissitudes;
(*c*) flowing of tears;
منزل خواب (the stage of sleep) signifies :—
(*a*) the upspringing of the first (this) world;
(*b*) the eye.

5. Ma'shūka (a mistress) signifies :—
Maḥbūba, a beloved woman.
Here, occurreth a difficulty, whereat the soul and the heart of men of manners bite.
It is improper to make this attribute (of the feminine) to God.
Although His glory, in masculine and in feminine, is One; and both have place in His Court; yet, it is necessary to make for manners.
The attribute of feminine is not in the Sunnat, nor in the Ḳurān, nor in the books of Shaikhs possessed of heart. The attribute of the masculine is found in the Ḳurān and in the Ḥadiṣ of the Prophet.
Then to make the attribute of feminine to God, is an act that befitteth not the followers of the Sunnat and the Ḳurān.
To acquainted learned ones and to those of information face on the Path, it is not concealed that Ma'shūḳa signifies :—
The truth of God, whose glory momently is absolute.
Out of every name, He writeth another name; out of every quality, He bringeth forth another quality.
Thus :—

aḥadiyat	. Unity.
ṣamadiyat	. Eternity.
ḥaḳiḳat	. Truth.
rabūbiyat	. Providence.

From the events and the truths of the being (of the world), and of Godship, another truth momently displayeth splendour to the men of the Path, and draweth higher the holy Traveller.
The Beloved is evident to the eye of vision of seekers (travellers); but, since He beholdeth strangers, who wish to pluck a rose from this rose-bed, He hath cast a veil before Himself, and keepeth Himself concealed.

To this speech :—
"Thy jealousy left not a stranger in the world;
"Therefore, it became the essence of all things."
Many Ṣūfis and men of divine knowledge are assenters, and thereto incliners.
Now contrary to this speech is what is above illustrated.

Since the (ruddy) rose beheld the grace of sweet (latest beauty) on thy coloured cheek,
In envy's fire, through the heart's grief, it is immersed in rose-water.

In the corner of my brain, seek no place of counsel:
For this (brain-) cell is full of the hum of the harp and of the ribāb.

Thy Path! —what a Path it is, that from great awe,
The surrounding river (the ocean) of the sky is only a mirage.

Green are the valley and the plain. (O Friend!) come; let us not let go
The hand from the (pleasure of the) water-pool; for the world is all mirage (and naught else).

10. (O true Beloved!) In the banquet of the heart, a hundred candles (manifestations of God) kindled from Thy illumed face:
And this (is) strange, that (notwithstanding this), on Thy face, are hundred kinds of veils (prohibitors of sight).

To this, it may be said:—
The muḳallidān (imitators) are outside the question, for they are outside of the Muḥammadan Shará.

In this Path are:—
ادنی adnā . . . the lowest.
اوسط ausāṭ . . . „ middle.
اعلی a'lā . . . „ highest.

The adnā are those who are beginners, on whom the Shará prevaileth, from whom this kind of speech occurreth not; for they ever are seekers of the following of Shará.

The ausāṭ are those who are in baizakh (purgatory) and middle of state, whose stage is also the preservation of their degrees.

The a'lā are those who have reached the highest stage; and whom, out of themselves, superiority of divine knowledge hath drawn.

If at the time of attraction or of (mystic) superiority something (unfit) issueth from them, they are excused. For, when again they come into the stage of recovering from ebriety, they ask for pardon.

The Sulṭān of Ārifs, Ra, is of those declaring the Unity of God, at the time of superiority of divine knowledge used to say:—

"Praise be to me! How great is my rank."

When he came into the stage of recovery from ebriety; and a servant revealed this matter, he used to ask for pardon, saying:—

'If I said:—
'" Praise be to me, how great is my Rank."
'I am a fire-worshipper. Thence, I cut the cord of fire-worshippers; and say:—
'No god, but God, the Powerful One.'

10. See Ode 4, couplet 2.

O candle (the true Beloved) heart-illuminating!
Without Thy face; heart-adorning, my heart is dancing on the fire like roast meat.

If Ḥāfiẓ be lover, or profligate, or glance-player,——what then?
In the time of youth, many a strange way is necessary.

49, (59).

1. Now that in the palm of the rose (the holy traveller), is the cup of pure wine (borrowed worldly existence),
In its praise, is the bulbul (the flattering Friend) with a hundred thousand tongues.

Seek the book of verse (truths and subtleties) and make way to the desert (choose solitude):
('Tis the time of justice.) What time is this for the College, and the argument of the Kashf-i-Kashshāf?

Pluck up thy attachments to the people: take note of the work (of solitude) from the Ānḳā (that liveth in solitude);
For, the clamour of those sitting in solitude is from Ḳāf to Ḳāf.

Yesterday, the Head of the College was intoxicated; and gave decision,
Saying:—"Wine is unlawful, but (is) better than the property of legacies (obtained by fraud)."

5. (O Slave!) no order is thine for the dregs (bad), or for the pure (good):
Drink happily; (be content):
For, whatever our Sāḳī (Fate and Destiny) did is the essence of grace (and source of justice).

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2. Saḥrā (desert) signifies:—
The world of Love, the cause of acquisition of love.

Kashf-i-Kashshāf (the explaining of the explainer) is:—
A commentary on the Ḳurān, in whose praise the tongue of learned and wise men is dumb. Its author was Jāru-l-lāh Zamakh-shari (*b.* 1074, *d.* 1144); and its purchaser is the whole world. He is the leader of the people of the world; and forerunner of Commentators.

5. durd va sāf (the dregs or pure wine) signifies:—
(*a*) bad and good;
(*b*) toil and ease.

The explanation of the first line is:—
Since thou hast become a slave, scratch not thy heart by the revealing of bad and good, for which no order is thine.

The tale of claimants (outward worshippers) and the (mean) fancy of thy fellow-workers,
Resemble the tale of the gold-stitcher and the mat-weaver.

Ḥāfiẓ! silence: and these subtleties like (pure) red gold,
Keep. For the false coiner of the city is the Banker.

The description of bad and good is the work of 'ulamā (theologians), who are a guide to the outward man (the hypocrite), connection with whom, thou hast severed, and reached the desert of Love (see couplet 2).

Then be content and strain the heart's blood.

قدر (Fate) signifies:—

the decrees of God in a general sense.

قضا (Fate) signifies:—

the decrees of God in a general sense.

قدر (Destiny) signifies:—

the decrees of God specially applied.

قضا و قدر are associated together.

3. عنقا See Ode 4.

6. Mudda'iyān va ham kunān (claimants and fellow-workers) signifies:—

Outward worshippers who in gold-seeking are fellow-workers with the Lovers of God.

A gold-stitcher (of lofty spirit) and a mat-weaver (of mean spirit) lived together; and (from want of concordance) displayed animosity to each other.

Even so, companionship with them adorneth thee not, and leadeth thee from the Path.

God Most High hath severed thy connection with the stage of the outward worshipper (the mat-weaver) and drawn thee to the stage of Love (the gold-stitcher).

7. The false coiner may be the inferior Poet who tried to pass, as his own, the work of Ḥāfiẓ.

50, (57).

1. If Thou call to grace, an increase of grace it is,
If in wrath Thou drive away, our heart is pure (of complaint).

To make description of Thee in the book is not (in) the limit of possibility:
Why? For the description of Thee is beyond description's limit.

With love's eye, one can behold the face of our Beloved (God):
For the radiance of the form of lovely ones is from Ḳāf to Ḳāf.

From the (Ḳurān) page of the face of the Heart-possessor (God), read a verse of love:
For that is the explanation of the stages of the Kashf-i-Kashshāf.

5. O true Beloved, stone of heart! with us Thou art headstrong like the head uplifted cypress:
From the sides, what fountains (tears) there are that are on our face.

O Thou, to whom the wealth of Paradise is low (worthless) and to whom equal is none,
On account of these choice examples,——my soul is in اعراف (A'rāf between Heaven and Hell).

The enemy who desireth (and assumeth) the eloquence of Ḥāfiẓ in verse,——
Verily, it is the tale of the (lofty) Humā and the path of the (lowly) swallow.

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4. See Ode 49, couplet 2.

7. The swallow is called:—
Waṭwaṭ, farashtak, khuttāf.
The swallow having boasted of excellences equal to those of the Humā,——the boast became a proverb in respect to one who verily is mean and yet regardeth himself lofty.
هما (Humā) signifies:—
A bird, auspicious of presence, happy of appearance, wherever it alighteth, prosperities of various kind occur through its arriving, and on whom its shadow falleth, he becometh king.
It descendeth at night, and snatcheth rotten bones from the desert.
Once upon a time, the swallow began to boast to the other birds of its possessing the excellences of the Humā; and made this Ode to its name. When the swallow reached not that stage of excellence,——the matter passed into a proverb.
Ḥāfiẓ had a beloved one, pleasant and much to be desired. One, in enmity with Ḥāfiẓ, also had a fancy for her; and painted her picture in his heart.
When he beheld the inclination of the beloved to Ḥāfiẓ on account of the grace of his verse and beauty of his speech he drew himself within the circle of poets.
On account of this, that beloved decreased a little her inclination for Ḥāfiẓ; and increased it for his enemy.
Ḥāfiẓ became acquainted with this matter and addressed to her this Ode.

51, (51).

1. To him that hath chosen solitude, of the spectacle—— is what need?
When the street of the Beloved is (at hand), of the desert—— is what need?

O Soul! By the need of God that is thine,
At last, a moment, ask, saying: "Ours—— is what need?"

We are the Lords of need, and (ours) is no tongue to question:
In the presence of the Merciful One (God), petitioning—— is what need?

If intention be Thine against our life,——there is no need of pretence:
When the chattels are Thine, of plunder,—— is what need?

5. The cup, world-displaying is the luminous mind of the Friend (God):
Then, of the revealing of my own necessity—— is what need?

Past is that time when I used to bear the burden of favour of the Sailor (the (Murshid):
When the jewel (of divine knowledge) appeared, of the Ocean (of Love) is what need?

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6. Malāh (sailor) signifies:—
(*a*) the Murshid of love, who calleth the disciples to the path of God, and the forms of travellers (who are in the stage of the ship); and, urgeth their soul and breath to the shore of the Ocean of Love (for God).
(*b*) Love.

gawhar (jewel) signifies:—
(*a*) divine knowledge, in search of which the holy Traveller travelleth the Path; and endureth varied calamities. This is Love.
(*b*) Union with the Friend (God); and the cause (love) of acquisition of perfection.

Love is a cause that causeth the seeker to reach the Sought; and urgeth the Lover to the Beloved.

When the seeker reacheth the Sought (God), why is it necessary to ask the cause? When in the Ocean, no work remaineth, say to the sailor:—
"Urge thy ship to the dry land."

Passed is that time when between me and thee was a mediator, to whom I represented my state; and whose load I bore on my head.

Now that, by Thy endless favour, the rose-bud of my purpose hath blossomed, and the stage of presence (with God) appeared I hasten to the representing of my own state; and of myself seek His answer.

O beggar-lover! when the soul-giving lip of the Beloved
Knoweth thee, petitioning for an allowance is what need?

O Sovereign of beauty! (by the need of Thee that is mine). For God's sake, I consumed.
At last ask, saying:—The beggar's,—— is what need?

O pretender! go: I have naught with thee:
Dear friends are present. Of enemies—— is what need?

10. **Ḥāfiẓ!** End thy verse: for skill itself becometh clear:
Disputation and contention with the pretender—— is what need?

Otherwise—

Passed is that time when, by love, I recommended myself to God; and praised, with a hundred praises, the mediator. Another time hath appeared whose source is joy.

When from the perfection of non-existence, Union with the Beloved (God) calleth me there is no need of love.

As to ceremonies due (from the disciple) to the Murshid, there are stages each of which, in the Murshid's presence, utters "Farewell."

Muḥammad saith:—

"At the time when I am with God, I hear neither those angels near to God, nor those prophets sent (to Earth) by God. Of all, I am careless."

Jibrā,il, who was Muḥammad's Murshid, had no access to him at that time when Muḥammad was with God.

52, (54).

1. The court of the garden (the world) is joy-giving (producing manifestations of Love's glories); and the society of friends (the soul and the body that intervene between the seeker and the Sought), pleasant;
Pleasant, be the time of the rose (the Murshid), whereby the time of wine-drinkers (lovers of God)—— is pleasant.

From the morning breeze, momently our soul's perfume—— is pleasant.
Yes, yes. The perfume of desire-possessing spirits—— is pleasant.

The rose (the Murshid), veil unlifted prepared to depart (to the next world):
O Bulbul (holy Traveller)! bewail; for the plaint of heart-wounded ones——
is pleasant.

To the night-singing bird, be the good news that, in Love's path,
To the Friend (God), the vigilant one, weeping at night (for sin)——
is pleasant.

5. From the tongue of the Lily, came to my ear this noble speech,
"In the old cloister (this world), the work of those light of burden——
is pleasant."

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1. صحن بستان (garden-court) signifies:—
this world which is the field of the first (this) and the next world.
گل (rose) signifies:—
the Murshid who is the beloved, and the sought-after, of disciples.
مي خواران (wine-drinkers) signifies:—
(*a*) impostors in search of wine;
(*b*) happy disposition which for every one is the source of concord.
The world is a stage, whereby the seeker reacheth the manifestations of love; and tasteth the delight of union with the Beloved (God).
Although in non-existence (in the world of atoms, or loosening world), the soul was immersed in union (with God),—its worth, it found not; and in it (union), displayed no delight.
When it reached this (the binding) world; and tasted the bitterness of separation, the soul discovered the worth of union (with God), and towards it hasted. That result, is not, save by means of this world, which is the field for this acquisition of degrees of the first (this) and the last (next) world.
Then the world is joyous by means of the Murshid. Pleasant be the time of the Murshid, by whose means disciples have time pleasant!

3 Bulbul (nightingale) signifies:—
the holy traveller, who, from Love's attractions, is in perils.

In the world's market, is no happy-heartiness. If there be,
The way of profligacy and of happy-being of hypocrites—— is pleasant.

Ḥāfiẓ! Abandoning the world is the path of happy-heartiness:
So long as thou thinkest not that the circumstance of World-Possessors (Kings)—— is pleasant.

O holy Traveller! bewail; bring into weeping and wailing the wounded heart of the friend; for the plaint of heart-wounded ones is effective; and the weeping of fallen ones is the cause of cure.

Ḥāfiẓ wrote this Ode at the time of sickness of the Murshid and of his approaching death; and expressed regret at his own non-acquisition of the object.

53, (61).

1. O Lord! that candle (the beloved), night-illuminating (by her resplendent beauty), from the house—— of whom is?
Our soul hath consumed. Ask ye, saying:—"She, the beloved,——
of whom is?"

Now, the up-setter of my heart and of my religion, she is:
Let us see: she the fellow-sleeper——of whom is; the fellow-lodger——
of whom is:

The ruby-wine of her lip,—from my lip, far be it not!—
The wine of the soul——of whom is? The cup-giver of the cup——
of whom is?

For (to win) her, every one deviseth a great spell. Yet known it is not,—
Her tender heart, inclined to the tale (of Love)—— of whom is?

5. That ruby-wine (the beloved) that, though un-drunk, hath made me drunk and ruined:
The associate—of whom; and, the boon-companion; and the cup——
of whom is?

O Lord! that one, king-like, moon of face, Venus of forehead,
The inestimable pearl—of whom; and, the incomparable jewel——of whom is?

The Fortune of the society of that candle of happy ray,—
Again, for God's sake, ask ye saying:—"For the moth—— of whom is?"

(To the beloved), I said:—"Without thee, sigh (cometh) from the distraught heart of Ḥāfiẓ:"
Under the lip (covertly), laughing, she spake, saying:—"Ḥāfiẓ distraught——
of whom is?"

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1. In Love's beginning, Ḥāfiẓ wrote this Ode.

5. The ruby-wine may signify:—
Glories that, with complete beauty, come not into view.

54, (63).

1. Since the presentation of skill before the Beloved disrespect,—— is
The tongue, silent; yet, the mouth full (of eloquence) of Arabia—— is.

The Parī (the Beloved) concealed her face; and the Dīv (desires of Lust) engaged in the glance of beauty.
Through amazement, Reason consumed, saying:—"What Father of Wonders (that every fair one, for whom the concealing of the face is proper, maketh glance, and giveth herself airs) this—— is!"

The reason, ask not why the cherisher of the mean, became the sphere,
Whose design of giving, pretence without reason—— is.

Ḥasan from Baṣra, Bilāl from Ḥabsh, Ṣuhaib from Damascus (arrived from distant parts, and embraced the Islām Faith):
(But) Abū Jahal of the dust of (glorious) Maka (rejected the Islām Faith).
What Father of Wonders this—— is.

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2. Dīv (demon) signifies:—
the desire of Lust that, ardent in worship of lust, is rejected at the court of God.

God saith:—
"Attached to God, hast thou ever seen him who is attached to Lust?"
Who is accepted of the court never goeth thither.

God saith:—
"Verily, who are my slaves, over them thou (Shaiṭan rejected of the court) shalt never rule."
From exceeding carelessness, the eye of man's vision is blinded; and man hath folded up God-seeing and God-worshipping; made the desire of Lust his God; and for it, prepared all his resolution.
Then that one, before whom the favour of the Eternal hath kept the lamp of guidance, and sowed the seed of happiness in his heart,——on seeing these deeds stitcheth his eye on the back of his foot (of shame); and consumeth in amazement and anger.
Notwithstanding the perfection of manifestations of God, the Accepter of thanks, what blindness have they chosen and what bad way,——in that, having abandoned God, they have kept the desire of Lust their God.

4. Ḥasan Basrī Khwaja (*b.* 642, *d.* 728) was a very pious Muslim, noted for self-mortification, fear of God, and devotion.
Bilāl (*d.* 641) was an African freed slave of Muḥammad, and the sweet-voiced crier who announced to the people when Muḥammad prayed.
Suḥaib (native of Mosul, educated at Constantinople) came to Maka, gained his freedom, embraced Islām; and in 622 A.D. abandoning his wealth fled with Muḥammad to Madā,in.
He is supposed to have furnished Muḥammad with scriptural knowledge. See the Ḳurān, xvi, 104.
Abū Jahal (*d.* 624) was an inveterate enemy of Muḥammad. See the Ḳurān, cxi.

5. In this parterre (the world), none plucked the rose without the thorn.
So the (glorious) lamp of Muṣṭafa (the soul) with the (horrid) flames of Abū Lahab (imperious Lust)—— is.

For half a barley-corn, I purchase not the arch of the monastery and of the inn (the place of worship of Ābids, outward worshippers; and of austerity of Zāhids, sitting in the prayer-niche):
Because for me, the tavern (the stage of love and of divine knowledge) is the palace; and the foot of the jar (the perfect Murshid, possessor of mysteries), the pavilion (the lofty building and impregnable shelter)—— is.

The beauty of the Daughter of the grape (love) is the light of our eye. Perchance,
In the veil of (white) glass (the perfect Murshid), and in the screen of the (red) grape (the perfect Murshid), it—— is.

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5. Abū Lahab (*d.* 624) was Muḥammad's uncle and one of his bitterest enemies. See the Ḳurān P. disc. 76, cxi. 1.

6. Khānakāh va ribāṭ (the monastery and the inn) signifies:—
a place wherein people of religion (shara') are distraught.

Muṣṭāba (tavern) signifies:—
(*a*) The place of travellers, and the sleeping place of wretched ones;
(*b*) The stage of love, the resting-place of people of love.

ṭanab (tent) signifies:—
a lofty building and impregnable shelter.

7. dukhtar-i-raz (the daughter of the grape) signifies:—
Love.

jamāl-i-dukhtar-i-raz (the beauty of the daughter of the grape) signifies:—
the grace whence love springeth; and poureth the splendour of manifestations upon the holy traveller. Then love is concealed in the screen of the heart and collected within it; and its fruit is the manifestations of glories; and its treasury, the Friend (God).

Zujāj (glass) and 'anab (grape) each signifies:—
(*a*) the perfect Murshid, the comprehender of the circumstances of the stages and of the settings;
(*b*) the heart of the holy traveller that like glass is in the accidents of perils.

The explanations are:—
(*a*) When, by the Friend's grace, the eye of my vision opened; and my heart with the beauty of love (the daughter of the grape) displayed such fascination that the beauty of love (that dwelleth in the heart of the perfect Murshid) appeared.
Perchance it (the beauty of love) is the light of our eye for which the eye of my vision is seeing.
(*b*) The manifestations of glories (that cast to the desert the screen for my heart's interior) made me so distraught that thou mayst say they (the manifestations) are the light of my eye.
For, if one moment they (the manifestations) be not, the luminous world becometh dark to me.

Now seek a remedy for thy pain in that ruby exhilarating draught,
Which in the crystal goglet, and the glass of Ḥalb (Aleppo)—— is.

O Sir! a thousand reasons and manners, I had:
Now, that I am intoxicated and ruined, (this my state, due to the) invitation of one void of manners—— is.

10. Bring wine; for, as (is the way of) **Ḥāfiẓ**, the asking God for aid always
In weeping in the morning-time, and in supplication at midnight—— is.

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8. صراحي چيني و شيشه حلبي (the crystal goglet and glass of "Ḥalb") signifies:—
Men of spirituality and divine Ārifs, who have made themselves pure of the dross of blameable natures and of bestial qualities; and adorned themselves with inward purity.

The explanation is:—
When through God, love took me, and dwelt within me,——it is proper that I should not run to every remedy, in every direction; but should seek my remedy from the exhilarating draft that is with men of spirituality and with divine Ārifs.

I hold excused outward worshippers; and to them incline not. For I have no help of remedy seeking; and from them, my pain is not remedied.

For these are the physicians of the brute not of man.

Who is in the stage of brutality seeketh his remedy from the physician of the brute.

Who is in the stage of spirituality and of humanity seeketh his remedy from men of spirituality and of humanity.

For the ruby exhilarating draught, see p. 73.

55. (52).

1. More pleasant than the pleasure (the manifestations of glories of the Absolute One, God) and the enjoyment of the garden and the spring (the world, adorned with trees and flowers)—— is what?
Where is the **Sāḳi** (the Murshid)? Say:—"The cause of our waiting——
is what?"

Every pleasant moment that appeareth, reckon plunder;
Delay is to none. For the end of work—— is what?

The fetter of life is bound by a single hair: keep sense:
Be thy own grief-devourer. Time's grief—— is what?

The meaning of the Water-of-Life and the garden of Iram (Paradise),——
Save the bank of the rivulet and the wine (of love, the cause of eternal life) pleasant-tasting—— is what?

5. The austere one (the Ābid, or the Zāhid)—and the intoxicated one (the profligate)——both are of one family:
To whose glance, shall we give our heart? choice—— is what?

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4. The garden of Ḳram. See the Ḳurān, P. Disc: 20, 21*; to xxxviii; Ouseley's Persian Collections, Vol. iii, No. I, p. 32.

Of this garden, God said:—
"Iram is possessed of pillars like to which nothing was made in cities."
The water of life is found in the Ẓulmāt (the Land of Darkness). See Wilberforce Clarke's translation (out of the Persian) of the Sikandar Nāma-i-Niẓāmi, cantos 68—70.
This couplet is the confirmer of couplet 1.

5. The **ābid** is in the garment of explanation of Love for God.

Mast (intoxicated one) signifies:—
A profligate who, outwardly and inwardly, hath life in love like one intoxicated.
The Zāhid, the 'Ābid, the lover and the profligate, all are seekers of God, the absolute existence.
We are the seekers of whom? We scratch the heart of whom? We come to whom? We choose whom?
Ḥāfiẓ wrote this Ode at the beginning of state (ḥāl) when perturbation appeared to him.
Now perturbation occurreth at the beginning (bidāyat) and at the end (nihāyat).

Men of discernment say:—
"Those that are near (God) have more perturbation."

The secret within the screen, what knoweth the silent sky?
O pretender (philosopher)! thy contention with the screen-holder (the revolving sky)—— is what?

If the esteeming rightly (in pardon) the forgetfulness and the negligence of the slave——be not His; (and every one hath a stage for minute enquiry),
The meaning of the Omnipotent's pardon and mercy—— is what?

The Zāhid desired the wine of Kauṣar; and Ḥāfiẓ, the cup (of love):
Let us see between these two, the choice of the Omnipotent—— is what?

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6. Parda-dār signifies:—
The revolving sky.
O claimant! what power attachest thou to the sky that it is fate and destiny, whose order before it (the sky) is vile.
What rank is the sky's that, into hidden mysteries and into God's order, it entereth; and displayeth the key of the casket of mysteries?
O claimant! thy contention with the sky is what? What is the rank of the sky, whereto thou assignest good and bad; and wherewith thou comest into opposition, saying:—
O sky? thou didst so and so; and broughtest not forth my desire.

8. That is:
Whether God will prefer the Zāhid or Ḥāfiẓ.
Mudda'ī signifies:—
Philosopher, whose sun of the stages is Revelation.

56, (53).

1. From the city, my moon (the beloved) went this week; to my eye (by reason of pain of separation) a year it—— is:
The state of separation what knowest thou — how difficult the state is?

From the grace of her cheek, in her cheek, the pupil of my eye
Beheld its own reflection; and imagined that (on the Beloved's cheek) a musky (dark) mole it—— is.

Milk (so youthful is my beloved) yet droppeth from her lip like sugar,
Although, in glancing, her every eyelash a slaughterer—— is.

O thou that art in the city the pointing-stock for generosity,—
Alas! in the work of (caring for) strangers, wonderful thy negligence—— is.

5. After this, no doubt is mine in respect of (the existence of) the incomparable jewel;
For, on that point, thy mouth (by its exceeding smallness and freshness) a sweet proof—— is.

Glad tidings, they (Fate and Destiny; or a party of lovers of God) gave that thou wilt pass by us——(may God's grace be thy companion!)——
Change not thy good resolve; for a happy omen it—— is.

By what art, doth the mountain of grief of separation draw
Shattered Ḥāfiẓ, who, through the weeping of his body, like a reed—— is.

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5. جوهر فرد signifies:—
a jewel which, on account of its exceeding smallness, cannot be divided.
Muslim sages have denied that such a jewel existeth.

7. That is:—
Like the fibre that, at the time of mending a reed-pen, cometh forth from the reed.

57, (60).

1. Though wine (love) is joy exciting! and the breeze (the Murshid) rose-enslaving,
(Openly) drink not wine (of love) to the sound of the harp (the holy traveller's utterances of love's mysteries). For hold the Muḥtasib (the law of Muḥammad)—— is.

If to thy grasp fall a flagon (ecstasy and rapture) and a Companion (the true Beloved),
Drink with reason; for the season, fraught with calamity—— is.

---

1. باد (breeze) signifies:
The Murshid, the causes of decoration and of purity of the disciple's heart.

بانگ چنگ (the harp sound) signifies:—
The spreading of love's mysteries, which is the essence of peril.

Though Love giveth delight, and the Murshid, in the explanation of divine knowledge and of truths, is as swift as rakhsh (Rustam's steed), and is the cause of complete delight,—— yet, secretly, drink the cup of love and spread not its mysteries, lest the concealers of mysteries call thee atheist and infidel.

"Who is led by God, none can mislead:
"Who is misled, none can guide aright."

2. صراحي (flagon, goglet) signifies:—
(*a*) ecstasy and intoxication;
(*b*) the heart of the holy traveller.

حريف (companion) signifies:—
(*a*) the true Beloved;
(*b*) the Murshid.

If, from union with the true Beloved, ecstasy and intoxication occur, strive with reason and sense; and fear time's tumult. For, contrary to the shará, nothing appeareth.

Again:—
If the splendour of love appear from thy heart, and the perfect Murshid, who may have attained the stage of direction, fall to thy hand,—practise love with knowledge and wisdom; come not with feeble rein upon the travelling of His Path; and strive in the concealing of the mysteries of Love.

For, the time is tumultuous; and the gibbet of the followers of Manṣūr Ḥallāj is fierce. God forbid that one of the mysteries of love should—in the way of such a triumphant and happy one (Manṣūr Ḥallāj)—be revealed to thee.

Before him, the holy traveller hath many stages, in search of which he is heart-wounded; and, as a beginner, in joining the Friend (God) is, in the opinion of those possessed of perfection benefited.

(O holy Traveller!) Conceal the cup (of thy existence) in the sleeve of the tattered garment (of the شرع);
For, like the wine-flagon's (ruddy) eye, time is blood-shedding.

With the colour of wine (some of the mysteries and stages of love), we cleanse the religious garments (the existence of the holy traveller) with (penitential) tears:
For, the season of austerity, and the time of piety it—— is.

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3. مرقع (patched garment) signifies:—
(*a*) the garment of the Ṣūfis which they call Ẓhinda.
(*b*) the Muḥammadan Law, shara' شرع
(*c*) patience and endurance.

پیاله (cup) signifies:—
(*a*) the existence of the holy traveller, whom like a cup the Murshid bringeth into revolution about him;
(*b*) the mysteries of love.

O Lover! conceal thy love in the garment of patience; divulge naught lest the punishment of the shara' fall upon thee.

O holy Traveller! conceal thyself in the garment of the shara'; divulge not the mysteries of love. For the people of the time are bloody.

So be, that thy exterior may be the putter on of the garment of the shara'; and thy interior the taster of the taste of the Eternal.

That is:—
There issueth from thee something (word or deed) that befitteth not the shara'. For the people of time shed blood like the flagon's eye (of red wine hue); and the concealers of mysteries are in strife and pass none by them lest he should bring into revelation the mystery of love.

4. بادہ (wine) signifies:—
(*a*) Love that is the source of joy to people of love.
(*b*) Sensual delights.

رنگ بادہ (the colour of wine) signifies:—
The signs of love; the appearing of some of the mysteries and stages.

خرقه (religious garment) signifies:—
The existence of the holy traveller, whose travelling in love is with knowledge.

The explanations are:—
(*a*) For divulging love's mysteries, that involuntarily were revealed by us; that tinged the colour of the religious garment of our existence; and that drew us into the world's suspicion,—we wash that religious garment of existence with penitential tears; and seek for ourselves escape from that suspicion.
It is the season of austerity; strive not with the shara' (herein such revealing is unlawful)—for time is subjected to the shara'.
(*b*) From the colour of sensual delights (wherewith we have nurtured the elemental existence and made it red and white, and wherein we have passed a long life); and from outward worshippers—we have withdrawn ourselves, and rested among inward worshippers; and we wash that ruddy existence with penitential tears.

Bringing lust into austerity, we make it powerless; making non-existent the picture of the exterior, we engage in the painting and the repairing of the interior.

For it is the season of austerity, not of strife (against God's commands).

5. The up-lifted sky! Is it not the sieve blood-splattering,
Whose scattering, the head of Kisrạ and the crown of Parvīz—— is?

From the revolution of the inverted sphere, seek no sweet pleasure.
For all mixed with dregs the pure (substance) of this head of the wine jar——is.

O Ḥāfiẓ! (with thy sweet verse), thou hast captivated 'Irāḳ and Fārs.
Come. For the turn (of capture) of Baghdād, and the time of Tabrīz—— is.

---

5. Khusran Parvīz (*d.* 628) was a Sassanian King of Persia.
Kisrạ signifies:—
Cyrus; a title of the Sassanian Kings.

7. 'Irāḳ, Fārs, Baghdād, and Tabrīz are:—
(*a*) names of territories and cities;
(*b*) „ „ musical modes.

When this Ode was written, the laws against wine-drinking were severely enforced.
To the illusory Ka'ba, travellers by land proceed:—
by Fārs.
„ 'Irāḳ.
„ Tabrīz.
„ Baghdād.
and, finally, by the desert.
For verse-sake, 'Irāḳ is placed first.
As for verse, are stages and modes,—so for travellers to the true Ka'ba are four stages.
i. قرب نوافل approach to spontaneous acts of devotion, not prescribed by the religious law.
ii. قرب فرايض approach to divine precepts.
iii. الجمع بينهما the sum of both.
iv. التحقيق و التميز بين مراتب الالهيه من الخلقيه من الحقيقه و الجليه
the verifying and discriminating between God and the degrees of God and of His creatures, in truth and in appearance.
In front is the terrible desert, wherein save terror naught hath power.
O Seeker, in knowledge of it, stand firm.
Shaikh Muhī-u,-d-Dīn ibn Ārabī (*b.* 1166, *d.* 1238) in his Fuṣūṣu-l-Ḥikam saith:—
The stages are:—
i. شريعت the religious Muslim law.
ii. طريقت „ Path.
iii. حقيقت „ Truth.
iv. معرفت „ Divine knowledge.
As appeareth to the Lords of شرع; and in front is the desert of حق الحقيقت the truth of truth, which is limitless.
O Ḥāfiẓ! since thou hast turned into the Path of Love; and travelled some of the stages and degrees, sit not at rest; for long is the Path, and endless are the stages.
Come, so that with thee I may travel the other stages in front; and reach to my desire.
For the traveller of the Path, so long as he attaineth not his object, resteth not save through necessity, which, resting, is the strengthener and aider of the Path.
When Nādir Shāh was at war with Afghānistān, he made a pilgrimage to the tomb of Ḥāfiẓ; and cast an omen (fāl) by the Dīvān.
The couplet that appeared was this couplet 7.
Accordingly he attacked Baghdād and Tabrīz, and rescued them from the Turks.

58, (62).

1. O (distraught) bulbul (illusory lover)! bewail if, the desire of being a lover with me, thine—— is.
For, we two are, weeping lovers; and our work, weeping—— is.

In that land (the holy traveller's abode) where bloweth the fragrant breeze from the (true) Beloved's tress (divine attraction),
For boasting of the (fragrant) musk-pods of Tātār, what room—— is.

Bring the wine (of love), wherewith we may becolour the garment of hypocrisy (borrowed, illusory, centreless existence);
For, we are intoxicated with the cup of pride; and (with us only) the name of sensibleness—— is.

Who have closed the doors of repentance? Now arise.
For, at the time of the rose, repentance on the part of a Lover useless—— is.

---

1. زمین (land) signifies:—
the traveller's abode, created from the element of dust.
طره (fore-lock; turban fringe) signifies:—
divine attractions.
Ḥāfiẓ hints at the acquisition of that stage wherein the holy traveller's existence exhaleth musk. Thus Muḥammad obtained the name of نسیم, "the fragrant breeze."

3. Bring wine of love, wherewith we may becolour (may exchange) this centreless, borrowed existence for non-existence, wherefrom that may come to hand that is fit for everlasting existence.
"When the Possible scattered the dust of Possibility,
"Save the necessarily existent one (God), naught remained."

4. گل (rose) signifies:—
(*a*) the Murshid of men of love, whose heart hath expanded like the rose-bud, and concealed the meaning of love;
(*b*) the spring of life and the youth of the holy traveller whose weakness and powerlessness are destruction.
The doors of repentance, they have not closed, nor wounded hearts with these wounds.
Now, practise love-play and other work. For to desist from being a Lover when thou causest thyself to reach the Murshid, or at the time of spring or of youth is sinfulness. At this time, repenteth that one who is void of knowledge.
Without Love's favour, the Lover's heart is not inflamed; natures, bad and worthless, become not consumed; and laudable natures take not up their abode; and God accepteth him not, either as a lover, or as a beloved.
For the glory of qualities is superior to the glory of essence (ẕāt); and the glory of qualities is limited to the imitation of good natures (the indwelling of laudable qualities and the graces of good natures). Verily, it is Love which is the cause of union with God and the discovery of the Absolute Existence (God). From it, it is not proper to tarry and to draw one's self to the mean ones.
Verily, this is Love, the cause of acquisition of lofty degrees and of greatest discovery.

5. To devise the fancy for Thy tress is not the work of immature ones:
To go beneath the (suspended) chain (of death), the way of a bold one —— is.

Wherefrom love ariseth, is a hidden subtlety,
Whose name neither the ruby lip, nor the auburn hair—— is.

The person's beauty is not the eye, nor the tress, nor the cheek, nor the mole;
In this matter many a thousand subtlety, heart-possessing—— is.

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5. زلف (tress) signifies:—
(*a*) the attraction of the divine grace and drawings of endless divine bounty;
(*b*) the hidden divine essence; the upspringing of the world which is the stage for knowing the first (this) and the last (the next) world.

عیار (a knave) signifies:—
a bold one who at night prowleth; and whose foot trembleth not with fear.

"chain" signifies:—
the chain wherewith, in the slaughter-place, they hang thieves; and so spill their blood.

The explanations are:—
(*a*) To devise the idea of the attraction of Thy grace is not the work of a low one; and the endurance of its vicissitudes is not in the power of every one of bad end.
For it is a suspended chain beneath which is the blood of hundreds of thousands.
Who is fearless of himself being slain; and in life-play is quick and alert,——his work it is; it is not the work of one brainless, full of skin.
(*b*) To devise the idea of the world's creation; and to weigh one's self in the balance of justice, to consider it the field of the last (next) world; to take from it pleasure,——is not the work of immature ones.

O Seeker! O Father of Lust! desist from its search. For, it is a suspended chain; and below it is spilled the blood of hundreds of thousands. To go beneath the chain is the work of a bold one, whose centre is in endurance of adversities.

6. لطیفه (subtlety) signifies:—
a subtle matter, difficult to discern; and, when discerned, causeth a pleasant time to the finder.

In lovers' heart, is a hidden subtlety and concealed mystery, whereby love becometh revealed and the lover distraught——not by the beauty of beloved ones, nor by their mole and tricked line.

For Love is at the stage of fire; the enkindling fuel is that tress, lip, mole, and tricked line of heart-ravishers; and the fuel is the cause of kindling and of burning of the fire.

7. چشم و زلف و عارض (the eye, tress, and cheek) signifies:—
The arraying of the exterior; the displaying of austerity; and the revealing of chastity.

نکته (point) signifies:—
something born of thought befitting beauty and goodness.

دلداري (heart-possessing) signifies:—
the observance of manners in the presence of the Maulá, and the preservation of degrees in the first (this) and the last (next) world.

The beauty of the Beloved's eye verily is not the eye, the tress, the cheek, and the mole (which are the cause of increase of beauty). Nay, they are very different things which for beauty-increase, are necessary. But the Beloved is at a stage, whereat He can stand equal to a thousand. When I bring my thought to diving in the sea of truth, such jewels of meanings I bring up that the goodness of the Holy Traveller consisteth not of the arraying of the exterior, the displaying of austerity, and the revealing of chastity.

Many are the degrees, the observance of which are necessary.

O seeker! desist not from preserving them for the path of vision save this is naught.

For half a barleycorn Ḳalandars of the Path purchase not,
The satin coat (of worldly rank) of that one who void of skill (and spirituality) is.

To Thy threshold (the sky of joyousness), one can reach only with difficulty.
Yes:
With difficulty, the ascent to the sky of joyousness—— is.

10. In the morning, in a dream, I beheld the glance of union with Him:
Oh excellent! when the stage of sleeping better than the (stage of) waking—— is.

To an exceeding degree, reached the tyranny of the Friend: and, I fear
That the end of His tyranny, the beginning of His flight—— is.

Ḥāfiẓ! vex not His heart with weeping, and conclude:
For, in little injurng, everlasting safety—— is.

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8. قلندران (Ḳalandars) signifies:—
those without attachment and saved of truth.
قبا (coat) signifies:—
The rank and dignity of the world which is the source of desire and lust.
That one who in the arraying of his exterior hath engaged, and in truth engaged not; who hath surrendered the sweetness of the knowledge of God; who is void of skill and spirituality and intent only upon rank and dignity,——the degrees of such a one, the Ḳalandars of the Path purchase not for half a barleycorn.
Ḳalandar Yusūf (a native of Andalusia, Spain) founded the order of Ḳalandars. For a long time, he was a disciple of Ḥājī Baktāsh (1361 A.D.); but, being dismissed from the order, on account of his arrogance, he established an order of Darvīshes with the obligation of perpetually travelling about, and of entertaining an eternal hatred against the Baktāshis and the Maulavīs.
The title Ḳalandar, which he assumed and which, afterwards, he gave to his disciples, signifies "*pure gold*" in allusion to their purity of heart, to their spirituality of soul, and to their exemption from all worldly contamination.
The Ḳalandar liveth on alms, travelleth shoeless, and practiseth severest austerities (to merit Heaven's favour): the title is given to all Darvīshes distinguished by their brethren for acts of supererogation, for revelation, and for supernatural grace.
From among the Ḳalandars have sprung fanatics, assassins, and Mahdis.
See Ode 36, c. 1.

59, (64).

1. O Zāhid, pure of nature! censure not the profligates;
For, against thee, they will not record another's crime.

If I be good (I am for myself), or if I be bad (I am for myself). Go thou: be thyself (about thy work):
In the end, every one reapeth that work that (at this time) he sowed.

Of the former kindness (established) in eternity without beginning,——make me not hopeless:
What knowest thou,——behind the screen who is good, who is bad?

Every one, whether sensible (sober) or insensible, is the seeker of the (true) Beloved:
Every place, whether the masjid (of Islām) or the church (of the Kāfir), is the house of love.

5. From the cell of piety,——not only I fell out:
My father (Ādam) also let go from his hand Paradise of Eternity without end.

(Together are)——my head of submission and the brick of the Tavern-door:
If the complainant understand not this speech, say:—Thy head and brick (beat together).

Pleasant is the garden of Paradise: but beware,
That thou reckon plunder——the shade of the willow, and the border of the field.

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4. This couplet hints at a stage of the stages of Love wherein, when the holy traveller arriveth, absolute effacement is his.
In all places, from all persons, the manifestations of the true Beloved. (God) cometh into his vision; and, out of every act, the true Agent (God) appeareth to him.
In a discussion (*Nineteenth Century*, April-June, 1881) on agnosticism in which Professor Huxley, the Bishop of Peterborough, and Dr. Wace took part,——it was stated that the priests of the Church of England call him an infidel who believeth not what they believe.
The priests of Islām call him Kāfir (infidel), who believeth not what they believe.
This being so, who is an infidel?

7. Although the garden of paradise hath grace, and in comparison with itself reckoneth no other stage,——yet certainly reckon as plunder the life of the world.
For, it is the stage of purpose, and the cause of propinquity, to Him that is without decline (the Eternal).
In this sense Àbdu-l-lāh Ansarī saith:—
"O Ansari! The world is a dust-heap, whereon wise men sow; it is not a place wherein ignorant men wander."
The Cream of the Moderns, Beloved of Hearts of the people of Dignity,——Shāh Abū-l-ma'ni

Rely not on thy work. For, in that day of Eternity without beginning,
What knowest thou——what creation's pen hath recorded against thy name?

If thy disposition be all this,——O excellent, thy good disposition!
And, if thy nature be all this,——O excellent, thy good nature!

10. O Ḥāfiẓ! If, on the day of death, thou bring a cup (of Love).
Immediately, they will take thee from the street of the tavern to Paradise.

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in the Muḳadama-i-Sulūk-i-Maʻānī saith:—
"O distraught one! What is the world? It is the illusory, truth-displaying. It is not the truth, illusory-displaying."

9. If thy disposition be all this that thou desirest the life of the world for the reason that it is the cause of Union with the Eternal,——O excellent thy good disposition.
If thy nature be all this that thou desirest the life of the world for the reason mentioned above ——O excellent thy good nature apart from evil!
Sirisht signifies:—
the creation and disposition of the recogniser of good, the source of truth.

60, (112).

1. Now, that the fragrant breeze of Paradise bloweth from the rose garden.
(Together are)——I and the wine, joy-giving and the Beloved, of the nature of Ḥūr.

To-day, why boasteth not the beggar——of empire?
For his (lofty) pavilion is the Cloud's shade; and his banquet place, the field's (wide) border.

The sward (the Murshid) uttereth the tale (of glories) of the (spring month) Urdi bihisht:
No Ārif is he, who purchased a loan (the hope of to-morrow); and let go cash (divine glories here).

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1. Observe that:—
Rūs is the plural of Rūsī,
Rūm „ Rūmī,
Hind „ Hindī,
Turk „ Turkī,
Jinn „ Jinnī,
Ḥūr „ Ḥūrī.
Consequently, it is improper to say:—
Jinns (genii).
Huris (Houries).

3. چمن (sward) signifies:—
the Murshid, whose existence is a sward of divine truths; and a garden of endless divine knowledge.
اُردي بهشت (Úrdī bihisht) signifies:—
a spring month, wherein mountain and plain become a tulip bed; and the garden and the sward, a rose-bed.
The Murshid saith:—
the revealing of God is everywhere; thy existence is the veil-shower as (in Ode 308, couplet 9) Ḥāfiẓ saith:—
In this sense, Shaikh Ḥasīn Manṣūr Ḥallāj (*d.* 919) speaketh; uplifteth the mantle of carelessness from the eye and displayeth the path to Unity.
"Be traceless of all name and trace
"That thou mayest clearly behold the face of the Beloved (God)
"Every jewel (man's existence) is for the concealing of '*we and I*':
"Intoxicated it (man's existence) became with the wine of union with the Beloved."
Then, wise is not he, who passeth from the view of cash, and falleth into the view of loan.
'Ārifs have the glory of God here; and the Companions of the Exterior have the hope of to-morrow.
O wise man? Come out from the hope of to-morrow; let not go from thy hand the saddle-strap of the companions of glories.
For whoever, in hope of to-morrow, gave from the hand present glories, hath fallen from being present with God to being absent from God.
The Murshid speaketh of the visions of glories; and of them giveth news to the disciples.

With wine (of divine love) make (prosperous) the fabric of the heart. For this evil world
Is bent on that it may make a brick of our dust (in the grave).

5. From the enemy (this world), seek not fidelity. For, a feeble ray it giveth not,
When thou kindlest the candle of the cloister (of the Muslim) from the lamp of the church (of the Kāfir).

Then he is not wise, who passeth by present glories, and falleth into the promise of to-morrow.
It is necessary to move; and, falling and rising (struggling), to reach the Friend (God).
"When veil-less, Thy beauty is manifest to-day,
"In astonishment, I am. For what is the promise of to-morrow?"

4. For God Most High liveth; all else perisheth.

5. دشمن (enemy) signifies:—
The world and its people. Flee from the friendship of these; for this is very good for thee.
صومعه (monastery) signifies:—
The worship-place of Islām. But, verily it is the worship-place of Zāhids, of Ābids, and of Christians.
Here, since it is opposed to kunisht (church); and poetry hath usually given the usage of it—— the neaning is the worship-place of Islām.
کنشت (church) signifies:—
the worship-place of Kuffār (infidels) possessed of torment.
Seek not fidelity from the world and its people; turn not towards the world; be not proud of its fortune; scratch not thy heart from love for it.
For, in the state of divine knowledge, to incline to it; and, having abandoned the Friend, to be with it, is to kindle the candle of the worship-place of Islām with the lamp of the worship-place of Infidels; and therefore to gather grief.
To the luminous mind of the companions of intelligence and to the Lords of the Path it is not concealed that this couplet resembleth many speeches that came from Muḥammad, the Chief of the World, and of the Sons of Ādam:—
"Abstain ye from the pleasures of the hot-bath, the dust-heap, and the green of its vegetation (Khaẓrā, u-d-daman)."
I give ten explanations of the phrase خضرأ الدمن Khaẓrā, u-d-daman:—
(*a*) a beautiful woman who may have come into existence from unworthy origin and bad stock like the vegetation of the dust-heap.
Though she is in appearance good; and in form pleasing, she inclineth to her own bad stock and bringeth forth unfit children.
"From the bad stock, how is produced the pleasant nature?
"The snake's form, behold; its nature, know."
(*b*) The world. Although the world and its decoration presenteth beauty, yet being centreless it standeth not through slackness of root-stem.
"The world's produce,——old to new;—
"Since it is a passer-away is not worth a barleycorn."
(*c*) Hypocrisy arising from the wickedness of lust, and the shamelessness of imposture.
Though, apparently, like the vegetation of the dust-heap, it displayeth decoration,—— verily it produceth the poison of the slaughterer.
"Regard not the enemy sweet and soft:"
"In the pleasant sweetmeat, verily is poison."

(O Zāhid!) For recorded (open) blackness (of sin), reproach not me intoxicated:
Who knoweth what Fate (in Eternity without beginning) hath written on his (fore-) head?

From the bier of Ḥāfiẓ, keep not back thy foot:
For though he be immersed in sin, he goeth to paradise.

(*d*) Unlawful wealth (obtained from the oppressed and the orphan).
Though, apparently, like the vegetation of the dust-heap, it is pleasant, yet, coming from a vile source, it is hateful to men of spirituality.
"The pollution of unlawful wealth in thy belly
"Giveth all deeds to the wind (of destruction)."

(*e*) The counsel of a fool.
Though, apparently, like the vegetation of the dust-heap it is pleasant, yet it inclineth to vileness.
"The wise enemy, who is in pursuit of one's life,
"Better than the friend who is foolish."

(*f*) The gift of a vile one; or the kindness of a worthless one.
This, like the vegetation of the dust-heap, is produced out of place. Its end inclineth to ——"who and when."
"The hopeless one is better for the reason that God giveth hope from no-place."

(*g*) The piety of hypocrisy and of austerity.
Though, like the dust-heap, it displayeth beauty, therefrom cometh evil-upspringing:
"Counsel with a hyprocrite hath no superiority;
"For the vegetation of the dust-heap hath no permanency."

(*h*) Alchemy.
Though like the vegetation of the dust-heap, it appeareth pleasant,—yet it giveth naught save infirmness and speciousness.
"Towards the Alchemists, haste not:
"All Alchemy is false; all alchemists are liars.

(*i*) Magic.
Since it hath no stock, it remaineth not long and befitteth not heart-straitedness.
"If a magician attain rank,
"Know this that he is Ṣu'bān, the Magician."

(*k*) One who is possessed of unusual power in miracle.
When he worketh a piece of magic, he thinketh it good like the vegetation on the dust-heap.
But since it is not of the source of truth, people of truth approve it not.
Words like philosophy, subtleties of divine knowledge (which issue from the magic-explaining tongue of men of God) are from the boundless divine treasure that is buried beneath God's throne.
Its rank was found by the jewel-scattering tongue of Muḥammad; it shone like the sun from the glory of the glory of the most noble of created beings (Muḥammad), and it hasted to the fortune of Muslims.

7. When Ḥāfiẓ departed from this world, none, on account of his apparent sinfulness, approached his bier.
A person, casting an omen (fāl), opened the Dīvān; and beheld this verse.
All gathered together, and uttered prayers for him.

61, (94).

1. O Zāhid! Go: and invite me not towards Paradise:
For, in eternity without beginning, God created me not of the people of Paradise.

A grain of the harvest of existence, cannot take up,
Whoever in the street of effacement (that outside God) sowed not a grain in the path of God.

(Together are)—Thou and the rosary and the prayer-mat, and the path of austerity, and of chastity.

(Together are)—I and the tavern (the stage of love and of divine excellence) and the bell, and the path of the cell, and of the place of worship (the world of Omnipotence; or highest heaven).

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3. مصلي (a place of prayer) signifies:—
an' id-gāh in any city, especially in Shirāz.
كنشت (church) signifies:—
the place of worship of Jews and of fire-worshippers.
دير و كنشت (cell and church) signifies:—
(*a*) the place of worship of infidels.
(*b*) عالم جبروت the world of Omnipotence; or highest Heaven.
It may be said that manifestations of glories also appear in the عالم ملكوت (the world of angels); and that, therefrom, they should not be specially assigned to عالم جبروت (the world of Omnipotence; or highest Heaven).
I reply:—
Although "the world of angels" is an exemplification of the manifestations of glories, those manifestations are (in the opinion of men of divine knowledge) without credit; for they are wholly the source of proof, and not the holy Traveller's road guide.
They call the ḥaḳḳ-post (truth-concealer)——Kāfir; and this term (Kāfir), holy travellers and profligates (who are Ārifs of the order of Malāmat) seek for themselves.
For this crowd of holy Travellers are ordered to conceal mysteries; and therefore, with the Kāfirs, they consider themselves connected.
Otherwise, God forbid that their deeds and conduct should be in this way contrary to safety.
O Zāhid! Thou and the rosary, and the prayer-mat, and the path of austerity and of exalted chastity (all which are the marks of existence and of farness from God):
I, and the tavern, and the bell, and the path of the cell and the church (which are the marks of oneness and joyousness).
Oneness is the stage of effacement (fanā); so long as they reach not fanā, they laboriously struggle (see couplet 2).
Devotion in hope of Paradise is the wish of all; but this fitteth not people of divine knowledge.
For God created Paradise for the sake of us; and chose us, for the sake of Love, and divine knowledge out of all the people of the world.
Then, every lofty existence (that doeth devotion for the sake of God) goeth in hope of Paradise from Him.

O pure Ṣūfī! forbid me not wine. For the All Wise,
In eternity without beginning, kneaded our plaster with pure wine.

5. The Ṣūfī, pure (of love, save for God), is not like me (worthy) of Paradise, who
Left not the religious garment (of his own existence) in the tavern, in pledge
for wine (of love for God).

From the pleasure of Paradise, and the lip of the Ḥūr, ease is not his
Who, from his hand, let go the skirt of my Heart-possessor (God).

O Ḥāfiẓ! If God's grace show favour to thee,
Be free from Hell's grief, and secure of Paradise.

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5. Every Ṣūfī, who is a drinker of wine, is not of Paradise like me.
If bihisht (he let go) be read from nahisht (he let not go):—
The Ṣūfī, pure (of love, save for God), is not like me (only) worthy of Paradise.
Nay, he is worthy of viewing God; because he effaced in divine love the religious garment of his own existence.

6. Supposing the pleasure of Paradise and the lip of the Ḥūr to be his,——— yet, ease is not established for him.

7. The last line may be:—
Be free from (careless of) the torment of Hell; and (be free from) the happiness of Heaven.

62, (95).

1. O fragrant morning breeze (the Angel of Death)!
The Beloved's rest-place—— is where?
The dwelling of that Moon, Lover-slayer, Sorcerer,—— is where?

Dark is the night (the world); and in front, the path of the Valley of Aiman (the desert of the Path):
The fire (of God's splendour from the olive bush) of Ṭor where? The time and the place of promise of beholding—— is where?

Whoever came to this (effacing) world hath the mark of ruin (the effacement by death, of this borrowed existence):
In the tavern (the world), ask ye saying:—"The sensible one—— is where?"

One of glad tidings is he who knoweth the sign:
Many are the subtleties. The confidant of mysteries—— is where?

5. Every hair-tip of mine hath a thousand bits of work with Thee:
We,——are where? And, the reproacher, void of (knowledge of) work,——
is where?

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1. نسيم سحر (the morning breeze) signifies:—
The angel of death who causeth the message of the seeker to reach the Sought (God); and changeth the Sought into the seeker (*i.e.*, God becometh the Seeker).
By that message having become delighted he joyously reacheth the Sought (God).
O excellent the man to whom this fortune appeareth!
O excellent, the exalted one, whose slayer is God! O excellent, the slain one, whose blood-price is God!

2. Aiman is the name of the valley, in Mount Ṭor (Sínai), wherein God appeared (in a burning olive bush) to Mūsą. See Ode 202.

The first line pointeth to God's mercy; the second, to His wrath.

3. The second line is a proverb.
Even, as in the tavern, none is sensible—all are insensible—so, in the world, is none without the mark of ruin (the being insensible).

خرابات (tavern) signifies:—
The world, the place of acquisition of love and of the existence of effacement; and, until the effacing, he is entangled in one calamity. He hath either grief of this world, or of the next world, or the grief for the Lord (God) appeareth from his heart.
The seeker of this world is distressed: the seeker of the next world, a labourer. Higher than both, became the happy seeker of God.

5. The reproacher signifies:—
The man of the world who from want of knowledge of this work reproacheth me.

The second line means:—
Between me and the reproacher are differences——mine, a thousand bits of work; his, no work.

The lover, shattered with pain of grief of separation from Thee, consumed:
Thou Thyself askest not, saying:—"That lover, grief suffering,——is where?"

Reason hath become distraught: that musky (dark) tress,—— where?
(Apart) from us, the heart hath taken the corner (of retirement): the eye-brow of the heart-possessor— is where?

The cup, and the minstrel, and the rose,——all are ready.
But, ease without the Beloved is not attainable. The Beloved—— is where?

Vexed with the cell and the cloister (outward worship) of the Shaikh,——is my heart:
The friend, the young Christian (the spiritual Sage)——where? The house of the Vintner (the perfect Ārif)—— is where?

10. Ḥāfiẓ! grieve not of the (cruel) autumn wind (which bloweth) in the sward of the world:
Exercise reasonable thought. The rose (time) without the thorn (the autumn wind)—— is where?

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9. ترسا بچه (the young Christian) signifies:—
(*a*) the spritual man who may have escaped from mean qualities and gained laudable qualities;
(*b*) the attraction of the inn.

خمار (Vintner) signifies:—
the perfect Ārif, the comprehender of divine knowledge of truths.
Where is the remedy that, by way of superiority from the world of spirits, may be profitable to hearts and understandings.

63, (99).

1. The great curve that, into the bow (of thy eye-brow), thy bold eye-brow——
cast,
In design of the blood of me, miserable, powerless, it—— cast.

Wine drunk, sweat expressed (I know not) when thou wentest to the sward (and broughtest it to this state):
(But, I see) that fire into the ruddy Arghavān, thy sweat—— cast.

With one glance, in boasting, that the Narcissus made
A hundred calamities into the world, thy eye's deceit—— cast.

Through shame of that one who likened it (the lily) to thy face,
Dust into her own mouth, by the hand of the wind, the lily—— cast.

5. Last night, intoxicated, I passed by the banquet-place of the sward:
When, into the idea of (likeness to) thy mouth, me, the rose-bud—— cast.

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1. خم (curve) signifies:—
   (*a*) حاجب which is an arched recess, wherein men seek manifestations of the beauty of the Friend (God);
   (*b*) a veil which is the حاجب (prohibitor) between the seeker and the Sought.

This is a mystery pleasing to the learned ones.
If the prohibitor intervene not——the seeker and the Sought, becoming one, suffer loss.
The seeker is put for the forehead; and, the Sought, for the face. If the eye-brow be not between them, verily the forehead and the face become one.
That arch,—(which Thy bold eye-brow hath cast into a bow) made itself bent like a bow; and prepared itself as a prohibitor between me and Thee. It is in the design of the life of me miserable, so that it may take me from existence, and not join me with Thee.
For that eye-brow is a prohibitor. So long as by bribe it seizeth not my soul, it doeth not faithfully; and causeth not the seeker to reach the Sought (God).
The two worlds were non-existing, when the picture of Thy love displayed splendour.
Lover's foundation, Time laid at this time, nay before the creation of Ādam and of the world; but, witness thereof was none.
As God, by His prophets, hath said:—
"I am a hidden mystery, I wished to become known. Therefore, I created Creation for the purpose of being known."

5. چمن "sward" signifies:—
   (*a*) A special place in a garden, where they plant different kinds of flowers.
   (*b*) A raised square place (chautera)—either in a garden, or before a house,—around which they plant flowers.
   (*c*) A place of sauntering.
   (*d*) A parterre, flower bed (Khiyābān).

Chaman is derived from:—
cham, meaning chamidan, to saunter.

The violet fastened up (arranged) her (lovely) twisted tresses:
Before the assembly, the tale of Thy (still more lovely) tress, the wind——
cast.

Through (having chosen) austerity, I should never have seen the wine (-cup) or the minstrel. (What shall I do?)
(Me) into this and into that, desire for young Magians—— cast.

Now, with water of ruby wine, I lave my religious garment:
From one's self, the lot (of the ruby wine) of eternity without beginning one cannot—— cast.

Not the picture (of existence) of the two worlds was, when was the colour of love:
Not at this time, Love's foundation, did Time—— cast.

10. The disastrous outcome of the line (of beard) of Thy face,——I am, God Most High!
This heart-ravishing picture, what reed was it that—— cast?

Now, the world becometh to my desire. For time's revolution
Me, into the service of the Khwāja of the world,—— cast.

Perchance in this disastrous state, was the opening (of the work) of **Ḥāfiẓ,**
Whom, into the wine of Magians (consuming with the fire of divine love), the destiny of eternity without beginning—— cast.

From likeness to thy mouth, the rose-bud cast me into the idea (that it hath thy mouth).
Otherwise—
I fancied the rose-bud to be thy mouth.

6. Thereby, the violet became ashamed.

12. That determined by eternity without beginning is the essence of fitness.

64, (78).

1. In the street of the tavern (the stage of love and divine knowledge), every holy traveller, that knew the Path,
The knocking at another door, the source of ruin—— knew.

To the threshold of the tavern, whoever found a Path,
The mysteries of the cloister (the stage of Ābids) from the bounty of the cup of wine (of love)—— knew.

The diadem of profligacy, Time gave to none save to that one,
Who, exaltation of the world (to be) in this cup (of profligacy),—— knew.

Seek not from us aught save the (sincere) devotion of the distraught (perfect lovers),
For the being wise, a sin, the Shaikh of our religious order—— knew.

5. From the Sāḳī's line (of instruction of love), whoever read the mystery of both worlds,
The mysteries of Jamshīd's cup with (equal to) the pictures of the (worthless) road-dust—— knew.

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4. دیوانه (one distraught) signifies :—
a perfect lover, comprehender of the stages of phrenzy.
In the knowledge of our Shaikh, the philosophies of reason, and its deceit are wholly sin. In the Path of Love, reason of life hath no entrance.
At that time when I entered upon Love, I rose higher than the wise ones (عاقلان);
Cast from my head the load of Reason; staked all my self for love; and, in the Path, made a fool of my head (that, thereby faster, I might travel).
طاعت دیوانگان (the devotion of the distraught) signifies :—
devotion without hypocrisy; obedience with purity. For, to the distraught, hypocrisy in devotion is abhorrent.

5. ساقي (Cup-Bearer) signifies :—
(*a*) the Murshid;
(*b*) „ heart of the holy traveller.
"the line of the Sāḳī" signifies :—
(*a*) the Murshid's instruction that, like a charm, bringeth the heart to firmness;
(*b*) Love's glories, which paint on the traveller's heart a picture, whereby his heart laugheth as the rose-bud.
According to (*a*)——
Who obtained love's instruction from the Murshid, turned his path from other objects.
When, by the Murshid's instruction, the mysteries of both worlds became revealed, and thereby he became distraught,——he knew from the Murshid's road-dust the world's mystery; and ascended from his own mean qualities to the lofty qualities of God.
According to (*b*)——
Every traveller hath read the mysteries of both worlds from the pictures of his own heart whereon love's glories are depicted.
Knowing the mysteries of Jamshīd's cup with (to be equal to) the pictures of the (worthless) road-dust, he hath swept them from his heart.

From the eye of the **Sāḳī** (the true Beloved, God), my heart desired not safety for life;
For the way of that Bold One (God), black of heart, my heart—— knew.

From the violence (of oppression) of the constellation of nativity, my eye in the mornings
So wept, that Nahīd (Venus) beheld, and the moon—— knew.

Happy that sight, which—the lip of the cup; and the face of the **Sāḳī**,—
The crescent moon (of age), one night; and the moon (of age) fourteen days —— knew.

A king of lofty rank is that one who, the nine halls of the sky,
The form of the curve of the arch of his court,—— knew.

10. The tale of **Ḥāfiẓ** and the cup which he secretly drinketh—
What room for the Muḥtasib and the watchman? The king—— knew.

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6. ترک (bold one) signifies:—
   (*a*) a tribe of Turkistan renowned in the climes for beauty; and for oppression, tyranny, and black-heartedness. See Ode 8.
   (*b*) **Sāḳī**, who here meaneth the true Beloved (God) whose finding is the object of all.
   (*c*) Nargis (Narcissus), which here meaneth the mean world, whose motion is head downwards.

   To the true Beloved (God), they attribute black-heartedness for the reason that stony-heartedness and black-heartedness are the qualities that they attribute to Beloved ones.

   The more, the Beloved is intent upon sauciness and tyranny, the more is the perfection of a Lover.

   Then, these qualities are the qualities of perfection, not of defection.

   My heart knew the way of its own Beloved, with whose existence, another existence in the world cannot be; in whose presence, another thing cannot be.

   For the Beloved, desireth the non-existence of the other; and whoever became non-existent, with him the Beloved joined.

8. Happy the sight that regarded:—
   (*a*) the lip of the cup as a crescent moon of one day (night);
   (*b*) the face of the **Sāḳī** as a moon of fourteen days.

9. Every one of you is a king, master of crown and diadem.

   Who hath become content with God's decree; hath regarded the hut of beggary and of foodlessness a king's palace; and hath importuned for it——he indeed is a king of lofty rank who * * *

   People of the world! All your masters are shepherds of created beings; and each one of you will be questioned about your flock.

   This ḥadīṣ (found among the people of Sunnat) is called aḥād (the ḥadīṣ stated by one); the ḥadīṣ stated by many is called mutāvatir.

10. **Ḥāfiẓ's** secret drinking hath such renown that, from the Muḥtasib and watchman, the news thereof hath reached the king.

65, (34).

1. From the fire (of love) of my heart, my chest in grief for the Beloved——
consumed.
In this house (of the heart), was (such) a fire, that the house—— consumed.

From the farness of the Heart-Ravisher, my body melted (waned):
From Love's fire for the Beloved's face, my soul—— consumed.

Whoever beheld the chain of the tress-tip of the one of Parī face,
Against me distraught, his heart distraught-stricken,—— consumed.

Behold the heart's burning! For, from the great fire of my tears, the candle's heart (wick),
Last night, from Love's desire, like the moth,—— consumed.

5. Strange it is not that the Friends are heart-consuming (for me):
When out of myself (distraught), I went, (even) the stranger's heart——
consumed.

The water of the tavern took my religious garment of austerity:
My house of reason, the fire of the tavern —— consumed.

As the cup of my heart broke from the repentance that I made,
(So) my liver, like a wine flagon, without wine and the tavern,—— consumed.

O Admonisher! make little talk; come back (and be not my prohibitor of love's Path). For, the man of my eye
Plucked, from off my head, the religious garment (of modesty); and, in thanks (for the acquisition of love),—— consumed.

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8. To pluck from off one's head the religious garment signifies:—
To make one's self shameless.

This may be addressed to the Beloved:
O Beloved! Talk little; show pity to me; incline to me. For in love for thee, I am become shameless, and void of modesty.

"Talk" signifies:—
Counsel and admonition which are for man the admonisher from evilness to goodness.

"Religious garment" signifies:—
The patched religious garment. Sages call modesty the garment of the eye.
Speak little; desist from counsel-making: be not my prohibitor in Love's path: scratch not thy heart with this thought.

Ḥāfiẓ! Abandon idle talk (of outward worshippers); and, awhile, drink wine (of love):

For (by reason of such profitless talk), last night, we slept not; and, with this idle talk, the candle (of my life)—— consumed.

The man (pupil) of the eye consumed its religious garment (modesty) in thanks for the acquisition of love; and stitched up its eye with the good fortune of (getting) the Sought One (God).

The couplet may be addressed to:—

(*a*) the admonisher.

(*b*) the people;

(*c*) the soul of Ḥāfiẓ (see couplet 9).

حيا (modesty) signifies:—

Natural modesty (which in the shará is blameable), whose owner is unfortunate, and to whom, it is the forbidder of good deeds.

The proverb—"Modesty is the forbidder of Providence" befitteth (natural modesty) but not حيا كسبي يا علمي (modesty, acquired and theoretic) which are of the great branches of Faith; and, in respect of which, is the blessing:—"Modesty is (a branch of the tree) of the Faith (imān)."

Speak little; come out from counsel; for the man of my eye hath given up natural modesty (which is the veil-putter of its owner); engaged veil-less in the path of Love; and cast behind the talk of the people.

66, (82).

1. From the wine's sparkle (the glories of Love for God), the Ārif knew the hidden mystery:
Every one's essence (of capability), by this ruby (the ruddy wine of Love) thou canst—— know.

Only the bird of the morning (the nightingale) knoweth the value of the rose-bud:
For, not every one that read a page, the meaning—— knew.

To my work-stricken heart, I offered two (this and the next) worlds. (Them it accepted not):
Save love for Thee, the rest all effacement, it (my heart)—— knew.

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1. عارف (Ārif) signifies:—
(*a*) a knower of God, the revealer of the absolute existence (God);
(*b*) Shaikh Ḥusain Manṣūr Ḥallāj (*d.* 919), one of the most eminent spiritual leaders of the Ṣūfis; one who was proud of the glories of his own effacing.

مي (wine) signifies:—
Love which is the cause of the holy traveller's pursuing a straight way, and going a right path.

پرتو مي (the wine's sparkle) signifies:—
The glories of God, the concealing of which is the cause of God's pleasure, and of absolute martyrdom.

Muḥammad saith:—
"Who loveth and concealeth (his love), when he dieth, he dieth a martyr. For, him, God necessarily respecteth."

گوهر (jewel, essence) signifies:—
The source, whereby they seek the truth of every thing.
Of love's glory like this, Ḥūsain Manṣūr knew, and the concealing of it (which is the cause of God's pleasure) his spirit would not allow.
When, on the Ārif's part (see Ode 179, *c.* 1) non-existence of God's pleasure appeared, the stage of astonishment also appeared.
For that reason, Ḥāfiẓ repelleth astonishment; and by the repelling, seeketh the guidance of the seekers of the Path.
Every one's essence, thou canst know.
For if he be a worthless one, he inclineth towards worthlessness.
If he be not a worthless one, he knoweth the mysteries.

3. I gave up all the gold and silver of the world which the Fate presented to me; and chose poverty and hunger.

The stone and the clay,—the ruby and the cornelian, maketh with auspicious glance
Whoever the value of the breath of the breeze of Yaman (time of leisure)—— knew.

5. Passed hath that time, when I thought of (the talk of) the people. Now (what fear) since,
Of this my secret pleasure, the Muḥtasib—— knew.

O thou that learnest Love's verse from Reason's book!
I fear (that, notwithstanding thy labour) this subtlety by investigation, thou wilt not—— know.

Bring wine (of love)! for of the rose of the world's garden (pleasure and ease), boasteth not.
He who, the robbery of the autumn-wind (death),—— knew.

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4. يمن (Yaman) signifies:—
(*a*) Arabia Felix, much esteemed by men of God;
(*b*) the existence of man.

The breeze of Yaman signifies.—
(*a*) A breeze that ariseth from the quarter of Yaman and is a source of joy to the people of Madina; or a cool north breeze.
(*b*) The breathings of Uvais Ḳaranī, (a native of Karu in Yaman) who was accepted of the Eternal, and rested in the stage of propinquity to Him.
This re-cluse, in 657, formed the first order of anchorites of the greatest severity. In honour of Muḥammad who had lost two teeth in the battle of Ohod, 625 A.D., he drew out his own teeth; and required his disciples to do the same.
For further information, see Brown on Darvishes, p. 209.
The couplet relateth to the Ḥadiṣ, that issued from the scented seat of Muḥammad, the Chief of the world and Chief of the sons of Ādam; and shone like a great sun on the people of the world:
"Verily from the quarters of Yaman, I perceive the perfume of God (Uvais Ḳaran).
(*c*) Spirits (that are a divine deposit) in man's nature.
(*d*) The time of leisure; the soul of Ḥāfiẓ according to (*b*):—
Whoever knoweth the worth of those accepted of God's Court; and towards them, urgeth his inclination with perfect respect,—— to him the Lord of Respect (God) granteth the honour of blessing whereby stone and clay become, at his glance, the great ruby and the great cornelian.

According to (*c*):—
Whoever knew the value of his own breathings, and made them not valueless; and, in no breath was careless of the recollection of God; and engaged himself not with "*other than God*"—to him, this blessing came that at his glance stone and clay (worthless man) became the ruby and the cornelian (that had reached the stage of perfection).

6. Love hath no business with reason.

The Heart-Ravisher (God) regarded not our ease (union with Him), time's business (in this world):
If not, on our part, the heart-expectation (and the complete desire), He——
knew.

This versified jewel of verse that, from his mind, he evoked, Ḥāfiẓ
The effect of the instruction of Āṣaf, the second,—— knew.

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9. Āṣaf was the wise Vazir of Salaimān.
"Āṣaf the second" signifies:—
Vazir Ḳivāmu-d-Din Ḥasan, the Poet's Patron. See Ode 3, c. 9.

67, (67).

1. By concord with darkish beauty, the world Thy beauty—— took.
Yes; by concord, the world one can—— take.

The revealing of the mysteries of the Khilvatīs, the candle wished to make:
Thanks to God! that its tongue (the candle's wick), the heart's desire——
kindled.

The rose (the Ārif) wished to boast of the colour and the perfume of the Friend (God):
In jealousy of it, its breath, in its mouth the breeze (of love)—— took.

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1. See note to couplet 1, Ode 24.

2. Khilvatī—from the word Khilvat, retirement,—is the name of an order of Darvīshes, founded by 'Umar Khilvatī in 1397, who more than others live in retirement. They observe Khilvat and a painful fast (arba'īn) of forty days.
The expiation of their sins, the sanctification of their lives, the glorification of Islām, the prosperity of the state, the general salvation of Muslims— is their object.
The order is called uṣūl (the roots of islamism) and is opposed to furū, (branches therefrom).
The exercise of Khilwat is the living on bread and water for twelve successive days in honour of the twelve Imāms (of the race of Alī); and the principle of Khilwat is—a cessation from seeking the honour and respect of any one.
The "*crown of the perfect*" is to have the esteem of none.
The Khilvatī weareth leggings of black leather; a cap without gores (tark) divided into angles; in colour white, yellow, or green. He prayeth on foot; and practiseth the rotatory dance (daur).
To do this, he uncovereth his head, taketh off his turban; intwineth his arms with those of his fellows; leaneth his shoulders against theirs; raiseth his voice; and unceasingly exclaimeth:—
يا الله yā Allah! يا هو yā Hū!
increaseth, each time, the movement of his limbs; and stoppeth not till he is exhausted.
Sometimes, he confineth himself in a cell; and there remaineth three days and nights, eating only a little rice, and drinking only a cup of sharbat in the evening.
He repeateth prayers known only to the initiated, cometh out of cell only to unite (with his fellows in the five daily prayers: and answereth all who address him:—
There is no god but God!
For further information, see Brown on Darvīshes, pp. 50, 52, 56, 77, 91, 176, 210, 229, 230, 249, 318—380.

3. The second line is:—
In jealousy of the rose, the breeze took in its mouth the breath (of the rose).
The explanations are:—
(*a*) When, at the time of blossoming, the rose displayed with perfection its own beauty, and brought into view its own colour and perfume—it desired to boast of the colour and perfume of the Friend; and in the state of youth, to speak—
"So that it might become great among its contemporaries, as Isā spake in the cradle while a babe."
From jealousy, the breeze took in its mouth the breath of that rose; gave it not the power of speech; so that the rose loosed not a hair (of decoration) of its head.

From pride, the cap of joy, like the tulip slantwise placed,
Every possessor of the heart's stain (of love), who the (ruddy) cup, like the ruddy arghavān—— took.

5. From out of this (great) concealed fire (of mysteries and divine knowledge) that is in my chest,
(Only) a flame is the (great) sun that the sky,—— kindled.

Rested apart (from the world), I was like the compass:
At last, me, into the centre, like a point, Time—— took.

Desire of the cup of wine consumed my harvest that day,
When, from the reflection of the Sāḳi's cheek, fire—— kindled.

To the street of the magians (the abode of love and of divine knowledge), I wish to go,—shaking my sleeve,
Of these calamities, that, the skirt of time's end—— took.

گل (rose) signifies:—
the Ārif, the knower of divine knowledge and of truths.

When the holy traveller, the Ārif, beheld in himself the glory of the existence (God), he wished to say to himself like Manṣūr allāj:—
انا الحق "I am God." See Ode 123.
He looketh not at himself, and striveth towards Him (God).
From exceeding jealousy, Love became his prohibitor; allowed him not to speak. He became deaf, dumb, and blind; and revealed not a mystery of the mysteries.

In some copies we have:—
عیرتش صبا نفسش
The first shin referreth to "the Friend"; and the second, to "the rose."

The second line will be:—
From jealousy of the Friend, the wind's breath took into its mouth the rose's breath; and gave it not the power of speaking.
Therefore a mystery from it (the rose) fell not upon the plain (became not divulged).

5. In couplets 2, 3 and 5 we have:—
در زبان گرفت
" اندر دهن
" در آسمان
in which در گرفت signifies:—
took effect upon; kindled. See Ode. 68 c. 1.

6. The second line signifies:—
(*a*) At last, Time cast me into the midst of attachments of desire and lust.
(*b*) At last, (the master of) Time (the necessarily existent one, God; and the adored Lord cast me (by the attractions of His own love; and, by the allurements of affections greater still), like a point into the circle (and made me entangled in love for Himself).

The couplet may mean:—
Formerly, Ḥāfiẓ stood aloof from society. Now, it was his lot to be its centre, as a point is the centre of a circle described by a compass.

8. From the calamities of the end of time, I will take shelter in the abode of love.

Drink wine. For, whoever, at the end of work, beheld the world,
From grief, came forth light; and, the heavy cup of wine,—— took.

10. With the blood of tulips, on the rose-leaf, they have written,
Saying:—"(Red) wine like the ruddy Arghavān that one, who became mature,
—— took."

Give wine in the cup of gold. For the morning cup of the morning-drinkers,
Like the king with the sword, gold-scattering, the world—— took.

Regard opportunity. For when uproar fell upon the world
Ḥāfiẓ struck at the cup; and, through grief, the corner, (of retirement)——
took.

Ḥāfiẓ! like water, grace trickleth from thy verse:
On it, nice distinction, the envious one how—— took?

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9. رطل (riṭl) signifies:—
a two quart measure filled up with wine.

68, (103).

1. Sāḳī (Murshid)! come; for the true Beloved (God) hath taken up the veil,
The work of the lamp (love's glory) of the Khilvatis again—— kindled.

That candle head uplifted (the true Beloved's face) again enkindled its face,
And youth from his head, this Pīr years endured (love)—— took.

The true Beloved gave that glance, such that piety departed from the path,
And the Friend exercised that kindness, that the enemy caution—— took.

From the sweet and heart-ravishing example,——(I seek) shelter:
Thou mayest say—"Thy mouth speech into sugar—— took."

5. The load of that great grief (the state of ḳabz) that had wounded our heart,
God sent one of Isa-breath (a Murshid): (the load of grief) up, he—— took.

---

1. ساقي (cup-bearer) signifies:—
the Murshid, who by his explanation of divine knowledge and of truth bringeth into delight the disciples.

چراغ (lamp) signifies:—
the holy traveller's heart.

کار چراغ (the lamp's work) signifies:—
(*a*) illumination;
(*b*) the glories of love that appear from the holy traveller's heart; and bring into manifestations.

Ḥāfiẓ wrote this ode in a state of basṭ (expanding) after a state of ḳabẓ (contracting).

O Murshid! Come; for the Beloved (God) hath taken the veil from his face; and the manifestations of glories—which for some days were interrupted, and whose interruption was the cause of self-lessness and want of understanding,—again show splendour.

'Tis time, come in kindness; give a little help by the explanation of truths, so that by its delight I may enter upon the Path; and travel the desert of love.

For the khilvatis, see Ode 67, couplet 2.

2. آن شمع سر گرفته (that candle head uplifted) signifies:—
the true beloved's face; or the manifestations of glories of mysteries.

آن پیر سال خورده (that old man, years endured) signifies:—
Love, whose path in the state of ḳabẓ (contracting) is closed to people of love.

Those manifestations of glories—which God preferred at first for our state; by which He made us happy; and which afterwards consumed like a candle,—again enkindled.

The Path of love—which, on love's account, was closed—again opened: love found joyousness and shone like the sun.

Every cypress-stature (beloved), that boasted beauty over the sun and the moon,——
When Thou camest, the pursuit of other work—— took.

Full of clamour of this tale, are the seven vaults of the sky.
Behold the short-sighted one who, the tale (to be) short,—— took!

Ḥāfiẓ! from whom hast thou learned this prayer, that the beloved
Made thy verse an amulet; and it, into gold,—— took.

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8. The beloved begoldened Ḥāfiẓ's verse, formed as an amulet.

69, (80).

1. A bulbul had a rose-leaf, pleasant of hue in his beak;
And, on that leaf and pleasant food, bitter lamentation—— held.

To him, I said:—"In the very time of union (with the beloved) wherefore is this lament and cry?"
He said:—"In this work of lament, me the beloved's beauty—— held."

If the true Beloved sate not with us beggars, room for complaint is none;
King, prosperous was He;—shame of beggars, He—— held.

That Ārif who travelled into the stage of non-existence (and of effacement),
Became intoxicated. For, (the treasure of) intoxication from the world of mysteries, he—— held.

5. Our supplication and entreaty affect not the Friend possessed of beauty,
Happy he, who from beloved ones, the fortune of prosperity—— held.

Arise (from carelessness)! so that on the reed of that Painter (God), we may scatter our soul;
For, all this wonderful picture, in the revolution of His compass, He—— held.

If thou be a disciple of love's Path, defame not:
Pawned at the vintner's house, his religious garment Shaikh Ṣan'ān—— held.

---

1. بلبل (nightingale) signifies:—
The perfect holy traveller, comprehended of the stages of the Path.
The perfect Murshid—by enigma, heart-entangling, and by speech fire-existing,——explained the truths of the unity of God; and ravished the hearts of seekers; and, yet, in the midst bitterly wept.
I said to him:—
"In the height of union (with God) what is all this weeping?"
He said:—
The Beloved's splendour hath cast me into this business; and taken me from that exterior to Him.
For love of nearness to God is greater than love of farness from Him, but, from nearness to Him, my heart is blood.

7. Shaikh Sanan (1159 A.D.) had seven hundred disciples.
From the evil prayer of Ghawṣu-l-Aẓam, he become the lover of a Christian's daughter; and left the path of Islām.
He had no money. When she wanted wine, he pawned his religious garment; he took to music, to wine, and to swine-herding.
But, at last, an invisible guide took his hand; and brought him back to Islām.
It is said that he never abandoned the recital of the Muslim rosary ninety-nine beads), whereof each bead representeth an attribute of the Great God.

Happy, the time of that gentle Ḳalandar (Shaikh Ṣan'ān) who, in the paths of wandering,
Mention of the rosary of the King (God), in the girdle of the Zunnār,—— held.

Below the roof of the palace of that beloved of Ḥūrī-nature, the eye of Ḥāfiẓ
The way of paradise, beneath which streams are flowing,—— held.

The Christian's daughter became a Muslima.
Both made a pilgrimage to Maka.
See Manṭiḳu-ṭ-Ṭair by Aṭṭār translated into French by M. Garcin de Tapy.
Ghauṣ signifies :—
A title of Muslim saints, whose ardour of devotion is such that, in the act of worship, their head and limbs fall asunder.
Ghauṣu-l-Aẓam signifies :—
The great Ghauṣ, and is the title of Shaikh Abdu-l-Ḳādir Gilānī. (b. 1078 ; d. 1166).

8. قلندر (Ḳalandar) signifies :—
the perfect holy traveller who is perfect in freedom from attachments, and accomplished in the way and usage. See Ode 58, c. 8.
تسبیح (rosary) signifies :—
the following of religious ordinances ; and the being cut off from the society of natures.
زنار (religious cord) signifies :—
A cord that the Kuffār (infidels) put upon their body, or bind in their girdle ; and by which they become people of virtue.
In Ṣūfiistic language, they call it something whereby they may possess one-ness.
Happy is the time of that perfect Traveller who maketh حقیقت (truth) his way ; and, considereth شریعت (the religious law) his soft carpet.
He staketh himself on unity ; arrayeth on himself the picture of oneness ; and performeth, in a way wherewith none is acquainted, whatever is in the religious law save divine precepts and necessary things ; and preserveth himself from hypocrisy.
From the great Teachers and renowned Ṣūfīs, it is understood that this is acceptable to the Assembly.
This couplet relateth to the tale of Ṣan'ān who being in love with a young Christian put on the religious cord ; strove to be even as the beloved (Christian) ; and within the religious cord, mentioned his love.

9. Beneath the gardens of Damascus, flow streams ; so also beneath the gardens of paradise.
The eye of Ḥāfiẓ so weepeth that therefrom a river floweth.
See Ḳurān xxii, 20, 23.

70, (93).

1. Thou sawest that, save the desire of violence and of tyranny, my beloved aught ——
had not.
He shattered the covenant; and, on account of our grief (at the shattering), grief——
had not.

O Lord! (as guilty) take him not. Although my heart, like the pigeon (flying in love to Thee),
He cast down and slew; and respect for the prey of the sacred enclosure——
had not.

Against me, on account of my (ill-) fortune, came this violence (on the Beloved's part). If not the Beloved,
Save the way of courtesy and the path of liberality, aught—— had not.

With all this (violence), every one who endured from Him no contempt,
Everywhere he went, him honoured any one—— had not.

5. Sāḳī! bring wine; say to the Muḥtasib:
"Deny us not. For such a cup (even) Jamshīd—— had not."

Every way-farer (holy traveller; or lover of God) who took not the path to the sacred enclosure of His door,
Unhappy, travelled the valley (of love); yet, the path to the sacred enclosure ——
had not.

Happy time urgeth the intoxicated one, who, this, and the next, world
Gave from the hand; and any grief, more or less,—— had not.

Ḥāfiẓ! do thou take the ball of eloquence. For the claimant,——
His was no skill at all; and any information, he—— had not.

---

2. Ḥāfiẓ calleth his heart the prey of the sacred enclosure (of the Ka'ba at Maka) out of respect. The hunting and slaying of lawful animals; and of the pilgrim-man is forbidden within the sacred enclosure of the Ka'ba.

3. The second line may be:—
God forbid — the way of courtesy and the path of liberality, He——had not.

6. حريم and حرم each signifies:—
the sacred enclosure about the Ka'ba.

The explanation is:—
Every lover, who took not the path to the sacred enclosure of the true Beloved's door; and ran in pursuit of this and of that; and chose illusory love (of women)——miserable endured trouble, travelled the valley (of love); but took not the path to ḥaḳiḳat and had no way to the sacred enclosure of his purpose.

71, (107).

1. Without the sun of Thy cheek, light for my day, hath remained not
And of my life, save the blackest night, aught —— hath remained not.

At the time of farewell to Thee, from much weeping that I made,
——Far (be it) from Thy face! ——to my eye, light—— hath remained not.

From my eye, Thy image departed; and said:—
"Alas, inhabited (by My image), this corner (of thy eye)——hath remained not."

(In non-existence, in the world of spirits), union with Thee kept (thought of) death from my head:
Now (in this world), from the (ill-) fortune of separation from Thee, far, it (death) —— hath remained not.

5. Near is that moment when the watcher (Shaiṭān) shall say:—
——Far (be he), from thy door!——"That abandoned shattered one——
hath remained not."

After this, what profit if the Beloved trouble Himself to see me;
For, in my distressed body, a spark of life—— hath remained not.

---

4. In this "binding world" (see p. 4), death ever runneth after me, shouting:—
الرحيل الرحيل depart! depart!

5. رقيب, (watcher) signifies:—
Shaiṭān, the prohibitor of the Path of holy travellers.

To the Beloved, the lover saith:—
For me in separation near is the time when the watcher going to thy presence shall say:—
"In farness from thy door, and in separation, a certain one, shattered and abandoned, died and gave his soul to the Soul-Creator."

Otherwise:—
Near is the time when, in separation from Thee, I shall die and take the corner of solitude.
With exceeding joy, Shaiṭān saith to himself, or to the people of the world:—
"A certain (holy) one, in separation (from God, by being in this 'binding world') died;
"and gave his soul to the Soul-Creator. Much he strove; but his object attained not."
No repentance is Shaiṭāni's on account of the virtues and stages of men.
The power of great ones is a loan; the death of Ārifs, Shaiṭān regardeth his joy, and shouteth:—
"Ārifs are men; and the leaders of men."

In separation from Thee, if to my eye no water (tear) remained,
Say :—"Spill the blood of the liver; for excuse—— hath remained not."

For me, patience is the remedy for separation from Thee. But,
How can one exercise patience when power—— hath remained not?

Through grief and weeping, Ḥāfiẓ engaged not in laughter,
To the grief-stricken one, desire for the feast,—— hath remained not.

72, (86).

1. (O true Beloved!) From (much) weeping, the pupil of my eye seated in blood (of grief) is,
(From this) behold the state of men in search of Thee, how it—— is.

To the memory of Thy ruby (lip) and wine-like (ruddy) intoxicated eye,
From grief's cup, the wine of that ruby that I drink, blood—— is.

From the east of the head of the street, the sun of Thy countenance,——
If it rise, my fortune auspicious—— is.

The tale of Shīrīn's lip, Farhād's talk—— is;
The twist of Lailā's tress, Majnūn's dwelling —— is.

5. (O Beloved!) Seek my heart. For thy stature, (lofty) like the cypress is heart-seeking (and agreeable).
Utter speech. For thy speech gracious and weighed—— is.

O **Sāḳī**! From the circulation of the cup, cause a little mercy to reach my soul:
For, from the grief of the sphere's revolution, the heart's sorrow—— is.

From that time when, from my grasp, went the precious musical chord (the true Beloved),
Like the river Jīhūn (through much weeping), my skirt's border—— is.

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3. In طالع (good fortune), طلوع (rising of the Sun) is the figure of ishtiḳāḳ, the derivation of one noun from another.

4. Shīrīn (Mary, Irene) daughter of the Emperor Maurice, and wife of Khusran Parvīz (d. 628 A.D.) of Fārs.
The son of Khusran Parviz, having put his father to death, sought the favor of Shīrīn.
She appeared to consent, but desired to take a last look at the body of her murdered lover.
Immediately on seeing the body, she stabbed herself to death.
Farhād was the most beautiful youth of the East; to his work is ascribed the whole of the sculpture at Bisitūn.
The beauty of Shīrīn kindled in his breast a flame of love that ultimately deprived him of reason.
Khusran Parvīz promised to give Shīrīn to him, if he would cut through a rock and bring from the valley stream flowing on the far side.
When he was on the point of completing his labour, Parviz sent an old woman falsely to inform him that Shīrīn was dead, whereupon he cast himself headlong from the rock, and was dashed to pieces.
Lailā. See Ode 87.

Gladsome, how may my sorrowful heart become
By the power (God) that beyond my power—— is?

Through distraughtness, Ḥāfiẓ seeketh for the true Beloved:
Like an indigent one, who a seeker of Kārūn's treasure—— is.

---

8. The second line may be:—
By (my) power? Nay, beyond my power it——is.
Kārūn. See Ode 6, couplet 9.

73, (106).

1. A gazer, save upon Thy face, the pupil of our eye—— is not:
A remembrancer save of Thee, our overturned heart—— is not.

My tear bindeth the iḥrām of the ṭawāf of Thy sacred enclosure.
Although pure blood of the blood of my wounded heart, it (my tear)—— is not.

If the poor lover scattered the counterfeit coin of his heart, (accept it);
Censure him not, for potent as to current coin he—— is not.

---

2. حرم (sacred enclosure), see Ode 70, couplet 6.
طواف circumambulating.
طواف circumambulator.
مطوف conductor of the circumambulation. See Ode 45, c. 8.

3. In the phrase قلب دلت (the counterfeit coin of Thy heart) is an iẓāfat of the same order as :—
(cloth) قطيفه (worn) جرد
(cloth) ثياب (worn) اخلاق
that, verily, are the described noun and the adjective.
Thus, they make the adjective (اخلاق ; جرد) the governing noun; and the described noun the noun governed.
Though, in eloquent passages, this occurreth grammarians have not held permissible the iẓāfat of the adjective with the described noun.
They say :—
جرد قطيفه is truly ... قطيفه جرد
اخلاق ثياب „ ... ثياب اخلاق
Practically, they have rejected the described nouns (ثياب ; قطيفه) and used only the adjectives which are (one may say) nouns and not adjectives.
Since in it, is a mystery, grammarians have again put the iẓāfat; so that the mystery becometh exalted.
So they say :—
جرد قطيفه ...
اخلاق ثياب ...
As long as the holy Traveller is in the stage of human nature, his heart is counterfeit; its state is ever a revolving state; and hath no currency in the world of Angels.
O holy Traveller! Desist not from the search of establishing thy heart; seek its Changer (God).
When thou gainest the Changer, rejoice that thy heart hath established itself in the world of Angels; and, hastened to currency.
قلب دل may signify :—
the inclination of his heart and of his head.
For this is what قلب القلب signifies; and not the heart of cone-form (which is a piece of flesh on the left side of man); and wherein animals are partners). See Ode 31, couplet 5.

In the end, to that lofty cypress, reacheth the hand of him,
Whose spirit in search of Thee, defective—— is not.

5. Before Thee, I boast not of 'Īsa's life-giving;
For like Thy lip, in soul-refreshing, expert he ('Īsa)—— is not.

I who, in passion's fire for Thee, express no sigh,
How can one say:—"As to the stains (of love) of my heart, patient He——
is not."

Be bound in the snare of the cage like the wild bird
If, flying in search of Thee, the bird of Sidrah (Jibrā,il)—— is not.

The first day (day of Alast), when I beheld Thy tress-tip I spake,
Saying:—"End to this chain's confusion—— is not."

The desire of union with Thee alone, to Ḥāfiẓ's heart—— is not:
Who is he in whose heart desire of union with Thee—— is not?

In روان, we may have rūvān or ravān (soul).

The use of ruvān is known and exalted; and ravān (soul) is mentioned by trustworthy authorities,—as by Amīr Khusrau in the Ma,ayyidu-l Fuẓlā.

The meaning of ravān (rendered in the text as *current*) is simply jān (life, or soul); and is of the order of God, Most High.

The couplet will then be:—

If in no way the poor Lover prepared his heart's inclination; nor expended all his spirit on Thee,—censure him not. For over life's cash he is not potent to sacrifice it for Thee; and, to cast himself into non-existence.

That potency is only in the grasp of God, Most High. Whatever is the power, He made Thine. Accept it.

5. These words befit not praise of Muḥammad.

74, (84).

1. Love's path is a Path whereof the shore—— is none:
And there, unless they surrender their soul, remedy—— is none.

With reason's prohibition (of wine), affright us not; and bring wine:
In our Land, the work of the watchman (reason), work—— is none.

Every moment that to love thou givest thy heart is a happy moment,
In the right work, need of praying to God to be directed aright—— is none.

Ask thou thy own eye——"Who draweth us"?
O soul! the sin of fortune and the crime of the star—— is none.

5. Him (the true Beloved), one can see with the pure eye like the (hardly visible) crescent moon:
The place of splendour of that moon-fragment, every eye—— is not.

Reckon as plunder the path of profligacy. For this track,
Like the path to the (hidden) treasure, evident to every one—— is not.

In no way, Ḥāfiẓ's weeping affected thee
Astonishment (is) mine at that heart, which less hard than the (hard) stone—— is not.

---

2. عقل (reason) signifies:—
Wisdom, the centre of this world (ma'āsh), and of the next world (ma'ād). From both, the lover hath fallen.
Between منع (prohibition) and عقل (reason) the iẓāfat is the iẓāfat-i-maṣdar:—
(*a*) towards the governed as—
prohibition (*governing noun*) of reason (governed *noun*);
(*b*) towards the agent, as—
"reason prohibited" for "prohibition of reason."
According to (*a*)—
Affright me not of being a lover; for prohibited will reason and enraptured my body, whereto is no returning.
For reason is the watchman who hath been dismissed.
According to (*b*):—
Affright me not of love-playing; for the prohibitor of this work is reason who was the watchman of my existence.
Now, the Sulṭān (love) hath dismissed him.
Over me, no power is his: from out of my existence, he hath moved his chattels.

3. Marrying and keeping a house, they call a right work, since therein is no room for praying to God to be directed aright.
It is the fruit-bearer of good deeds, because—
(*a*) It is the following of the sunnat.
(*b*) It is the preserving of the soul from fornication.
(*c*) It is the fostering of desire for good offspring.
It is a named name; and a name for right works; but, if we regard the iniquity (unfaithfulness) of women, it is an unnamed name and contrary to sense——just as they call
(*a*) the blind man, the see-er;
(*b*) the black, foul-smelling Zangī,—white fragrant camphor.

75, (72).

1. O Ṣāḳi (Murshid)! be the coming of the 'id (time of love's manifestations) auspicious to thee:
And these promises (that at the beginning of the mystic state) thou madest, let them not go from thy memory.

Cause the attendance of the daughter of the vine (wine) to reach (to the true Beloved). Say:—(From the bond of repute, and of name, of outward worshipping, of solitariness and of moroseness) come out:
For the breath of resolution of us (lovers) hath made thee free of the bond.

In astonishment, I am that, at this period of time of separation,
Thou tookest up thy heart from the companions (lovers of God); and he (the lover) gave thee his heart.

Thanks to God that from this autumnal wind, no injury received——
Thy garden of the jessamine, of the cypress, of the rose, and of the box-tree.

5. Far, the evil eye! For, from that separation, happily brought back
Thee, renowned fortune and mother-born luck.

In the foot of thy (happy) arrival, is the joy of the people of the assembly
Grief's place be every heart that joy wisheth thee not!

Ḥāfiẓ! From the hand, surrender not association with this Ark of Nūh (the perfect Murshid):
If not, thy foundation the deluge of vicissitudes (of the world) will take.

---

1. At the beginning of the state of austerity (which they arrange), it is the custom for practical Ārifs and perfect Murshids to acquaint their disciples with the coming stages; and to give them glad tidings, by whose power like men they enter upon the Path.

76, (104).

1. I heard a pleasant speech that the old man of Kin'ān (the Murshid)——
uttered :—
"Separation from (want of acquisition of divine knowledge of) the true Beloved
(God) maketh not that which can be—— uttered."

The tale of terror of the resurrection day, which the city-admonisher——
uttered ?
Is (only) a hint, which, of the time of separation, he—— uttered.

Of whom, may I ask the trace of the Beloved, many a journey made, (the absolute existence, God) ?
For whatever the wind's messenger (the man learned and excellent) uttered, confusedly he—— uttered.

With wine of many years, repel ye the old grief (of the heart) :
For, the seed of happy-heartedness is this. It, the Pīr of the village——
uttered.

5. Alas! that unkind moon, the Friend's enemy,
For the abandoning the society of his own lovers, (words) how easily he——
uttered !

After this (together are)—I and the stage of contentment, and thanks to my rival :
For accustomed to pain by thee, my heart hath become ; and the abandonment
of remedy—— uttered.

---

3. یار سفر کرده signifies :—
(*a*) God, the absolute existence.
(*b*) Muḥammad, the chief of created beings.
In the world of non-existence, God was the Beloved.
At the time of my childhood, He appeared a little ; but the more into sense I came, the more into absence (from God) I went.
برید صبا (the wind's messenger) signifies learned and excellent men.
As the learned man is the cause of perfection and of the blossoming of the seekers of faith, so the wind is the cause of perfection and of the opening of flowers.
The trace of the Eternal, from whom may I ask ?
What learned and excellent men have said in books is different. The word of this resembleth not the word of that one ; each one urgeth the steed of his own speech in one direction.

Fix not a knot on the wind (rely not on the world) though, on thy object, it favourably blow,
For to Sulaimān this speech, as a proverb, the wind,—— uttered.

For a frivolous excuse that the sky may give thee, go not from the Path
Who told thee, that, the abandoning of tales, this old woman (the sky)——
uttered.

Come; and drink wine on that account that last night the Pīr of the tavern,
Many a tale of pardon of the Merciful and Compassionate—— uttered.

As to "how and why," express no breath. For the happy slave accepteth with soul every word that the Sulṭān (God)—— uttered.

From thought of thee, who said Ḥāfiẓ hath come back?
This, I have not said. He who uttered it, calumny—— uttered.

---

7. گره بباد زدن (to fix a knot on the wind) signifies:—
Relying on breath, whose inspiring is the prolongation of life; and expiring the exhilaration of existence.

بر مراد رفتن (to go to one's desire) signifies:—
Enjoying a happy time; being in health and in ease.
Thy breath (which is God's deposit) when it goeth in health and in ease, and is desire-giver,—on it, rely not.
Bring to mind the last breath of life.

This is a Proverb:—
The wind, which was the uplifter of Sulaimān's throne, of it, to Sulaimān, speak
Thy breath, which is the uplifter of thy existence, to it listen.
Of the world, be not proud. Notwithstanding the pomp and power of Sulaimān's state,—think what happened.
His chattels of empire, where went they?

8. The name of Rustam's father was—زال زالر داستان and of his grandfather سام
The most famous heroes of Persia were—
سام Sām.
زال Zāl.
رستم Rustam.
See History of Persia by Malcolm and by Clements Markham; and the Shahnāma by Firdausi (translated into French by Jules Mohl).
Here the use of زال (old woman) and of داستان (tale) is very appropriate.

77, (76).

1. At dawn, the bird of the sward (the necessarily existent One, God) spake to the rose (faithful men in the state of being beloved) :—
"Display less disdain ; for, in this garden (the world) many a one like thee hath blossomed."

The rose laughed saying :—"We grieve not at the truth ; but
"No lover spoke a harsh word to the beloved."

To eternity without end, the perfume of (divine) love reacheth not the perfume place of him
Who, with his face, swept not the dust of the door of the tavern (the stage of love and of divine knowledge).

If thou desire ruby wine (the mystery of ḥaḳīḳat) from that begemmed cup (the Murshid),
O many the pearl (the tear) that it is necessary for thee to pierce with the point of thy eye-lash.

5. Last night, in the garden of Iram, when from the bounty of the air,
The tress of the hyacinth was disturbed by the morning breeze,

---

1. مرغ چمن (the bird of the sward) signifies :—
(*a*) the bulbul, the lover of the rose ;
(*b*) the necessarily existent One, the Adored Lord, in the state of being a Lover.

گل (rose) signifies :—
Faithful man in the state of being Beloved.

Since the Adored Lord came forth from the state of being a Lover, He is in the state of being the Beloved.

From love's tavern, He brought man from the stage of being a beloved to the delight of being a lover.

3. O beloved ! now abandon the stage of being a beloved, and bring thyself into the stage of being a lover, so that thou mayest reach thy perfection ; mayest bring to thy taste the sweetness of two creations (the being beloved in the loosening world, and the being a lover in the binding world) ; and mayst bring thyself to lofty degrees.

The beloved, who came into the stage of being a lover and consumed and melted like true lovers, seeketh the guidance of firm lovers (of God).

5. That faithful man, who came from the stage of being beloved (in the loosening world) into the stage of being a lover (in this, the binding, world), dwelt in varied affliction.

For a description of the garden of Iram made by Shudād, see Ouseley's Persian Collections, Vol. iii. No. 1, page 32, and Sale's Kurān, P. Discourse and chapter 88.

I said :—"O throne of Jamshīd! thy cup world-displaying, where?"
It said :—"Alas! wakeful fortune slept."

Not that which cometh to the tongue is the talk of love:
O Sāḳī (Murshid)! give wine; make short this uttering and hearing (of love).

Into the sea, the tear of Ḥāfiẓ hath (so great is his weeping) cast wisdom and patience:
What shall he do? (Neither choice, nor power in his.) The consuming of love's grief, he cannot conceal; (and other remedy, he knoweth not).

---

7. To that faithful man, I spake saying:—
What hath happened to thee that thy heart "is wounded in a hundred ways."
He replied:—
"The wakeful fortune of being a beloved slept; and the misfortune of being a lover entered by the door. Then followed consuming and melting like lovers."
Ḥāfiẓ mentioneth the fitness of the stage; and seeketh to give guidance to his fellows.
The utterance of love is impossible to the holy traveller.
O Murshid! shorten talk and enter upon the spiritual; and, helping those left by the way, ascend to lofty degrees.

78, (70).

1. Went heart and faith; and the Heart-Ravisher (God) with reproach arose,
And said:—"Sit not with me; for, from thee, safety—— hath risen."

Of whom heardest thou, who, at this banquet (of the world), hath awhile sat happy:
Who, at the end of the companionship, not in remorse—— hath risen.

If, with its tongue (wick), the candle expressed a boast of that laughing face
In fine (for that boast), nights before thy lovers, it (burning)—— hath risen.

In the sward, from the border of the rose and the cypress, the spring breeze,
In longing for that cheek and stature of Thine,—— hath risen.

5. Intoxicated, Thou passedest by, and from the Khilvatîs of angels
The tumult of resurrection at the sight of Thee—— hath risen.

Before thy (graceful) gait, from shame its foot uplifted not,
The head-extending (lofty) cypress that, with grace of stature and of form,—— hath risen.

Ḥāfiẓ! cast off this religious garment (of hypocrisy). Perchance thou mayst (in safety) take thy life:
For, from the religious garment of hypocrisy and of miracle, fire (wherein thou mayst be consumed)—— hath risen.

---

2. Whoever in the world passed his life in ease,—at the end, suffered remorse for his idle conduct. Save remorse, the world's work hath no fruit.

5. See Ode 67.

6. The cypress, that hath no motion and is unable to move from its place, is abashed at thy graceful gait.

It is proper to understand:—
(*a*) In couplets 1 and 2,
hath risen (and departed).
(*b*) In couplet 3,
hath risen (burning).
(*c*) In couplet 6,
hath risen (grown up).

79, (71).

1. Thy face, none hath seen; and (yet) a thousand watchers are Thine,
Still (hidden) in the (folded) rosebud, Thine many a nightingale—— is.

Not so strange is it if to Thy street came
I, since in this country many a stranger (traveller)—— is.

Although, I am far from Thee, far from Thee, be none:
Near, my hope of union with Thee—— is.

In love, the cloister (islām) and the tavern (other religions) are not different:
Wherever, they are, the ray of the true Beloved's face—— is.

5. There, where they give splendour to the work of the cloister,
The bell of the Christian monk's cloister associated with the name of the cross
—— is.

Lover, who became, at whose state the true Beloved gazed not?
O Sir! (the truth is) there is no pain. Otherwise, the Physician (God)—— is.

In short, all this lament of Ḥāfiẓ is not in vain:
Both a strange story and a wonderful tale, it—— is.

---

4. This Ode is stuffed with poetry of divine knowledge.
Love's disciple regardeth the cloister and the wine-tavern the same; in either place, the true Beloved can be adored.

5. ناقوس (bell) signifies:—
(*a*) a thin oblong piece of wood, suspended by two strings, with a striker (دَبِيل) formed of a flexible rod.
At times of prayer, they strike the bell instead of making the call to prayer.
(*b*) The talk of men of God with one another.
(*c*) Love, which is the goal of people of love.

صومعه (cloister) signifies:—
The place of worship of people of purity—Christian Zāhids and 'ābids.

صليبي (cross) signifies:—
That cross whereon Christ was crucified; and which Christians worship.
In every heart, wherein Islām dwelleth, love hath certainly entrance: in every heart, wherein the faith of God resteth, love hath its couch.
So long as love for God hath no place within the heart, God great and glorious accepteth not his devotion.

80, (81).

1. In the snare of Thy tress, my heart entangled—— of itself is.
Slay with a glance; for to it (the heart), punishment—— of itself is.

If from Thy hand issue our heart's desire,
Be (ready) at hand: for goodness in place—— of itself is.

O sweet idol! by Thy soul (I swear) that like a candle,
In dark nights my desire, effacement—— of myself is.

O bulbul! when thou expressedest opinion of love, to thee, I said:—
"Do not (express an opinion); for that rose (the beloved), self-going, for the sake—— of itself is."

5. The perfume of the rose is in no need of the musk of Chín and of Chigal:
For, its pods of musk (sweet fragrance) from the fastenings (leaves) of the coat—— of itself is.

Go not to the house of the Lords void of liberality of the age;
For the corner of ease in the dwelling—— of one's self is.

Ḥáfiẓ consumed; and (so consumed) in the condition of love and of life staking,
Yet, at the head of covenant and of fidelity—— of himself is.

---

4. The rose is only in thought of itself; and glanceth not at the lover's state.

81, (66).

1. (O Beloved!) To utter to thee the state of my heart—— is my desire:
To hear news of my heart (by way of counsel and advice)—— is my desire.

Behold the crude desire——how the well-known tale (of love)
To conceal from the watchers (hypocrites; or devils)—— is my desire.

A night of power (the twenty-seventh night of the Ramazān) like this, precious and holy,
To sleep with thee till day,—— is my desire.

Alas! the unique pearl (mysteries of divine knowledge) so tender
To pierce (understand) in the dark night (the world),—— is my desire.

5. O breeze (Murshid)! to-night (in this world), give help (and make me honoured by union with the true Beloved):
For, in the morning time (in the next world), to blossom—— is my desire.

For exaltation's sake, with the point of the eye-lash
To sweep the dust of the Path (of love)—— is my desire.

In abhorrence of the (false) claimants, like Ḥāfiẓ
To utter profligate verse—— is my desire.

---

1. This may be addressed to the Murshid.
2. To desire to conceal love is crude. One can conceal neither love nor musk.
قصه فاش (the well-known tale) signifies:—
the state that occurreth to the lover in love's Path.
3. The night of power. See Odes 26, c. i. and 113.
4. In the world, perfection of divine knowledge is not fit to be acquired.
5. The breeze signifies:—
the Murshid, from the effects of whose breath the heart of the disciple blossometh like the rose-bud.
To blossom is the end of that time, when becoming liberated from evil deeds, and becoming adorned with good deeds,—the traveller will be joined to the true Beloved.

82, (48).

1. O lapwing of the east wind (the Murshid)! to Sabā (the land of the true Beloved),—— I send thee:
Behold from where (the dense, impure, world) to where (the light, pure, world), —— I send thee!

Alas! a (glorious) bird like thee in the dust-heap of grief:
Hence to the nest of fidelity (the land of the true Beloved),—— I send thee.

In love's Path, is no stage of nearness or of farness:
(Hence, O true Beloved!) I clearly see Thee; and prayer,—— I send Thee.

---

1. صبا (east wind) may signify:—
(*a*) hidden circumstances;
(*b*) an event of divine events.
Ḥāfiẓ wrote this ode to far distant friends; and, thus, sowed in their heart the seed of love.
(Sabā) signifies:—
A land in Arabia Felix, whereof Queen Balḳis was the queen in the time of Sulaimān.
هدهد (hud-hud, the lapwing) is mentioned in the Ḳurān, xxvii, 20.
For an effective service that he had rendered, Sulaimān cherished the lapwing.
He placed a royal crown on his head; made him king of birds; and gave him a royal mandate to deliver to Queen Balḳis.
When the mandate reached the Queen she said to the great ones of her court:—
"O people! verily, I have received a merciful letter from Sulaimān, It saith—In the name of God, the merciful, the compassionate; display not pride; come while thou art submissive."
From that day, the lap-wing was appointed Letter-bearer.

2. آشیان وفا (the nest of fidelity) signifies:—
(*a*) the land of the true Beloved, which is the place of return of fidelity of lovers;
(*b*) the holy world.
خاکدان غم (the dust-heap of grief) signifies:—
(*a*) this world;
(*b*) the existence of Ḥāfiẓ.
O hidden mystery! O doubtless manifestation!
Thou that made glorious descent from the holy world and the stage of man, thee, back I send to the holy world.
Alas! thou art like a holy bird in the dust-heap of grief. To the true Beloved say:—"At no time, am I careless of Thee; even in recollection of Thee, I sit and stand."
There, all is oneness; neither wideness nor straitness. In love's Path, is no stage of nearness or of farness; no place of sitting or of standing. All times, I clearly see Thee; and for Thee, I ever utter prayer and praise.

Every morning and evening, the Ḳāfila of prayer for Thy welfare,
In company with the (cool) north and the east wind,—— I send Thee.

5. O Fellow-sitter of my heart! Thou that becomest hidden from sight,
Prayer, I utter for Thee; praise,—— I send Thee.

So long as grief's army ruineth not the heart's country,
Words and odes (of mine), with melody and modulation,—— I send thee.

Sāḳī! come; for the invisible messenger uttered to me glad tidings,——
"In pain, exercise patience; for the remedy of union (with the true Beloved),—— I send Thee."

The creation of God, behold (with joy) in thy own face (the mirror, God-displaying);
For (since thou art careless of the Creator) the mirror, God-displaying,——
I send Thee.

Ḥāfiẓ! the song of our assembly is the mention of thy welfare:
Make haste (come quickly). A horse and a coat,—— I send Thee.

83, (49).

1. O (beloved) hidden from (my) sight! to God, I entrust,—— thee.
(In pain of separation), thou consumedest my soul; yet with heart, friend I hold—— thee.

So long as I trail not the skirt of my shroud beneath the foot of the dust (of the grave),
Believe not, I will keep (my) hand from off the skirt of—— thee.

Display the prayer-arch of thy eyebrow. that, in the morning-time,
(In excuse), I may bring forth my hand of prayer and bring it upon the neck of—— thee.

If it be necessary for me to go to Hārūt of Bābil,
A hundred kinds of sorcery (learned from him) I will evoke to bring—— thee.

5. Of thy grace,—give me access to thyself so that, with heart-consuming,
The jewel (the tear) of the eye, I may momently rain upon the feet of——thee.

(In exceeding love for thee), I have, in my bosom, established a hundred streams (of tear) from my eye
In the hope that I may sow love's seed in the heart of—— thee.

I weep; and, from this tear, torrent raining, my hope
Is that love's seed, I may plant in the heart of—— thee.

The beloved spilled my blood; and released me from grief of separation,
Thank-profferer, I am for the dagger-working glance of—— thee.

O faithless physician (the beloved)! I wish to die before thee:
Ask the sick; for I am in expectation of—— thee.

10. If my eye and heart show desire for another (lovely one),
To that heart, I set fire; and pluck out the eye for the sake of—— thee.

Ḥāfiẓ! wine (love), and the mistress (the beloved), and profligacy (the fearless, careless state) are not (contrary to) thy way of life:
(Thus) wholly thou doest; and (since thou exceedest not) I pardon—— thee.

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4. Hārūt. See Ode 14.

8. منت پذیر (thank-accepter) signifies :—
شکر گذار (thank-offerer).

84, (88).

1. O Lord! devise a means, whereby in safety my Beloved
May come back, and release me from the claw of reproach.

Bring ye the dust of the Path of that travelled Beloved (the necessarily existent One)
That I may make my world-seeing eye His sojourn-place.

Justice! For, they have barred my Path on six sides
(By the power of) that mole, beard, tress, face, cheek, and stature.

To-day, when I am in thy hand,—show a little mercy:
To-morrow, when I become clay (in the grave), what profit are tears of repentance?

5. O thou that of love expressest breath in relating and explaining,
With thee no word have we save this—"Prosperity and safety be thine!"

Darvish! Lament not of the sword of friends;
For this band (of friends) taketh the blood-price for the slain.

Set fire to the religious garment; for the curve of the Sāḳī's eye-brow
Shattereth the corner of the prayer-arch of the service of the Imām.

God forbid that of thy violence and tyranny I should bewail:
The injustice of dainty ones is all daintiness and goodness.

The (long) argument of thy tress-tip, Ḥāfiẓ shorteneth not:
This chain (of argument) is joined (extended) to the day of resurrection.

85, (87).

1. On account of that heart-cherishing beloved, thanks (mixed) with complaint are mine (and, verily, this is wonderful):
If thou be a subtlety-understander of love list well to this tale.

Rewardless was and thankless——every service that I rendered:
O Lord! void of kindness let none be the served one (master).

To profligates, thirsty of lip, none giveth (even) a little water:
Thou mayest say:—"Those recognising holy men have departed from this land."

O heart! In His tress-like noose, twist not; (and from its fancy come out). For, there,
Thou seest severed heads,—crimeless, guiltless.

5. With a glance, Thy eye drank our blood; and Thou approvest:
O Soul (of mine)! lawful is not protection to the blood-shedder.

In this dark night (the world), lost to me became the path of my purpose (knowledge of the true Beloved):
O Star of guidance (the Murshid, perfect and excellent)! come forth from the corner (and help).

From every direction, where I went naught increased to me save terror.
Beware of this desert, and of this endless Path.

Of this Path (of love), the end openeth no form
For, in its beginning, are a hundred thousand stages (and) more.

O sun of lovely ones! my heart consumeth:
Contain me, a moment, in the shade of thy protection.

10. Although, thou snatchedest my honour (and madest me despicable), I turn not my face from Thy door:
More pleasant is violence from the Beloved, than from the enemy, courtesy.

---

6. At night, when they lose the road,—by stars they find it.
By stars, navigators at sea keep the road; by stars, did Lord Wolseley in 1882 find (and keep to) the trackless road to Talu-l-Kabir (the great mound).

7. In the stage of unity, naught increaseth to the holy traveller save terror on terror.

To thy complaint, love reacheth, if like Ḥāfiẓ
Thou recite (by heart) the Ḳurān with the fourteen traditions.

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11. روایت (tradition) signifies :—
the traditions contained in the small books (risā,il) relating to the rules of reading (tajwid) the Ḳurān.
For the whole of the Ḳurān, are fourteen traditions.

86, (105).

1. Ever intoxicated keepeth me the waft of air of the tress-curl—— of Thine.
Momently ruined maketh me the deceit of the eye of sorcery—— of Thine.

O Lord! after such patience, one can see a night
Whereon, we may kindle the candle of our eye in the prayer-arch of the eye-brow —— of Thine.

The black tablet of vision, I hold dear for the sake
That to the soul, it is a book of the picture of the dark mole—— of Thine.

If Thou wish perpetually to adorn the world altogether
Tell the breeze that it should uplift awhile the veil from the face—— of Thine.

5. And if Thou wish to cast out from the world the custom of effacement:
(O true Beloved!) scatter (Thy tress) that it may shed thousands of souls from every hair—— of Thine.

Wretched, I and the morning breeze; two heads, revolving without profit:
Intoxicated,——I, from the sorcery of the eye of Thine; it, from the perfume of the tress—— of Thine.

For the kindness of the breeze, I have thanks for the perfume of the (true) Beloved,
If not, in the morning, from this side, how had been the passing—— of Thine?

Every moment, I used to consider the black (pupil) of the eye intent upon the blood of my heart; (and regarded it my enemy):
This moment, I hold it dear in memory of the dark mole (whose form it hath) —— of Thine.

O excellent! the spirit that Ḥāfiẓ hath of this world and of the next world,
Naught cometh into his eye, save the dust of the head of the street——of Thine.

87, (110).

1. Thanks be to God that the door of the wine-tavern open,—— is.
In such a way that, my face of supplication upon its door—— is.

Through intoxication, all in tumult and shout are the jars (the seekers of God);
And that wine that in that place (the threshold of the Murshid) true is, not illusory,—— is.

From Him, intoxication, and tumult, and pride: all—— is.
From us, helplessness, and weakness, and supplication all—— is.

The mystery that to the people I uttered not, and shall not utter:
To the Friend, I shall utter; for confidant of the mystery He—— is.

5. The twist of the tress, curl within curl, the explanation
One cannot shorten; for long this story—— is.

The load of Majnūn's heart; and the curl of Lailā's tress—
The cheek of Maḥmūd (of Ghuznī) and the sole of the foot of Ayāz—— is.

Like the hawk, I have stitched up my eye from all the world:
Since, on Thy adorned cheek, my eye open—— is.

Whoever entereth the Ka'ba of Thy street,
Through the Ḳibla of Thy eye-brow (arch) in the very act of prayer—— is.

O people of the assembly (Murshids)! the consuming of the heart of poor Ḥāfiẓ
Ask ye the candle that, in burning and melting—— is.

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6. Maḥmūd (*b.* 967 *d.* 1030) is buried at Ghuznī. On his tombstone of white marble lies his mace of a weight that few men can lift.
He made twelve expeditions into India; took Lāhūr, Dilhi, Kanauj; destroyed many Hindū temples; broke to pieces the famous idol of Somnāth, the fragments of which he sent to Ghuzni Maka, Madina.
Ayāz was his favourite slave.
Majnūn, the distraught lover of Lailā, lived in the time of Khalīf Ḥashām of 'Umaya 721 A.D. His real name was Ḳais. The word Majnūn signifies distraught.
Lailā was the mistress of Majnūn.
By her father, she was commanded to think no more of Majnūn.
Majnūn became distraught and soon died. Lailā soon followed him, leaving her father to vain remorse.
7. They sometimes put a hood over the eyes of the trained hawk.
9. The sorrowful one (the consuming candle, well knoweth sorrow (melting).

88, (83).

1. The produce of the workshop of existence and dwelling (the whole world)——
all this is naught;
Bring wine (of the love of God). For the goods of the world——
all this is naught.

The desire of the heart and of the exalted soul is the society of the Beloved:
All that is (my desire); and, if not (gained), heart and soul,——
all this is naught.

Fortune is that which, without the heart's blood, cometh to the bosom:
And, if not, the garden of the Beloved (gained) with effort and toil——
all this is naught.

For the sake of shade, endure not the favour (even) of the (great) Sidra and the (great) Ṭūbā tree
For, O moving cypress, when well thou lookest,—— all this is naught.

5. A space of five days (it is) that thou hast in this stage of favour;
Rest pleasantly awhile. For Time—— all this is naught.

O **Sāḳī**! We are waiting on the shore of the ocean of death,
Regard (it) again. For from lip to mouth—— all this is naught.

Take no thought of being rent (with dishonour); and be glad like the rose
On that account that, the power of the passing world—— all this is naught.

Zāhid! beware; be not secure of the sport of pride
For the path from the cloister to the temple of the Magians,——
all this is naught.

Wailing and weeping have consumed me sorrowful:
The need of narrating and of explaining apparently—— all this is naught.

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4. In the seventh heaven is the Sidra tree; and, in the fourth heaven, the Ṭūbā tree, whose branches reach to all the skies.

Some say:—

(*a*) that the Sidra and the Ṭūbā tree are one and the same tree.

(*b*) that the Sidra tree is the tree of life; and the Ṭūbā tree, a tree known on earth as the jujube (Zizyphus Lotus).

See Ḳurān, x, 9; xiii, 28; lvi, 25; the Apocalypse, xxii, 1, 2.

8. Between the cloister and the temple of Magians the distance is naught. Many a one hath travelled it in a moment. See Ode 107, c. 5.

10. The name of Ḥāfiẓ accepted the writing of honour (in the whole world) ;
But, in the opinion of profligates, the writing of profit and of loss——
all this is naught.

89, (85).

1. What kindness it was when, suddenly, the dropping (of ink) of thy pen
Represented the obligations of our service according to the goodness of ——— thee.

To me, salutation thou hast written with the nib of the pen:
Be not the work of Time's house without the writing of——— thee!

I say not—in mistake, thou recollectedest me, heart bereft:
For, in wisdom's account, mistake lieth not in the pen of——— thee.

Despicable, make me not in thanks for this (divine) favour
That lasting Fortune, dear and honoured, held——— thee.

5. Come. For, by thy tress-tip, I will vow
That (even) if my head goeth (from my body), I will not uplift it from the feet of——— thee.

Of the state of us (slain), thy heart may become acquainted; but (only) at the time,
When the tulip blossometh from the dust of those slain of grief for——— thee.

The morning breeze (the Murshid, perfect and excellent) urgeth a tale to every rose (disciple);
Path to the informer, how gave the watcher (Shaiṭān, or imperious lust) into the sacred enclosure of——— thee.

(O beloved!) with a draught, assist the soul of us thirsty
When, from the cup (of Jamshīd), the limpid water (of life) of Khizr they give ——— thee.

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1. Ḥāfiẓ sent this ode by way of a letter in reply to a friend's letter.

8. خضر (Khizr):—
The Muslims usually confound Khizr with Phineas, Elias, and St. George, saying that his soul passed by metempsychosis through all three.
Some say that he was one, Balya ibn Maikān, in the time of Firidūn (B.C. 800); that he preceded Ẕū-l-Ḳarnain.
(Asa, ab ibnu-r-Rayesh); and that he lived in the time of Mūsā.
It is also said that he was the general of the monarch Ẕū-l-Ḳarnain, was Ibrāhim's nephew and the guide to Mūsā and Irā,il in their passage of the Red Sea and the desert.
He was the guide of Alexander the Great to the Water-of-Life situated in the Zulmāt (Darkness).

Dweller at thy door is my heart: guard it;
For the reason that, without grief, God hath kept—— thee.

10. 'Tis the ambush-place: and very swiftly thou goest. Be sensible:
Do not (go swiftly) lest, from the (broad) king's highway, should ascend the dust of—— thee.

O 'Īsā-breeze! happy ever be all thy time
For alive became the heart-broken soul of Ḥāfiẓ by the breath of—— Thee.

Having drunk of the water of life, he is not to die until the day of judgment. Wherever he planted his foot, the spot became green.

Hence, his name Khizr (green).

See the Ḳurān xviii; and Wilberforce Clarke's translation of the Sikandar Nāma, cantos x and lix.

90, (43).

1. O chaste beloved! Who draweth the fastening of the veil of—— thee?
O (lovely) bird of Paradise! grain and water, who giveth—— thee?

Went sleep from my eye in this liver-consuming thought——
Whose bosom is the dwelling and sleeping place of—— thee

Suddenly, from the embrace of me, heart-shattered, thou wentest:
Let us see, whose place became the place of rest and of sleep of—— thee?

The wail and plaint that I made, all thou heardest not:
O idol! 'tis manifest that lofty is the station of—— thee.

5. The darvīsh, thou askest not! and I fear that there is——
Neither thought of his forgiveness, nor care for his punishment, to—— thee.

O thou heart-kindling palace that art the dwelling of affection,
O Lord! ruined, let not the calamity of time make—— thee.

In this desert (of divine knowledge), the water pool (stage of purpose) is far. Keep sense,
So that the Ghūl (one outwardly good; inwardly bad) of the desert, may not, with the mirage, deceive—— thee.

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1. Once upon a time, Ḥāfiẓ's lawful spouse became distressed of heart; and went to her father's house.
After a while, from the purity of his heart, Ḥāfiẓ discovered the purity of her heart; to and, its conciliation, hastened.
He wrote this ode and sent it to her.
On receiving it, the beloved one (who was of trusting heart) combed her heart as she combed her hair; made it pure; and went to him, as is stated in couplet 11.

4. When a place is lofty, to it no sound reacheth.
Hence, the wail of Ḥāfiẓ reached not the ear of his beloved.

7. Ghūl is a kind of Shaiṭān, or of evil Jinnī, that eateth men. Some say it is a Jinnī, or an enchanter, that assumeth various forms.
It appeareth in the form of human beings, and of various animals, in monstrous shapes; it haunteth burial grounds and other sequestered spots to feed upon dead human bodies, and to kill any human creature that chanceth to fall in his path.
Some say that it is a demoniacal animal which passeth a solitary existence in the deserts, resembling both man and brute; and that it appeareth to a person travelling alone in the night and in solitary places and lureth him to destruction. (Al Ḳazvīnī).
When the Shaiṭāns attempt to hear words (from the confines of the lowest heaven), they are struck by shooting stars.

The great arrow of a glance that, at my heart, thou castedest,— missed:
Let us see what designeth the good judgment of—— thee.

O heart! while in the path of old age, by what way goest thou?
In mistake, all at once, became expended the season of youth of—— thee.

10. That eye of intoxication struck (and made restless) the path of the lover's heart:
From this way, 'tis manifest that wine is intoxicated of—— thee.

Ḥāfiẓ is not a slave who fleeth from his master,
Show a little kindness; come back; for I am ruined through reproach of—— thee.

Some are consumed; some falling into large weirs become crocodiles, and others falling upon land become ghūls.

Several of the companions of Muḥammad saw ghūls in their travels. 'Umar saw, while on a journey to Syria, a ghūl before Al Islān, and struck it with his sword. Properly, the female is called ghūl; and the male, ḳuṭrub.

These beings and the ghudar (or gharar) are the offspring of Iblis and of a wife, whom God created for him of the fire of the Simūm (smokeless fire, Ḳurān xv, 27); they sprang from an egg.

(Tradition from Wahb ibn Munabbih, in the account of the early Arabs in the Mirātu-z-zamān).

The ghūl (female) appeareth to men in the desert, in various forms; converseth with them; and sometimes yieldeth herself to them.

10. The second line may be:—

(*a*) From this way, 'tis manifest that intoxicated of wine is the eye of—— thee.

(*b*) From this way, 'tis manifest that wine is the intoxicator of—— thee.

91, (39).

1. That Bold One of Parī-face (the true Beloved) who, last night, by me——passed,
What sin saw He that, by way of Khiṭa,ī, He—— passed?

Since from my sight, went that world-seeing eye,—
None knoweth what tears from my eye have—— passed.

Last night, from the passing of the heart's fire, to the candle passed not
That smoke (sigh) that, to our head, from the liver's consuming—— passed.

(Being) far from His face, momently, from the fountain of my eye,
A torrent of tears came; and the deluge of calamity—— passed.

5. From our feet, we fell when separation's grief came:
In grief, we remained, when from the hand, the remedy (union with Thee)——
passed.

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1. This ode was written in the state of قبض (ḳabṣ) "contracting," when manifestations of glories are closed to the holy traveller.

ترک پري چهرهٔ (the Turk of Parī-face) signifies :—

(*a*) The true Beloved (God), who is the desired of all. They liken the true Beloved to Turk for the reason that, in eternity without beginning, the Distributor gave beauty in excess to the Turkān.

(*b*) Manifestations of glories of the true Beloved, whose splendour is desired of all. See Ode 8, couplet 1.

خطای signifies :—

(*a*) if read khaṭa,ī, sin.

(*b*) „ khiṭa,ī, Cathay, a lofty country.

The first خطای has the meaning (*a*); and the second, the meaning (*b*).

In ṣūfī,ism, whenever a city, or a country, is named, it signifies this, or the next, world.

When the doors of manifestations are opened to the holy traveller, the travelling of love's Path, becometh easy; and joyously he travelleth the desert of that Path.

This is basṭ (expanding).

When the doors of manifestations are closed, difficulty occurreth; the luminous world becometh to his eye stain and dark; and he crieth "O woe is me"?

This is ḳabẓ (contracting).

If, in both instances, khaṭā,ī (sin) be read بای will signify "by reason of"; and we shall have :—
Those manifestations of glories that, last night, passed before us,—saw He what sin, by reason whereof sin passed?

The heart said:—"With prayer, one can again obtain union with Him."
'Tis a life-time since my life all in the work of prayer—— passed.

Wherefore do I bind (put) on the pilgrim-robe (of the true Beloved), for that Ḳibla is not here?
In effort, wherefore do I strive since from (mount) Marvah, (mount) Ṣafā hath —— passed?

---

7. The iḥrām (pilgrim-robe) is a mean garment composed of two cloths,—one extending from the wais tto the feet; the other from the shoulder to a little below the waist,—robed wherewith pilgrims enter Maka to celebrate the festival of the tenth day of the month Ẕu-l-Ḳa'dat) last but one of the Muḥammadan year. See Ode 35.

صفا (Ṣafā, purity) is the name of a mountain near to glorious Maka; and so is Marvah.

See the Ḳurān ii, 153.

The second line signifies:—
In effort wherefore do I strive when, from our heart, the purity of glories hath departed?

Sarah (Ṣarāḥ, pure) being barren, Ibrāhīm took to himself her handmaiden Hagar (Hajir, elegant), who bore him a son Ismā'il "heard of God." Then Hajir became the object of Sarah's envy; and Ibrāhīm was compelled to remove her and Ismā'il from the land of Sham to where Maka now standeth. The angel Jibrā,il directed him where to go, and where to stop.

When Hajir implored Ibrāhīm not to abandon her and her helpless child in so desolate a spot he told her that such was the will of God conveyed to him in a dream and left her.

Having consumed all the food that Ibrāhīm had left her, hunger and thirst caused her milk to dry up. Apparently she and her son were doomed to die a most cruel death.

She ascended mount Ṣafā, and there wept in anguish of heart, crying out for assistance.

Descending she hastened across the intervening valley, and ascended Mount Marvah. There she was unable to see any dwelling or any spring of water.

In grief, she went seven times between these two mounts, each time stopping to guard her son against the wild beasts. At length, from Mount Marvah, she heard a sound which ultimately directed her to her son.

There, she found a new-risen stream of pure water (zam zam).

Some suppose:—
(*a*) that the water gushed out where the child lay.
(*b*) that God (in answer to her cries and those of her son) let gush forth the waters,

She was told (by Jibrā,īl) that the stream would continue to flow; that Ibrāhīm would return, and, there, build a house (the Ka'ba) that should become (as it has become) the Kibla of millions of people; and that her son would be a prophet.

Attracted by the unexpected appearance of birds, a tribe (the Banī Jarham), whilst on their way from Yamin to Sham, arrived.

Having heard Hajir's story, this tribe established itself on this spot (Maka).

Through Jibrā,il, Ibrāhīm was informed of the happy condition of Hājir and her son.

Once a year he mounted a swift camel (Barḳ) and paid them a visit.

In commemoration of Hajir's hurryings to and from between mounts Ṣafā and Marvah, pilgrims run, to this day, seven times between the self-same mounts.

The second line may be:—
In effort, wherefore do I strive since from my heart purity hath——passed?

Yesterday, with the essence of the pity, when he beheld me, the physician said:—
"Alas! beyond the rules of cure, thy grief hath—— passed."

O friend! for asking Ḥāfiẓ (how he fareth) plant thy foot (to visit him)
Before that time when they shall speak saying:—"From the frail house (this "world) he hath—— passed."

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8. The rules are:—
قانون the institutes.
شفا the cure.
by ابو علي سينا (Abū 'Ali Sinā, Avicenna) born at Bukhārā 983 A. D., died at Hamadān 1037 A.D.
He was a learned man, but addicted to wine and to effeminating pleasures.
His books (100 in number) on medicine are now nearly all lost.

9. دارالفنا the frail house (this world).
دارالتقا the permanent house (the next world).

92, (65).

1. Save Thy threshold, my shelter in the world—— is none.
Save this door, my fortress-place—— is none.

When the enemy (Iblīs, full of fraud, man-seducing) draweth the sword, we cast (away) the shield (in flight):
For save weeping and wailing, our sword—— is none:

From the tavern-street, why turn I away my face?
For better than this, in the world, my way and path—— is none.

If, into the harvest of my life, Time cast fire (and consume it),
Say:—"Consume (it); for, equal to a little blade of grass, in my opinion, it (life) —— is none."

5. I am the slave of the saucy eye of that straight stature,
From whose wine of pride, at any one, glance—— is none.

Thus it is, that, in every direction, I behold the snare of the Path:
Save the shelter of His tress, my shelter—— is none.

O King of the dominion of beauty! go (impetuously) rein drawn:
For at the head of a street, is it not a justice-seeker—— is none?

---

2. سپر انداختن (to cast the shield) signifies:—
to flee.
سپر نیانداختن (to cast not the shield) signifies:—
az barāe jang muhayā va mustaḳid va mustaḥkim shudan
to be ready, prepared, and fortified for battle.
تیغ زدن (to draw the sword) signifies:—
the seduction by the offspring of Ādam and of Havā (Eve) who are partners with Shaiṭān.
Who hath dependence on something of the world's goods, that dependence alloweth him not to proceed.
It saith:—
"That something that thou hast, in it partnership is mine with thee."
When 'Isą went to heaven, the country of the Omniscient, He had with him a needle.
Shaiṭān obstructed his path; and, towards the needle displayed hostility.
'Isą immediately cast away that needle, and made his way to heaven.
When Shaiṭān (man's enemy) cometh before me, I make myself firm in freedom. Whatever he questioneth I put aside.
Like 'Isā I take the path to my purpose that I may take to my bosom that Desired one.
Mine is no business with the world's goods; and, no work save weeping.

Be not in the pursuit of injury: do whatever (else) thou desirest:
For in our Sharī'at, save this, a sin—— is none.

In every city the eagle of violence hath drawn out his wing:
The bow of a corner-sitter, and the arrow of a sigh—— is none.

10. To the (black) tress and the (dark) mole give not the treasure of the heart of Ḥāfiẓ;
For (to do) deeds like these, the power of every black one (the black tress and dark mole)—— is none.

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9. The lot of the people is tyranny. From it is no escape save:—
(*a*) by sitting in a corner;
(*b*) „ lamenting to God;
(*c*) „ the bow of a recluse, and the arrow of a heart's sigh.

93, (73).

1. O Sāḳi (Murshid)! bring wine; for the fasting month (the Ramaẓān)——
hath passed.
Give the goblet; for the season of name and fame—— hath passed.

Dear time hath passed. Come; let us repeat the omitted prayers
Of a long life that without the presence of a goglet and of the cup (the Murshid)—— hath passed.

Like aloe-wood, how long can one consume in the torment of repentance?
Give wine. For life in the essence of raw madness—— hath passed.

(O perfect Murshid! with the wine of divine love), make me intoxicated even so that from selflessness I shall not know,
In the plain of imagination, who hath come, who—— hath passed.

5. In the small (hope) that a draught of Thy cup may reach us,
In the inn (place of worship), every morning and evening, prayer to Thee
—— hath passed.

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1. ساقي. (cup-bearer signifies:—
"the murshid who hath brought his inclination to the fortune of God.

ماه صيام (month Ṣiyān) signifies:—
(*a*) the month, Ramaẓān, wherein to fast is an essential command. The Kurān ii, 181. Ode 113.
(*b*) a time, wherein Ḥāfiẓ practised that custom; and a perfume of the divine knowledge of God reached the perfume-place of his heart.

They call the following of this custom—"the dear-time," because:—
(*a*) this time is the base of the ascent of the Path, and the means of discovering truth. Without it, the travelling of the desert of Ṭariḳat is not attainable; and the holy Traveller travelleth not the Path of Love.
(*b*) the times of Life, (to the limit of its own nature) is a jewel of great price; and the destroying of it is the cause of penitence.

A poet saith:—
"Every breath that goeth is a jewel of Life:
"The price of the mine is the tribute of two worlds (this and the next).

When the Ṣūfi, in the beginning of state goeth on the travelling of the Path, be practiseth austerity and piety, whereby purifying and glorifying may be his; and he may become fit for Love.

O Murshid! explain Love; and take us out from ourselves. For the time of outward worship (wherein name and fame are skirt-seizing; and the name and the customs of the world are in mind) hath passed; and the lightning of Love hath begun to flash: and the darkness of the attachments of the people of the world, to collect.

In futility, dear time hath passed; and, for its plunder, we hastened not.

Come; make reparation for that space of life that, without the Murshid, passed in idleness.

To the heart that was dead, a great life reached the soul,
Since into its (the heart's) perfume-place a perfume (of wine of love), from Thy breeze,—— hath passed.

The Zāhid had pride (of his devotion); took not the path to safety:
By the path of supplication, the Profligate (the holy traveller) to the House of Safety (Paradise)—— hath passed.

O Zāhid! know (together are)—thou and Khilwat, and solitude, and need:
For the lover (of God), order for perpetual ease—— hath passed.

The cash of the heart that was mine became expended in wine:
It was counterfeit coin. Therefore into the unlawful it—— hath passed.

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8. See p. 164.

9. The cash of my heart in the Path of Love, became expended; and in Love-play.
It was a counterfeit coin, ruined, black from the heat of the fire; it took no currency in the market of Shari'at; none took it for anything, nor placed it in place.
Therefore, to Love's market it hasted; and there found currency, as Shaikh Fakhru-d-Din 'Irāḳi saith:—
"In circuit of the Ka'ba, I went: to the sacred enclosure, they gave me no access: saying:—
What didest thou outside, that inside (the house) thou comest.
"Into the cloister, I go: from within, a voice issueth,
"Saying:—Come! Come! 'Irāḳī, for thou art of the special ones (with God)."
When I entered Love's Path, I expended the cash of my heart.
When, by reason of want of currency, my heart was counterfeit,—it went into the Path of the sacred enclosure; and for the revealing of the counterfeit, went, with respect, like the false coiners.
Every piece of gold that is counterfeit, came forth black from the heat of the fire.
Then Love is a fire, wherein the Knower displayeth hearts.
Unlawful, they have called Love; since it causeth the seeker to reach the Sought.
After the seeker hath reached the Sought, is no room for Love; for the seeker hath become of those near to God.
When at this stage, the seeker becometh astonished—it is unlawful for him to incline to descendancy.
When, from loftiness of spirit, and height of penetration, I reached to the stage of the heart's mystery, up to mystery of mystery,—I severed my own attachments from heart and love (whereby grace riseth).
Then, by God's decree—
"The good deeds of holy men are equal to the bad deeds of those near to God."
At the time, when the Traveller, ascendeth beyond the stage of heart and love,—to it, again to return is unlawful for him.
In the mode of living of his companions, that counterfeit gold that, nowhere, hath currency is expended in the gaming-house and in the tavern.
Ārifs of knowledge, and Travellers, face on the Path, make not public mysteries in the travelling of the Path; and make not vain their evidence.
If, sometimes, in the state of effacement and intoxication, a mystery falleth, from one of them, to the public gaze,—thy make its remedy by asking pardon of God on account of state of effacement and intoxication.

10. (O admonisher!) again counsel not Ḥāfiẓ; for the path of austerity, found not,
A lost one (in love's path), to whose palate the sweet wine (of love)——
hath passed.

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10. The second line may be :—
A lost one; *because* to his palate, the sweet wine (of love)—— hath passed.

94, (75).

1. Since, abode in my heart, grief for him—— hath taken,
Like his dark tress, the darkness (of confusion and of bewilderment) my heart—— hath taken.

His (ruddy) lip like (red) fire is the water of life:
On account of that water (of life), us, a great fire—— hath kindled.

'Tis an age, since with soul my auspicious spirit,
Desire for that stature and height (of the Murshid),—— hath taken.

Of his lofty stature, I became lover,
Since loftiness of splendour, the work of lovers—— hath taken.

5. Since, in the shadow of his kindness, we are;
Away from us, why (is it that) he the shadow—— hath taken.

To-day, the breeze of morn is ambergris of perfume;
Perchance, the path of the desert my beloved—— hath taken?

From the river (of weeping) of my two eyes, the jewel of tear
The world, into the midst of incomparable pearls,—— hath taken.

O cypress of lily bosom (the beloved)! The tale (lustrous verse) of Ḥāfiẓ
Like the description of thy (lofty) stature, loftiness (of rank, of precious acceptance, of exaltation)—— hath taken.

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6. From the beloved (the Murshid), it is that the breeze of morn is ambergris of perfume.

95, (111).

1. My Lord! sweetly, Thou goest in so much that in Thee, head to foot (altogether)—— I die:
My Bold One! sweetly, Thou movest; before Thee,—— I die.

Thou saidest:—"Before me, when wilt thou die?" Why is haste?
A sweet demand, Thou makest. (Even) before Thy demand,—— I die.

The lover, separated and intoxicated, I am. The idol, Sāḳī, where is he?
Say:—"Proudly move; for before Thy beautiful form,—— I die."

O Beloved! through separation from whom, an age hath passed, so that I may die,—
Make—say—only one glance; so that, before thy dark gray eye,—— I die.

5. Thou hast said:—"My ruby lip giveth pain and also the remedy."
Sometimes before the pain; and sometimes before the remedy,—— I die.

Sweetly moving, Thou goest.——Far, the evil eye from Thy face!——
In my head, I have a fancy that, at Thy feet,—— I die.

Although, the place of Ḥāfiẓ is not in the private chamber of union with Thee,
O Thou (that hast) all places happy, before all Thy places,—— I die.

96, (108).

1. Passed an age since the fire of passion for Him, in the soul ——of ours was.
Through that desire that, in the desolate heart—— of ours, is.

In blood-water of the liver, are drowned the pupils of my eye; hence,
The fountain of love for this face, in the lamenting chest—— of ours, is.

The water of life, a drop from that ruby (lip) like sugar, is
The sun's disc, a great reflection, from the face of that shining moon——
of ours, is.

Since I heard:—"I blew into him My soul," certain became
To me this matter——that we property of His (are); and He property——
of ours, is.

5. Not to every heart, is a manifestation as to love's mysteries:
The confidant of this spiritual mystery, the possessor (God) of the lofty soul
—— of ours, is.

O praiser of God! explanation of the Faith (of Islām), how long utterest thou?
Be silent:
In both worlds, our faith, the society of the Beloved—— of ours, is.

Ḥāfiẓ! Until the rūz-i-ākhīr (the judgment day), offer thanks for this favour,
That, from the rūz-i-awwal (the day of Alast), that idol, the comforter and guest
—— of ours, is.

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4. The Lord God formed man of the dust of the ground; and breathed into his nostrils the breath of life. Genesis ii, 7.
See the Ḳurān xv.

7. Rūz-i-awwal. See p. 5.

97, (68).

1. In every path of Islam, the image of Thy face fellow-traveller——
of ours is.
Ever, the perfume of Thy hair, the soul-informer—— of ours is.

In grief of those claimants, who forbid love,
The beauty of Thy face, the approved argument—— of ours is.

Behold, what saith the apple of Thy chin?
"Many a Yusuf of Egypt fallen into the pit,—— of our is."

If to our hand reach not Thy long tress,
The sin of the perturbed fortune, and of the short-hand—— of ours is.

5. To the chamberlain (Iblīs full of fraud) of the door of the private chamber, say:—
"Of those corner-sitting, a certain one (though through grief yellow of face like straw), the dust of the court—— of Ours is.

Although, apparently, He is veiled from our sight,
He, ever, in the sight of the tranquil heart,—— of ours is.

(O Iblīs!) If, as a beggar, Ḥāfiẓ knock (at) that door (whereof thou art chamberlain), open:
For, it is years since he, desirous of the moon-like face—— of Ours was.

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1. From our soul, the perfume of Thy heart is never separated.

5. Iblis is the guardian of the door of unity (waḥidiyat); and prohibitor of the holy traveller of unity (aḥidiyat).

See the Ḳurân:—
Iblis refuses to worship Ādam ii, 34; vii, 11—18; xvii, 63—65.
„ is accursed vi, 13—18; xv, 34—35.
„ „ respited till the judgment day vi, 14—15; xv, 36—38.
„ hath no power to injure God's people xv, 42; xvii, 67.

7. Couplet 7 is addressed to the watcher (Iblis); and uttered by the true Beloved (God).

98, (77).

1. (O true Beloved!) If from the hand of Thy musky tress, a fault——
passed, it passed:
And, if against us from thy dark mole, an act of tyranny——
passed, it passed.

If, the harvest of one wool-clad (the Ṣūfī), Love's lightning——
consumed, it consumed:
If, against a beggar, the violence of the prosperous king—— passed, it passed.

If, from the Heart-possessor's glance, a load a heart bore, it bore:
(If) between the soul (the lover of God) and the true Beloved (God) a matter
——
passed, it passed.

From carpers, reproaches appear; but,
If, among fellow-sitters, aught unfit——
passed, it passed.

5. In ṭarīḳat (love's path), is no grief of heart. Bring wine (of love):
Every (former) impurity (of thy heart) that thou seest, when (into us), purity
——
passed, it passed.

O heart! keep firm of foot. For love-playing, endurance is necessary:
If a vexatious matter was, it was; if a tyrannous matter——passed, it passed.

O admonisher! say:—"Censure not Ḥāfiẓ who hath gone from the cloister."
How bindest thou the foot of a free one? If to a place he——passed, he passed.

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5. When (into us) purity passed, it (impurity) passed (away).
6. Be not vexed about a vexatious or a tyrannous matter. Let it go: make it gone.
7. The foot of the free, none hath bound.

99, (98).

1. Every one of auspicious sight, who, for happiness, went,——
To the corner of the wine-tavern (of retirement); and to the house of desire (the stage of love, and of divine knowledge)—— passed.

By means of the cup of half a "man," (the Murshid) the holy traveller of the Path revealed
The hidden mysteries (of love) that, in the world of witnessing,—— passed.

Come; and hear divine knowledge from me. For, in my speech,
A profitable subtlety of the bounty of the Holy Spirit—— passed.

From the star of my nativity, seek naught save profligacy.
For, with the star of my nativity, this deed—— passed.

5. From the morning, thou camest forth by the hand of another:
Perchance, from thy memory, the allowance of last night's wine,—— passed.

Perchance, the physician of 'Īsa-breath (the true Beloved) may, by a miracle, strive (to revive me):
For, beyond visiting the work of me shattered—— passed.

A thousand thanks, that, last night, from the corner of the wine-house (of love), Ḥāfiẓ,
To the corner of the cloister of devotion and worship (of God),—— passed.

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2. من (man, a weight) signifies:—
Manifestations in the night-season, the time of viewing God's glories. See Ode 144.

عالم شهادت (the world of witnessing) signifies:—
The appearing of the world, which is the place of 'Ārifs and the stage of God-recognisers.

6. The physician may signify the Murshid.
The time of death hath arrived, no time for visiting the sick remaineth.

7. خانقه (cloister) signifies:—
the corner where the holy traveller acquireth the treasure of the knowledge of God.

Ḥāfiẓ offereth thanks for his acquisition of the favour of sincerity, of service, and of devotion; and saith:—
"With sincerity, to offer devotion only twice is higher than forty years of devotion, wherein is the perfume of hypocrisy."

100, (90).

1. From His lip of ruby, a (single) draft we tasted not; and He departed:
His face, moon of form, we beheld not to our fill; and He departed.

Thou mayst say:—"By our society, He hath become greatly straitened."
His chattels (thus quickly), He bound up: about him, we arrived not,——
and He departed.

Many the Fātiḥa and the Ḥarz-i-Yamanī that we recited:
After that, we murmured the Ikhlāṣ,—— and He departed.

He said:—"From the order of my writing, draw not your head, lest I depart,"
From His writing, we drew not our head,—— and He departed.

5. A glance, He gave saying:—"From the street of desire (love), I depart not:"
Thou sawest how, at last, we purchased the glance,—— and He departed.

He said:—"Who seeketh union with Me, severeth himself from himself:"
In the hope of (union with) Him, we severed ourselves from ourselves,——
and He departed.

Proudly moving, He went into the sward of beauty and of grace. But,
In the rose garden of union with Him, we moved not,—— and He departed.

His form in gracefulness is the effect of God's creation;
On His face, we fully (to our fill) cast not our glance,—— and He departed.

All night, weeping and wailing, we did like **Ḥāfiẓ**:
For alas! for bidding Him farewell, we arrived not,—— and He departed.

فاتحه (fātiḥa) signifies:—
the first (opening) chapter of the Ḳurān.

اخلاص (sincerity) signifies:—
chapter cxii of the Ḳurān.

حرز يماني (the charm of Yaman) signifies:—
the prayer that, on journeying to Yaman, Muḥammad taught.

101.

1. O sorrow! my (true) Beloved remained in grief and sorrow for me,——
and departed;
Us, like smoke on the fire, He placed;—— and departed.

To the intoxicated, of the wine of love, joy exciting,
He gave not a cup; caused him to taste (the bitterness) of every separation;—— and departed.

When I became His prey, me shattered, wounded,
In the sea of grief, He left; urged his steed,—— and departed.

I said:—"Perchance, by device, I may "bring Him into the snare:"
From me, He fled; affrighted my steed of fortune;—— and departed.

5. When in my heart, my heart's blood found the place strait,
From the path of the eye to the desert, rose colour (heart's blood) ran,
and departed.

When the happiness of service aided not the slave,
He (the slave) kissed the threshold; caused service to arrive;——
and departed.

Within the veil (of the bud), was the rose, when the bird of morning time (the true Beloved),
Came to the garden (of existence) of Ḥāfiẓ; cried out,——
and departed.

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7. The rose within the bud is Ḥāfiẓ, still youthful.

102, (101).

1. Who is not fallen into that doubled tress—— is none;
In whose path is it, that a snare of calamity—— is none?

Perchance, thy face is the mirror of divine light:
O God! (I swear) that thus it is; and, in this, dissimulation and hypocrisy——
is none.

The Zāhīd giveth me repentance of thy face. O Excellent face!
His (the Zāhīd's), any shame of God; and shame of thy face—— is none.

O candle of the morning! weep at the state of mine and of thine:
For this hidden burning, thine is none; and mine—— is none.

5. Witness is God; and God as witness is sufficient:
For less than the shedding of blood of martyrs, this (bloody) weeping,——
is none.

The narcissus seeketh the way of thy eye, O excellent eye!
To the wretched (narcissus), news of its mystery; and, in its eye, light——
is none.

For God's sake, adorn not thy tress; for ours,
Is no night when, with the morning wind, many a conflict—— is none.

Last night, He went; and I said:—"O idol! fulfil Thy covenant:"
He said:—"O Khwaja! thou art in error: fidelity in this covenant——is none."

Since from the corner-sitters Thy eye ravished my heart:
To be in thy train, a sin on our part—— is none.

10. O candle, heart-kindling! come back; for, without Thy face,
At the banquet of companions, the effect of light and of purity—— is none.

If the Pīr of the magians become my Murshid——what difference?
There is no head, in which a mystery of God—— is none.

Against the (sun resplendent), to speak saying:—"I am the fountain of light."
Worthy (even of obscure) Suhā, the great ones know—— is none.

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12. Suhā is an obscure star in Ursa Major. If illusory beloved ones lay claim to something, it is improper; or if other beloved ones do so before my (true) Beloved.

The consoling of travellers is the cause of excellent mention;
O soul! in your city, this rule—— is none.

If he suffer not the arrow of reproach, what doeth the lover?
With any warrior, the shield against the arrow of destiny—— is none.

15. In the cloister of the Zāhid; and in the chamber of the Ṣūfī
Save the corner of Thy eye-brow, the arch of prayer—— is none.

O thou that hast lowered Thy claw for the blood of Ḥāfiẓ's heart
Perchance, thought of the plunder of the Ḳurān of God (that is in Ḥāfiẓ's heart), thine—— is none.

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16. Ḥāfiẓ knew the Ḳurān by heart. To take his heart, is to take the Ḳurān of God.

103, (100).

1. (O true Beloved!) from the ray of Thy face, luminous a glance——
is not, that is not:
The favour (of collyrium) of the dust of Thy door,—on an eye——
is not, that is not.

Those possessed of sight (the prophets who, with the inward eye, behold the real beauty of God), are the spectator of Thy face. Yes:
The desire of Thy tress, in any, a desire—— is not, that is not.

If through my grief for Thee, my tear issue red (bloody),——what wonder?
Ashamed of that done by himself, a screen-holder—— is not that is not.

The water of my eye, whereon is the favour (collyrium) of the dust of Thy door
Under a hundred favours of His, the dust of a door—— is not that is not.

5. (O Beloved!) so that on Thy skirt, a little dust may not settle,
The torrent of tears from my vision, a great pathway—— is not that is not.

For dainty ones, love's journey is forbidden; forbidden
For, with every step in that path, a danger—— is not, that is not.

So that, everywhere, it (the breeze, the acquainted Murshid) may not boast of the evening of Thy tress-tip (the time of ecstasy of attraction of God's grace),
Conversation with the breeze (the acquainted Murshid), mine a morning——
is not that is not.

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1. This may be addressed to the Murshid.
"Is not that is not"
Luminous a glance is not that is not from the ray of Thy face.
So, with the other lines.

2. Although, Thy hearty love is especially for the prophets; yet Thy love existeth in all things.

7. شام (evening) signifies:—
the time of ecstasy of effacement in search of that existence, so that ever thou art in that existence.

زلف (tress) signifies:—
(*a*) the attraction of God's grace;
(*b*) the hidden divine essence,—which meaneth the upspringing of the world, the field of the first (this) and the last (the next) world.

No good counsel is it that the mystery should fall out of the screen.
And, if not, in the assembly of profligates, a piece of news (of both worlds)——
is not that is not.

Of this distraught fortune, I grieve; and if not,
Apportioned from the head of Thy street, another—— is not, that is not.

10. O sweet fountain! from the modesty of Thy sweet lip (the stream of divine grace),
Now, steeped in water and sweat (of toil of search), a piece of sugar (the illusory beloved)—— is not, that is not.

Not from Thy hand, am I, heart-bereft, bloody of liver:
For from grief for Thee, a liver full of blood—— is not, that is not.

In the desert of love for Thee, the (noble) lion becometh (through fear) the (crafty) fox:
Alas, this Path! wherein a danger—— is not that is not.

From existence, this degree of name and of fame mine is that is
And if not, in that place, from weakness, an effect—— is not, that is not.

On me, wherefore bindest thou the girdle of malice, when of love,——
On the waist of my heart and soul, a girdle—— is not, that is not.

The divine essence was the witness in the world of non-existence; and, when we reached this upspringing place (this world) showed the way to the hidden.

The object of the holy traveller's talk with the Murshid is to prevent the Murshid from revealing to the world the goodness either of the attraction of God's grace, or of the up-springing of the world. For to reveal them is the cause of disaster.

Through jealousy, the holy traveller thus acteth.

Khwaja Abdu-l-lāt Ansarī saith:—
"The world is a dust-heap, wherein the wise sow; it is not a plain, wherein the ignorant sow."

Shah Abū-l-Ma'ānī saith:—
"O distraught one! What is the world? It is the Illusory, truth-showing; not, the Truth, Illusory-showing."

10. شکر (sugar) signifies:—
Illusory beloved ones, sweet as sugar, possessed of artifice in decoration and in adornment of their person, on whom is the glance of the men of the world.

There is no beloved nor lovely one who, in search of the Desired one, is not immersed in sweat.

Although illusory beloved ones are like to sugar; and, on them is the glance of the Sages.

Not one is there who would not turn to Thy grace; and plant this plant in the soul's garden.

15. From the head of Thy street, I cannot go a step:
And, if not, in the heart of the heart-bereft, a journey—— is not that is not.

O gleaming torch! in thy head, what hast thou
That, through thy action, roast meat, a liver—— is not, that is not.

Save this subtlety that Ḥāfiẓ is not pleased with thee,
Wholly, in thy existence, a skill—— is not, that is not.

104.

1. The cause of pleasure and of joy, the sight of the Pīr of the Magians—— is:
Of the garden of the wine-house, wonderful the climate—— is.

The head of the Lords of Liberality (in supplication) at His (the true Beloved's) foot——is best:
Save this interpretation and explanation, the abandoning of respect, boldness, —— is.

The tale of Paradise, and the fame of the heavenly House (the Ka'ba),
An explanation of the dignity of the wine-vault of the daughter of the grape (wine)—— is.

Our gracious heart seeketh a cup of ruby (wine);
In search of silver and in the attraction of gold, the miser—— is.

5. In eternity without beginning, on every one's head passed a decree:—
(In this world) the Ka'ba, and the Idol-temple; and (in the next world), Paradise and Hell—— is.

Attainable is no treasure without the (deadly) snake. Tell no tale:
Abū Lahab's flame (to destroy) Muṣṭafā's fortune—— is.

Pure essence (descent) is the jewel of pomp; but
Strive for work. For, neither by birth, nor by lineage, pomp—— is.

By this very Path, by God's grace, the heart of Ḥāfiẓ
Ever making effort, in search, day and night,—— is.

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3. The Ka'ba built in the form of Heaven's vault is heavenly.

5. Worship at the Ka'ba causeth man to reach to paradise; at the idol-temple, to hell.

6. Muṣṭafa (the chosen one) is a title of Muḥammad.
Abū Lahab, nephew to Muḥammad, bitterly opposed him. See the Ḳurān cxi; and Sale's preliminary discourse.
Ode 152.

105, (92).

1. The curve of Thy tress is the snare of infidelity and of Faith (Islām):
This matter is a little from His work-shop.

Thy beauty is the miracle of beauty. But,
The tale of Thy glance is clear magic.

Thy lip is the miracle (life-giving) of 'Īsa. But,
The tale of Thy tress is a strong rope.

I called Thy lip the water-of-life. But,
What room for water, when that is our running water?

5. Be a hundred (shouts of) Afrīn! on that dark eye,
Which, in lover-slaying is the creator of magic.

A wonderful science is the science of love's form:
For the (lofty) seventh sky is the (low) seventh land.

Thou thinkest not that the evil-speaker departed (in death), and took his life (in safety):
(In error, thou art). His account is with the two noble recorders.

(In safety), how can one take one's life from Thy bold eye,
That ever is in ambuscade with the bow?

Ḥāfiẓ! be not secure from the snare of His tress.
That taketh the heart; and is now in fancy (of taking away) religion.

10. O heart! draw His grace with soul like Ḥāfiẓ:
For graceful is the gracefulness of the graceful.

From love's cup, Ḥāfiẓ drinketh wine,
On account of this, he is ever a profligate and an intoxicated one.

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4. معین (running) is the past participle from عین just as مبیع is of بیع

6. Love's path is a strange path, wherein exaltation is degradation. For holy travellers it is, on account of its difficulty, a path of regret.
In love's requirements, the greatest exaltation of the lover is in humbleness and lowness.
The seventh heaven is the height of exaltation; and the seventh land is the opposite thereto.

7. کرامًا الکاتبین (Kirāmu-l-Kātibain) signifies:—
The two angels who record in the rūznāma (record-book) man's good and bad deeds.

106, (25).

1. The fast (the time of austerity and of inward purity) a side hath gone; and the 'īd (the time of manifestations, of glory of God's qualities, of tumult of love, and of the light of the heart) hath come; and hearts have risen (in tumult):
In the wine-house (of the heart), the wine (of love) hath come into tumult; and it is necessary to ask (for the Murshid).

The season of (hypocritical) austerity boasters, weighty of life, hath passed:
Hath risen, the time of gladness and of joy-making of profligates.

Him, who like us drinketh the cup,——what reproach reacheth?
In regard to the profligate lover, neither is defect, nor is fault.

---

1. روزه (fast) signifies:—
A time when men of the path, at the beginning of state, for the purifying and rendering void the interior, are engaged in austerity and piety; and turn from the nature of man to the nature of the angel.

عید ('id) signifies:—
The time of manifestations when the discovery of the glory of qualities is the holy travellers.
At this time, he inclineth to delight and to desire.

2. رندان (profligates) signifies:—
a crowd who bring forth their head in contempt for the people; and keep their own perfection concealed like the cotton-pod, that outwardly appeareth hard and ugly, and inwardly is soft and white.

The time of austerity, of piety, of abstinence, and of foodlessness (which, for the purifying of the interior was effective) hath ended; and the time of manifestations and of glories hath entered by the door.

Hearts have become joyous; and the country of my existence, prosperous.

Love's heat hath boiled from my heart; and with loud voice, shouted:—
"With unfeigned sincerity, it is necessary to seek a Murshid. For the time of hypocritical "austerity-boasters hath ended; and the time of joyousness of profligates, begun."

A wretched one saith:—
"Be the intoxicated profligate, that thou mayst become full of pearls like the shell.
"Be outwardly hard and ugly; inwardly shining and pure.
"Not like the hypocritical Zāhids.
"How long wilt thou be like the snake, inwardly deadly poison; outwardly soft and clean.

"Weighty of life" signifies:—
One with weighty attachments to the world.

That wine-drinker (profligate) in whom is neither the (double) face, nor hypocrisy,
Is better than an austerity-boaster, in whom is the face of hypocrisy.

5. We are neither hypocritical profligates, nor the companions of hypocrisy:
Witness to this state is He, who "is the Knower-of-hearts."

The ordinances of God, we perform; and do evil to none:
Whatever they say is "unlawful," we say not "it is lawful."

What mattereth it——if thou and I drink some goblets of wine?
Wine is of the blood of grapes; it is not of your blood.

This (wine-drinking) is not the defect that, from this defect, injury will be:
And if it be the defect,——what matter? The man without defect——
is where?

---

6. On the part of holy travellers and of seekers of information, divine grace is the preservation of degrees.
If he observe them not, he becometh a sinner in the order of People of the Path.
"If thou preserve not the degrees, thou art an impious one."
In love's path the holy traveller must not divulge its mysteries; nor make vain his testimony.
"Who knoweth God, his tongue is dumb."
In the formidable sharī'at, the traveller should be firm of foot; and deviate not from it a hair's breadth.
See Ode 133, couplet 1.
Behold that decoration of life, which is the preservation of the degrees of the traveller of information; and the preservation of which is a divine command,—I will take up.

7. خون شما (your blood) signifies:—
The slander (like blood-shedding) of the brothers of purity (good men), which in all religions is forbidden.
Addressing the outward worshipper (devoted to slander-uttering, to injury-seeking, to defect-reckoning, to man-injuring) Ḥāfiẓ saith:—
"If thou and I drink one or two cups of wine what mattereth it? In thy opinion, it is the "worst of deeds.
"While, by it, I gain a state, the best of states; and, becoming intoxicated, come out from man-injuring and defect-seeking."
The cup is a cup of the blood of the grape, not of your blood,—O source of pride! But, you regard your own blood-shedding (the slandering of the brothers of purity, which is forbidden in all religious orders) the best of deeds.

8. 'Abdu-r-Raḥman Jāmī (*b.*1414, *d.*1492) saith:—
"Man is he, in whom is faith:
"In whom, suspicion effaced, is certainty.
"If man be this clay-form,
"Less than it, are not the door and the wall."

مردم (man) signifies:—
The existence (ẕāt) of the door, who is the comprehender of the necessary and the possible.
God can forgive sin committed against Himself; but not wrong committed by one man against another.

(O Murshid!) From love of thy beard and mole, Ḥāfiẓ is head-revolving
Like the compass; but his heart's point is in its place.

Ḥāfiẓ! give up "how and why?" and a while drink wine:
With His decree, thine is what power of talk of "how and why."

This is "God's right."
Man can forgive wrong committed against himself by another man.
This is "man's right."
This defect is not the defect, to which the "slaves' right" should attach; which stoppeth his path of pardon; from which appeareth ill-doing that befitteth not pardon; and in which hope of pardon is none.
The only existence that is void of defect is the pure Lord God; the slave, whose nature is dust is defective.

9. I am, outwardly, captive to the goods of the world, inwardly, to Thee.
This couplet may be addressed to God.

107.

1. My heart hath caught vexation from the world and whatever is therein.
Within my heart, none is contained but the Friend (God).

If from the rose-bed of union with Thee, a perfume reach me
Through joy, my heart, like a rose-bud, will not be contained within its skin.

The counsel of me distraught in love's Path
Verily, it is the tale of the distraught one, and of the stone, and of the pitcher.

To the Zāhid, sitting in solitude, speak saying:—"Carp not
"For the reason that the corner of our prayer-arch is the curve of the eye-brow."

5. Between the Ka'ba and the idol-house is no great difference
On every side where thou glancest, equally is He.

Not by the (shaven) beard and the (shaven) hair, and the (shaven) eye-brow——
is the being a Ḳalandar:
The account of the Ḳalandar's path know, is hair to hair (a scrupulous performance of duty).

In being a Ḳalandar, to part with a hair's head is easy:
That one is a Ḳalandar, who, like Ḥāfiẓ, parteth with his head (life).

---

3. Ḥamīdu-d-Dīn of Balkh wishing to present his friend the poet Anwari (*d.* 1200) with a jar of sharbat, employed a half-witted man Ḥusain to convey the gift and a letter.
On the way Ḥusain broke the jar by striking it against a stone.
To Anwarī, he presented the handle of the jar with the letter:
The poet said:—"Where is the sharbat?"
Ḥusain replied:—"A stone took it from me."
The poet said:—"Why, then, have you brought me the handle?"
Ḥusain replied:—"To corroborate my statement."

5. See Ode 88, c. 8.; 104 c. 5.

7. "Ḳalandar." See Ode 58, c. 8.

108.

1. The tale of the cypress, who uttereth in the presence of the stature of the Friend (before God),
From whose stature, is the head-loftiness of the straight cypress?

In that way, I image not His cypress-like stature;
For though the cypress is lofty, its stature is self-going (wilful and free).

The image of the cypress-like stature is the dweller of our (weeping) eye:
For the reason that the place of the straight cypress is on the bank of the stream.

Of His tress, and line (of down) and mole,—some tale the east wind
Uttered to the musk. On that account it is that, like this, this (musk) is sweet-smelling.

5. On that resplendent moon (face), is a line. But a person
Knoweth not——whether it is the crescent moon, or the curve of the eye-brow.

A thousand precious lives,——a ransom for that one, whose head
As a ball hath fallen into the curve of the chaugān of His tress.

From His mouth, seek thou thy heart's desire if thou seek (it),
Like Ḥāfiẓ go not in pursuit of His eye which is contest-seeking.

---

3. The cypress is free and independent. Its straight stem shoots high into the air without branches; it generally stands by a rivulet.

109, (26).

1. O Heart-ravisher! thou art not a speech-recogniser. Here, the fault is:
When thou hearest the speech of people of heart speak not saying:—"A fault it—— is."

Neither to this world, nor to the next world, boweth my head (filled with great ideas)
Blessed be God! for this tumult that, in our head,—— is.

Within this shattered heart, I know not who—— is.
For, I am silent; and in clamour and tumult, it (my heart, in which is the true Beloved)—— is.

Forth from the screen, went my heart. O Minstrel! where art thou?
Ho! sing. For, on account of this note, in melody, our work—— is.

5. To the world's work, never was attention mine;
In my sight, Thy face its happy adorner thus—— is.

From a (crude) fancy that I mature, nights I have not slept:
Wine-sickness of a hundred nights, I have: the wine-house, where—— is?

With my heart's blood, thus it is that the cloister became stained:
If ye wash me in (ruddy) wine, lawful at your hand it—— is?

In the cloister of the magians, me dear they hold for the reason
That, in our heart, a fire that dieth not ever—— is.

What was the melody that, last night, the minstrel played?
Life passed; and yet, full of that melody, my brain—— is?

10. Last night, within my heart, the announcement of love for Thee, they gave
Yet, with desire, full of that voice, the plain of my heart—— is?

Last night, within us, was the wine-ache of love for Thee:
The time of worship, where is? The time of the place of prayer what—— is.

From that time when the cry of the true Beloved reached Ḥāfiẓ.
With desire, full of the resounding cry, the mountain of his heart yet—— is.

ص

The Letter Ṣā.

110, (113).

1. For our pain, is no remedy,—— Justice!
For our separation is no end, Justice!

Religion and the heart, they ravish; and make design upon our life:
Justice! against the tyranny of lovely ones,—— Justice!

As the price of a kiss, the demand of a life,
These heart-ravishers make, Justice!

These of Kāfir-heart drink our blood:
O Muslims! what remedy? Justice!

5. O day of union! give justice to the wretched:
From the night of the longest night in the winter of separation,—— Justice!

Every moment, another pain arriveth.
Against this companion, heart and soul bereft,—— Justice!

Day and night, self-less, like Ḥāfiẓ.
Weeping and consuming (with grief), I have gone,—— Justice!

---

5. The day of union, signifies:—
The day of beholding the perfect Murshid.

ج

The Letter Jīm.

III, (114).

1. From all the heart-ravishers, it is fit that thou (O Muḥammad) shouldest take tribute;
For, over all lovely ones (prophets), thou, crown-like, art chief.

Thy two intoxicated eyes, the tumult of all Turkistan;
To the curl of thy tress, Mā chīn and Chīn have given tribute.

The whiteness (of mercy) of thy face appeared more luminous than the face of day:
The darkness (of vengeance) of thy tress, more dark than the darkness of dark night.

In truth, from this disease (of love for, and of separation from, thee) where shall I find recovery?
If, from thee, my heart-pain reacheth no remedy.

5. To the water (of life) of Khizr, thy small mouth hath given permanency:
Over the sugar of Egypt, thy candy-like lip hath taken currency.

O my soul! from stone-heartedness, why shatterest thou
The feeble heart which, through feebleness, is (fragile) like crystal.

How bindest thou the (slender) waist with a hair; and loosedest
A (great) body like the (huge) elephant; and (rounded) buttocks like a dome?

Thy hair is (ever fresh like) Khizr; and thy mouth, the water of life:
Thy stature, the cypress; thy waist, a hair; and thy chest, like (lustrous) ivory.

---

1. This ode is in praise of Muḥammad. Who is chief, taketh tribute of all.
To the crown, tribute is paid.

8. In "the Song of Solomon," vii, 4, the neck of the Beloved is compared to ivory.
Khizr. See Ode 35.

In the head of Ḥāfiẓ, the desire of a sovereign like thee hath fallen:
Would to Heaven he (Ḥāfiẓ) were the humble slave of the dust of thy door!

Zāwiya, (corner) signifies:—
The corner where the Holy Traveller acquireth treasure (of the knowledge of God).

A thousand thanks that Ḥāfiẓ from the path of Love, and of choice, sat last night in the corner of devotion; and joined in the service of God.

He offereth thanks for his acquisition of the favour of—sincerity, service, devotion; and saith:—
"With sincerity, to offer devotion only twice is higher than forty years of devotion, wherein is the perfume of hypocrisy."

ح

The Letter Ḥā.

112, (115).

1. If, in thy religious order, the (shedding of the) blood of the lover is lawful (to us it is lawful):
Our rectitude is all that which is thy rectitude.

The black (hue) of thy hair (is) the explanation of "the Bringer forth of darkness."
The white (hue) of thy face, the manifestation of "the Splitter of the morning."

From thy eye into the bosom, went flowing a (raging) stream,
In the midst whereof, the sailor swimmeth not.

Thy lip, like the water of life, is the power of the soul:
From him, our dusty existence is the taste of wine.

5. Escape from the grasp of thy tress-noose, none gained:
Nor freedom from the little bow of thy eye-brow, and from the arrow of thy eye.

(O Zāhid!) ever seek not from me rectitude, or penitence, or piety:
From the profligate, and the lover, and the distraught, none sought perseverance in good.

With a hundred stratagems, the ruby of thy lip gave me no kiss:
With a hundred thousand solicitations, my heart gained no desire from him.

What is the (worthless) cup? Ever in recollection of thee, we drink?
Drinking, we drink a cup so big.

A prayer for thy soul be the morning-prayer of the tongue of Ḥāfiẓ:
Be ever continual till evening and morning!

---

2. See Ode 113, n. 5.

113, (116).

1. Behold the new (crescent) moon of the Muḥarram (love's beginning wherefrom lovers reckon the beginning of their life). Demand the cup of wine (perfection of desire, the capital of people of delight):
For 'tis the month of repose and of security; and the year of peace and of tranquillity.

Against the head of this mean-world, the beggar striveth not:
O light of my eye! by the king, plant the ball of prosperity.

Hold dear the time of union. For that moment
Is comparable with "the night of Power" and with "the day of Istifatāḥ."

Bring wine. For, in prosperity, will be the day of him,
Whose morning draught, the lamp of the morning (the sun) placeth.

5. What fit devotion cometh from me intoxicated,
Who know not the cry of the evening from the Splitter of the morning (God).

O heart! thou art careless of thy work (for which thou camest into the world and hast attained no perfection). I fear
That, when thou losest the key, none will open the door (to aid thee).

---

1. The Ramaẓān is the ninth month of the Muslim year.
During this month, is enjoined a most rigorous fast,—all eating, drinking, conjugal duty being forbidden from the rising of the sun to the setting thereof.
The sick, the traveller, the soldier, and others who cannot complete the fast—must fast a complete month when circumstances permit.
The word signifies:—"A consuming fire."

3. On the 27th Ramaẓan, the Ḳurān began to descend from Heaven; and the night is called:—laylatu-l-ḳadr, the night of Power. See Odes 26, 35.
On this night, Muḥammadans believe that prayers are specially answered.
Istifatāḥ is the first day after the fast of Ramaẓān.
Muḥarram is the first month of the Muslim year; it is called God's month.
In this month, fighting is forbidden.

چراغ صباح (the lamp of the morning) may signify:—
the last breath in the agonies of death.

فالق الاصباح signifies:—
The splitter of the whiteness of the morning from the darkness of night, God.

6. کار دل (the heart's work) signifies:—
The purpose—the knowledge of God, and the perfection of desire,—for which every one hath descended to this halting place (the world).
For to Him, every one runneth.

'Tis the age of Shāh Shujā'; and the season of philosophy and of the shara'.
In ease of heart and of soul, strive in the morning and in the evening.

Like **Ḥāfiẓ**, in the hope of union, prolong a (long) night to day;
For fortune's rose blossometh from the quarters of the Opener (God).

مفتاح (key) signifies:—
Life, which is the source of happiness. The life of the holy Traveller is the key of knowledge of God, which is the cause of acquisition of absolute desire and delight.

O heart! Thou art careless of thy work, and of the resurrection. I fear that the period of thy life is ended; that thou hast not gained the purpose for which thou alightedest in this halting place; and that thou wilt lament and return to me saying:—
"O happiness! If I returned to the world, I would do those things which were undone. I would do goodness wherewith Thou wouldst be pleased, for I certainly believe Thee."
But none will permit thee to come twice into this world; and ever in ruin thou wilt stand in that stage, the next world.

7. Shāh Shujā' (*d.* 1384) was a Sulṭān of the Muẓaffar dynasty, whose capital was Shirāz.

خ

The Letter Khā.

114, (117).

1. My heart, in desire of the face—— of Farrukh,
Is in confusion like the (dishevelled) hair—— of Farrukh.

Save the (black) Hindū (slave) of his tress, is none,
That enjoyed prosperity from the face—— of Farrukh.

The black (tress) of good fortune is that which ever
Is the fellow-traveller and the fellowknee-sitter—— of Farrukh.

Like the trembling aspen, becometh the cypress of the garden,
If it see the heart-alluring stature—— of Farrukh.

5. O Sāḳī! give wine of arghavān hue
To the memory of the eye of sorcery—— of Farrukh.

Bent like a bow, became my stature
From grief continuous as the eye-brow—— of Farrukh.

---

1. فرخ (Farrukh) signifies :—
(*a*) the name of one with whom Ḥāfiẓ was in illusory love, which is the bridge to true love;
(*b*) the auspicious person of Muḥammad.

2. برخوردار may signify :—
(*a*) the imperative of بردن to take,
„ „ خوردن „ eat,
„ „ داشتن „ hold;
(*b*) درخت بر خوردن the tree, fruit enjoying. For دار meaneth درخت (tree).
Just as khūn-rez meaneth khūn rekhtan.
„ „ pā-posh „ pā poshidan.

5. The Arghavān—the Syrtis (Judas) tree— hath crimson flowers.

The breeze of the musk of Tātār, ashamed made
The perfume of the tress of ambergris—— of Farrukh.

If to a place, be the inclination of any one's heart,
The inclination of my heart is towards (the grace)—— of Farrukh.

I am the slave of resolution of that one who is
Like Ḥāfiẓ, the attendant of the black (tress)—— of Farrukh.

د

The Letter Dāl.

115, (167).

1. O heart! the grief of love, again, thou sawest—— what it did,
When the heart-ravisher went; and with the beloved, fidelity-observing,
—— what it did.

Alas! what play (and calamities), that narcissus, the sorcerer, excited:
Alas! with men of sense (in making them senseless) that intoxicated (eye),
—— what it did.

From the mercilessness of the beloved, my tears gained the colour of (ruddy) twilight:
In this work (of love), behold my compassionless fortune—— what it did.

In the morning, from Lailā's dwelling, lightning flashed:
Alas! with the harvest (of existence) of Majnūn, heart-rent—— what it did.

5. O **Sāḳī** (Murshid)! give me a cup of wine (that I may drink of divine knowledge; and, in His love, make myself non-existent). For the hidden writer (God)
None knoweth in the revolution of the compass,—— what He did.

That one (God) who expressed this azure vault (the sky) on the picture—
In the screen of mysteries, evident it is not—— what He did.

Into **Ḥāfiẓ's** heart, the thought of love struck the fire of grief; and consumed it:
With the lover, behold ye the ancient Friend (God)—— what He did.

---

6. It is not evident what mysteries and acts of skill, He revealed; and what He concealed.

116, (211).

1. In the morning, the bulbul (Ḥāfiẓ) told a tale to the east wind (the Murshid),
Saying:—(O wind thou sawest) for us what (calamities) love for the face of the rose (the true Beloved)—— made.

For that colour of face, He (God) cast into my heart the blood (of grief):
And from this rose-bed (eternity without beginning), entangled in the thorn (of the world with a thousand afflictions) me—— made.

I am the slave of resolution of that graceful one (the true Beloved),
Who, without dissimulation and hypocrisy, the work of liberality—— made.

Be that breeze of the morning pleasant to Him,
Who, the remedy for the grief of the night's sitters (watchers)—— made.

5. Of strangers, ever I bewail not;
For whatever He made that Friend (God)—— made.

If of the Sulṭān, I formed expectation, a fault it was:
If of the Heart-Ravisher, I sought fidelity, tyranny He—— made.

In every direction the lover Bulbul (the skilled holy traveller; or the abstinent Zāhid) in lament:
In the midst, joy (of union with the true Beloved), the morning breeze (the eternal lover and fearless profligate)—— made.

---

1. بلبل (nightingale) signifies:—
(*a*) Ḥāfiẓ;
(*b*) a holy traveller, who hath fallen into love's wailing; and giveth to the wind his soul and heart.

صبا (breeze) signifies:—
a Murshid who is the guide of the path; and who is of the Amirs and Kings in the kingdoms of amorousness.

گل (rose) signifies:—
(*a*) the true Beloved (God);
(*b*) the Murshid.

2. From eternity without beginning, God made me the lover of Himself.

If (the breeze) drew aside the veil of the rose (the true Beloved) and the tress of the hyacinth (glories of manifestations):
The knot of the coat of the rose-bud (the patient traveller's heart), loosé it—— made.

On the part of the respected ones of the city, fidelity to me,
The perfection of faith and of fortune, the Father of Fidelity—— made.

10. To the street of the wine-sellers, the glad tidings take
That repentance of austerity and of hypocrisy, Ḥāfiẓ hath—— made.

---

8. زلف سنبل (the tress of the hyacinth) may signify :—
(*a*) the attraction of love;
(*b*) the accidents of the world.

When (after struggles, by the favour of eternity without beginning) my heart blossomed; and the veil of self and of thought (which was a veil between the Beloved and me) disappeared,—— the manifestations of glories of the Beloved again became the prohibitor; and another veil intervened between the holy traveller and God.

Otherwise—

When the holy traveller reached this up-springing place (the world); and his rose-bud-like heart blossomed; and the veil of rose-budishness disappeared,——love's attraction with the accidents of the world appeared, by which in a hundred ways, his heart became wounded; and which became the prohibitor.

That is—

Whatever stage man attaineth, human nature is his skirt-seizer and is ever in thought against him.

117, (132).

1. A bulbul (Ḥāfiẓ) drank the blood of the liver (in grief), and gained a rose (a son):
With a hundred thorns, perturbed his heart, the wind of, envy—— made.

In the desire of a piece of sugar (a son), glad was the heart of the parrot (Ḥāfiẓ);
Suddenly, vain the picture of hope (the son), decay's torrent—— made.

(Ever) be his memory——my eye's cool lustre, that fruit of my heart!
That easy went (in death); and hard my work (of life)—— made.

O camel-driver (perfect Murshid); my load (of grief) hath fallen. For God's sake, a little help!
For me, fellow-traveller with this litter (the holy traveller), hope of (thy) kindness —— made.

5. Hold not contemptible my dusty face and watery (weeping) eye:
Of this straw mixed clay, our hall of joy, the azure sphere hath—— made.

Sigh and lamentation that, through the envious eye of the sphere's moon,
His dwelling in the niche of the tomb, the moon of bow-like eye-brow (the son) hath—— made.

---

1. Ḥāfiẓ wrote this ode on the death of his son.

3. قرة العين (the cold of the eye) signifies:—
(*a*) ease of the eye;
(*b*) the son of Ḥāfiẓ, beloved by all.

4. ساربان (camel-driver) signifies:—
the Murshid of the path and guide of this party.
Because he casteth the burden of love on the back of the holy travellers like intoxicated camels and draweth them into the desert of Love; and taketh all the people of the Kārvān to their object.

5. چرخ فیروزه طربخانه
Possibly چرخ and طربخانه are separate.
O Murshid! the grandeur and the loftiness of the sky is for us; and your decoration is from our existence.
They have created us for the sake of divine knowledge; and drawn forth you for our grace. Then, hold us not contemptible; and uplift us to lofty steps and proud degrees, that whatever is in our power may come into action; whoever looketh at us to us may incline.

Ḥāfiẓ! Shāh-rukh (castle), thou didst not; and the time of opportunity hath departed.
What shall I do? Me careless, Time's sport hath—— made.

---

7. At chess,
shāh is the king.
rukh „ castle.

shāh rukh zadan signifies:—
to castle.

Kisht ba shāh guftan signifies:—
to say check to the king.
See Ode 28.

"To castle" signifies:—
In time, thou didst not give in marriage thy son.

118, (131).

1. Come; for plunder of the tray of fasting, the Turk of the sky (Mars) hath—— made:
Hint at the circulation of the cup, the new crescent moon hath—— made.

The reward of fasting and the pilgrimage of acceptance, took that one
Who, to the dust of the wine-house of love, pilgrimage—— made.

Our true dwelling is the corner of the tavern:
God give good to him, who this edifice—— made.

O happy the prayer and the supplication of that one, who, from head-pain,
Ablution, with water of the eye and blood of the liver,—— made.

---

1. ترک (Turk) signifies:—
A tribe (of Turkistān) given to tyranny.
Whoever chooseth tyranny is called Turk. See Ode 8.

ترک فلک (the turk of the sky) signifies:—
(*a*) Mars, from whose effects, the tyranny of the people of the world is evident in the world, and the bud of tyranny of tyrants expandeth.
(*b*) Love. Every one, into whose existence it descendeth, turneth not his face to aught save God.

روزه (fast) signifies:—
(*a*) the giving up of victuals, of wine, of women; and keeping one's self thus till the setting of the sun;
(*b*) the season of austerity and chastity, a requisite of pious ones, night-rising.

هلال (the new moon) signifies:—
the attraction of Love, which is the desired of people of Love.

قدح (cup) signifies:—
the holy Traveller's heart which, like a cup, is in revolution.

To himself, Ḥāfiẓ saith:—
Come! Be an enterer in love; scratch not aught else in thy heart. For Love hath dashed together austerity and chastity and plundered that country; and assigned its own folk to intoxication.
Come; like one intoxicated, enter upon the Path.

3. خرابات (tavern) signifies:—
The ruining and effacing of the holy Traveller who is the endurer of the vicissitudes of perils.
Our essential stage and work's end is to be effaced; and to go from this vanishing world to the lasting world.

5. Gaze at the face of the (true) Beloved; keep obligation on account of thy eye:
For this work all, with the purpose of vision, the eye,—— made.

What is the price of wine (of love) like the ruby? (It is) the jewel of reason:
Come; for profit took that one who, this barter—— made.

Alas! to-day, the bold eye of the city Shaikh,
At the dreg-drinkers, glance with (utter) contempt,—— made.

In the curve of those eye-brows of prayer—arch fashion, prayer
That one maketh, who, in blood-water, pure his heart—— made.

If, to-day, the Imām of the assembly search.
Give ye news that, with wine, the Ṣūfī cleansing—— made.

10. Hear love's tale from Ḥāfiẓ not from the admonisher (against love),
Although, in example, much art he—— made.

God gave prosperity to that Murshid who (from his own delight) caused us to taste that sweetness; and, in the state of Life, to reach the stage of effacement and of non-existence, which is the highest of the degrees of effacement, and the loftiest of the ranks of existence and permanency.

6. So long as thou givest not the jewel of reason in price for the wine of love; and escapedest not from the egotism of thought——thou gainest not that cup of love.

119, (129).

1. (On the day of eternity without beginning), with the luminous liquid of wine (of love and of divine knowledge), an Ārif purification (of his heart from every pollution)—— made,
Early in the morning when, to the wine-house, visit he—— made.

As soon as the golden cup of the sun became hidden,
Hint at the circulation of the cup, the new crescent moon of the 'Īd (the manifestations of the glories of existence)—— made.

With soul, from the curl of His tress, my heart purchased tumult:
I know not what profit experienced he who this barter—— made.

The Imām, a khwaja, whose desire was long prayers,
In the blood of the daughter of the grape (wine), cleansing of the religious garment—— made.

---

1. Not to-day, to the Seekers of God, did love appear. Nay, from eternity without beginning, this lot (of love) was theirs. On that day, the Sāḳis (Fate and (Destiny) poured cups of this wine into the Ārifs; and, upon them, scattered musk, ambergris, and camphor.
Now, love hath come, to splendour: for, at this stage, the lover hath travelled the Path.

میخانه (tavern) signifies:—
(*a*) The stage of the mother of iniquities.
(*b*) This world, which is the stage of acquisition of joy of the first (this) and the last (next) world.

2. ساغر زرین (the golden cup) signifies:—
(*a*) The glory of existence (Ẕāt), which, in the world of non-existence, was known to things possible and to all.
When they came from non-existence to existence, perfect power concealed the glory of the sun of existence (Ẕāt); and man (who of all things possible is highest) reached from sublimity to profundity, and rested among the lowest of the low.
(*b*) The soul.

هلال عید (the new moon of the 'id) signifies:—
(*a*) the manifestations of glories of the qualities; and of the mysteries of existence;
(*b*) desire and delight of men of opening (doors of mystery).
When they brought the Ārifs of God from non-existence to existence, and concealed from them the golden cup of the sun,—the new moon of the 'id spoke of the circulation of the cup, and brought tidings of the stages of union.
To the Ārifs became open the doors of manifestations whereby each one became inflamed.
Not like common folk were they—head on the foot, perturbed in the world's work. When from the Ārif's body the soul ascendeth, it displayeth, for eternal union, the desire that was in the body; and the delight that was in the heart.
Through power, cometh into action the Ārif's delight and desire.

5. Come to the wine-house (the world of love and of omnipotence); and behold
my station near to the rank (of the true Beloved),
Although, at us (in the world), his glance with contempt, the Zāhid—— made.

Of **Ḥāfiẓ's** soul, ask the trace of love's covenant:
Although plunder of the heart's house, my labour for Thee—— made.

---

5. After the stage of omnipotence (جبروت) is the stage of Godship (لاهوت).

120, (155).

1. Like the (swift) wind, resolution of (going to) the head of the (true) Beloved's street,—— I will make:
By His pleasant perfume, my own breath, musk-raining,—— I will make.

Every (drop of) water of His face that, by knowledge and faith, I collected,
The scattering of (on) the dust of the path of that idol (God),—— I will make.

In folly, without wine and the (true) Beloved, my life passeth:
Idleness, mine. After to-day, work (in love for Him)—— I will make.

Where is the breeze (the angel of death)? For this life, blood gathered, like the (ruddy, opening) rose,
A sacrifice for the perfume of the (true) Beloved's tress,—— I will make.

5. Like the (wasting) candle of the morning through love for the (true) Beloved, it became evident to me,
That, in desire of this matter (of His love), my life,—— I shall make.

In memory of Thy eye, myself ruined I will make:
The foundation of the ancient covenant, strong—— I will make.

---

4. "Breeze" signifies:—

(*a*) that which (with the tongue of mystical state in such a way that none knoweth) causeth the seeker's message to reach the Sought (God). To it they ascribe sweet odours.

(*b*) the angel of death.

نکہت (perfume) signifies:—

The message that, from the glorious Lord God, the angel of death bringeth.

To the delight of that message, the faithful servant surrendereth his own life (which is only a deposit).

To the faithful servant, the angel of death, after displaying compassion, saith:—

"The compassionate (God) sendeth thee salutation; and, in desire to see thee, saith——
"Lovest thou me?"

He speaketh by way of wish; he runneth through perfection of desire, saying:—

"Where is the Angel of death? Where is he, who causeth the Friend's message to reach the friend?

"I wish Him to take this soul, blood seized, like ruddy wine, reached to perfection."

The Ḳurān saith:—

"If ye be true ones, long for death."

6. چشم (eye) signifies:—

The beholding of God and of His qualities, an acquisition, which, on the day of Miṣāḳ, was acquired by each one.

Ḥāfiẓ! hypocrisy and dissimulation give not purity of heart:
Choice of the path of profligacy and of love,—— I will make.

Through exceeding carelessness, this acquisition hath leaped from the hand; and, like a piercing arrow, wounded the heart. But, there hath not departed the heart of friends who have put aside their natural nature.

The ancient covenant is the covenant of Miṣāḳ, see p. 5.

That one who hath not forgotten that covenant joyously consenteth to the union (death) of his body; and listeneth to the Inviter (God).

In memory of Thy sight, I will slay my body; and into non-existence, cast this existence.

121, (236).

1. Now that from non-existence to existence into the sward (the world, the field of this, and of the next, world) hath come the rose (man)—
And, at its foot, the violet in homage hath laid its head,

Drink a cup of morning wine to the throb of the drum and the harp:
Kiss the Sāḳi's chin to the melody of the reed and the lyre.

In the rose-season, sit not without wine, and the mistress, and the harp:
For like time, its permanency is marked (only) a week.

---

1. گل (the red rose) signifies :—
The form of Ādam, who is a red rose of the rose-bed of the world.
The sons of Ādam are of the world of the red-rose, the king of flowers, with whose colour and perfume nightingales are in love; and to whose form and shape, just people incline.

بنفشه (violet) signifies :—
A land between the earth and the sky.
At the feet of roses, they often plant violets.

2. جام صبوحي (the morning cup) signifies :—
(*a*) the cup that jovial ones, for the shattering of wine-sickness, take in the morning;
(*b*) delight, thought, foresight, sense; and the coming out from the intoxication of carelessness and of doubt at the time of the end of the night of youth, and the rising of the sun of old age.

دف و چنگ (drum and harp) signifies :—
ancestors, worthy of blessing, who have written what is fit to be written; and have pierced, one by one, the jewels of flowers on the thread of explanation.

غبغب (dewlap, double chin) signifies :—
a word from the order of liberality-concealers.

غبغب ساقي (the double chin of the Sāḳi) signifies :—
the acquisition of Love's attraction.

مي و عود (the reed and the lyre) signifies :—
Murshids, worthy of blessing, from the hearing of whom (when they explain divine knowledge and truths),—holy travellers move with delight and desire.
Now that man's form hath, like the rose, come from non-existence to existence in the sward of the world; and from perfection, become adored of angels,—how long, in youth's chamber, remainest thou in sleep and in carelessness?
In the hand, keep the morning cup and sensibleness from the talk of worthy ancestors; to hand bring, by the instruction of the Murshid of the time, love's attraction.
God chose thee powerful, full of perfection; and created thee in the most perfect symmetry.

From the mansions of odoriferous herbs, luminous like the sky became
The earth——with the auspicious star, and the happy (natal) star.

5. In the garden (of thy existence), renew the usages of the faith of Zardusht,
Now that the (red) tulip hath kindled the fire of Nimrūd.

---

5. زردشت (Zardusht) signifies :—
(*a*) youth, the source of joy and of prosperity ;
(*b*) the perfect Murshid, who hath evoked the customs of love-play (which resemble fire-worship) ; and, therein, cast the disciples.

لاله (red tulip) signifies :—
(*a*) the enkindling of existence at the time of rising and of testifying;
(*b*) the traveller's (bloody) heart.

نمرود (Nimrūd Izdhubar) signifies :—
One of the great ones and of the infidels who gathered the fuel of the world ; kindled a fire league on league ; and by a catapult cast Ibrāhīm into that fire.

By God's decree—
"O fire ! become a garden and a salutation for Ibrāhīm."
That fire became a rose garden, wherein Ibrāhīm sat.
See History of Babylonia by Sayce, pp. 55—62 ; the five Monarchies of the East by Rawlinson ; Genesis x, 8-12 ; Ezekiel viii, 14.
"The fire of Nimrūd" may signify—
love which is the fountain of the heart's love ; not of this water and clay.

According to (*a*)—
In the garden of existence, renew the usages of Zardusht (youth) ; in love, make thyself lofty of voice.
Since, from the spring of youth, thy existence hath blossomed like the red tulip, and beneath it faults are concealed——kindle in thy existence, the fire of fast and of effort ; consume with jealousy of the stranger.
For, without this fire, the mind's mirror taketh no purity ; and from that mirror, the rust of egotism and of self-consciousness departeth not.
Youth is the time for effort and for abstinence.
O Brother ! at that time (of youth), so long as thou canst, desist not from effort against imperious lust so that, purged therefrom, thou mayest reach the highest degrees.

According to (*b*)—
O holy traveller ! since like the tulip-bed, love hath raised its head from thy heart, renew the state of effort in thy existence ; battle beyond limit with thy lust : credit not that austerity that lieth in outward worship ; from desire come into austerity.

Zar dusht may be spelled :—
Zar dust ; Zar tusht, Zār tusht, Zār dusht, Zāra dusht.
Zardusht (called Ibrāhīm, or Zoroaster, of Balkh ; the pupil of Aflāṭun. the disciple of Fisaghoras of the lineage of Minuchihr (B.C. 730) laid claim in the time of Gushtasp (Darius Hystaspes B.C. 521) to being a prophet.
He presented three books said to be of heavenly origin—the Ustā, the Zand, and Pāzand (the commentary).
The magians called him a prophet : Firdausi (of the lineage of Ibrāhim) believed in him.
Some say that, in Syriac, Zar-dusht is the name of Ibrāhīm.
Professor Haig carries Zoroaster to B.C. 1200.

From the hand of a beauty, tender of cheek, 'Isā of breath,
Drink wine; and give up the tale of Ād and Ṣamūd.

In the season of the lily and of the rose, the world became like highest paradise:
But, what profit since in it no perpetuality is possible?

Zoroaster signifies the office of the priest. not the priest. The real name is Spitāma, a fire-priest in Bactria B.C. 1200.

Spitāma is the reputed author of the teaching embodied in the Zand Avesta, originally consisting of twenty-one distinct compositions; unhappily only one of these, the Vandidād (Vidāi Vadāta) "the law against demons," with fragments of others, is extant.

Sometimes as the Mubid (priest) engages in adoration of fire (or of light) he raises to his nose a branch, or a bundle, of twigs (barsum).

Thus Ezekiel viii, 15-17 says:—

"Is it a light thing to the house of Judah that they commit the abominations which they com-
"mit here? For they have filled the land with violence, and have returned to provoke me to
"anger; and they put *the branch to their nose.*"

The previous verses being read, the combination of sun-worship with the putting of a branch to the nose shows that it was Zoroastrian worship that Ezekiel saw.

Herodotus represents the Magi first as a people of Media; and after the Persian conquest, as a priestly caste.

He says:—"It is said that the corpse of every Persian before interment is torn of birds or "of dogs. This is observed by the Magi; for it is openly done."

Strābo says:—The Magi keep upon the altar a quantity of ashes and an immortal fire and going there daily for an hour repeat their prayers, holding a bundle of twigs before the fire.

This proves that the Magi (whatever they might originally have been) had become priests of the fire-temple and Zoroastrians.

Consider the mention of Rab Magī (chief of the Magi) in the time of Nebuchadnezzar B.C. 603 (Jeremiah xxxix, 3, 13); the visit of the wise men (Magi) to Christ's cradle, and the doings of Simon Magus.

Not long after Muḥammadanism arose the Muslim fell with fury on Persia. The contest began with the battle of Kadesia A.D. 636, and ended with the overthrow of Yazdagird, the last of the Sassanian Kings A.D. 641.

The Persian Empire that then fell was devotedly Zoroastrian. Numbers feeling the Muḥammadan yoke intolerable fled to Khuraṣān, and there remained a hundred years. The mass of the refugees then went to Ormuz in the Persian Gulf and thence to Diu, an island south-west of Gujarāt; and thence to Sangān.

At present, Bombay and Surat are their chief seats.

The fragments of the Zand-Avesta, or Avesta u Zand (text and commentary) that we have are not older than A.D. 226 when Ardashir founded the Sassanian Empire in Persia.

See essays by Dr. Haig, Bombay, 1862; the Acad des Inscript, tom. 37, an extract from which is given (p. 274) in Shea's translation of Mirkhond's "History of the Early Kings of Persia;" Malcolm's History of Persia, vol. i. p. 494; the list of Zand and Pahlavī books by Trübner & Co.; two articles by Monier Williams, *Nineteenth Century*, 1881—"The Religion of Zoroaster" (January) and "The Parsīs" (March); Modern India by Monier Williams, pp. 56, 169, 202; Hammer's "History of Persian Literature" and his "Encyclopædic View of the Sciences of the East; Markham's History of Persia, pp. 387, 492, 496, 745.

6. Ād and Ṣamūd were two Arab tribes whom God destroyed for disobedience to the prophet Sāliḥ.

See the Ḳurān vii; Stobart's Islām, pp. 111, 135.

Āṣaf was Vazīr to Sulaimān. See Ode 66 for a similar expression.

When the rose becometh, like Sulaimān, a rider on the air,
In the morning when the bird entereth upon the melody of Dā,ūd.

Demand the brimful cup to the memory of the Āṣaf of the age,
The Vazīr of the Land of Sulaimān, 'Imādu-d-Dīn Maḥmūd.

10. Ḥāfiẓ! in his fortune, seek perpetual desire from ease,
Prolonged to eternity without end be the shadow of his grace!

By the blessing of his instruction, it may be that the assembly of Ḥāfiẓ
Whatever it may seek, for it all may be ready.

Bring wine. For, ever imploring aid, Ḥāfiẓ
Is, and will be, to the bounty of the mercy of the Forgiver (God).

122, (217).

1. The Ṣūfī (outward worshipper and hypocrite) laid the snare (of deceit); and
open, the cover of his box (of sorcery),—— made.
With (against) the sky sorcery-playing, the structure of deceit, he—— made.

The sport of the sphere shattereth the egg in his cap (and dishonoureth him):
Because, with (against) one of mystery, the presentments of sorcery, he——
made.

Sāḳī! come. For the handsome friend of the Ṣūfīs
Again, gracefully, came; and the beginning of blandishment—— made.

Whence is this minstrel who made the melody of 'Irāḳ;
And the resolution of turning back from the path of Ḥijāz—— made?

5. O heart! come; let us go to the shelter of God,
From whatever, the one (Ṣūfī), short of sleeve, long of hand,—— made.

---

1. صوفي (Ṣūfī) signifies:—
(*a*) in the language of the man of Sharʻ, one of the order of Ṣūfīs;
(*b*) in the language of the man of the order of Ṣūfīs, one outwardly practising the Sharʻ.
(*c*) in the language of people generally, the state (good or bad) of the man to whom it is applied.

Here it means—an outward worshipper and hypocrite; one who is far from the stage of directing aright.

حقه باز (juggler) is fellow to the Ṣūfī, the hypocrite.

اهل راز (people of mystery) signifies:—
one who hath the same trade as the Ṣūfī, same mystery, same thought.

The Ṣūfī (deceiver, hypocrite) spread the snare of jugglery and of man-deceiving; and established the foundation of deception with (against) the sky, the juggler.

He knoweth not that whoever exhibiteth jugglery before jugglers taketh broken in his cap the egg-play.

2. Jugglers conceal a fowl's egg in their cap, and produce it from the arm-pit: again, they conceal it in the arm-pit and produce it from the cap.

If another juggler appear, that juggler's jugglery he closeth for the sake of his own show. So that juggling is impossible for him, and the egg in his cap becometh broken.

Otherwise—

Jugglers put an egg on the bare head of a simple fellow, and then becap him. Under pretence of making the egg disappear, the juggler striketh the simple one on his head and breaketh the egg.

4. 'Irāḳ and Ḥijāz are musical notes which at the time of chāsht (breakfast) they play.

5. Some of the darvishes (short of sleeve) were supposed to be thievish.

كوته استيني و دراز دستي (short-sleevedness and long-handedness) signifies:—
Little doing and much talking; and seeking the heart of man with talk void of splendour.

Do no trick (of deceit). For, whoever, truly played not love,
Open, on the face of his heart, the door of reality (trouble), love—— made.

To-morrow, when the vestibule of truth (the judgment day) becometh revealed,
Ashamed (will be) the way-farer (of this world), who, illusory work (in desire and lust)—— made.

O partridge, pleasant strutter! where goest thou? Stand!
Be not proud, that prayer (purification for evilness), the 'Ābid's cat (imperious lust)—— made.

Ḥāfiẓ! reproach not profligates. For, in eternity without beginning,
Me, independent of austerity and of hypocrisy, God—— made.

This couplet is uttered regarding the Ṣūfī, the hypocrite, who, with deceit and jugglery, is in pursuit of heart-snatching.

6. Love cast him into trouble.

کبک (partridge) signifies :—

(*a*) the partridge pleasant of gait;
(*b*) the holy traveller, in following whom lust is conquered;
(*c*) one possessed of fortune, for whom the sky hath for a while shown concordance as befitteth an Ābid of imperious lust;
(*d*) the sky.

نماز (prayer) signifies :—

purity and ablution, not the well-known prayer—

"The wounding of the limbs is for the sake of acquisition of direction,"

For, in this stage, in this sense, to preserve prayer is not the mark of discernment.

Then namāz (prayer) is metaphorically ablution as (in the namāz) is the server's mention of the served (the Master); and the server's desire towards the served.

O holy traveller, good of gait! O Master of Fortune, possessor of wealth! Who movest with sweet gait and proudly; or takest ease with stately gait in motion—be not proud of the obedience of lust and the concordance of the sky; go not by the crooked Path, abandoning the true Path.

For the obedience of lust and the concordance of the sky are wholly knavery and deceit: and the enduring of knavery and of deceit is wonderful to the wise.

In former times, the Rāhibs made their places of worship for leisure of devotion in the mountain and the forest. There, also, they prepared their dwellings; kept cats for repelling the wickedness of the mouse; and sowed the seed of devotion with freedom of heart.

By chance, a cat was seated by the door of the cloister; and with his two paws performed ablution by licking.

A partridge with a strut chanced to pass. When he saw the cat (who, seated at the Rāhib's door, sought God's will; and washed his face with his two paws),—he knew that the cat, from the effects of the Rāhib's society, had become Zāhid and abstinent; and that he was seated before his ḳibla. No fear, he felt; and passed before the cat. Uprose the cat, and seized and devoured him.

123, (203).

1. Search for the cup of Jamshīd (divine knowledge) from me (zahid and ʿābid), years my heart—— made.
And for what it (the cup) possessed, from a stranger, entreaty —— made.

A jewel (the true Beloved)—that is beyond the shell of existence and of time, ——

From those lost on the shore of the sea (of unity), search it (my heart)—— made.

Last night, I took my difficulty to the Pīr of the Magians (the Murshid),
Who, by strengthening of sight, the solving of sublety—— made.

Him, happy, laughing, wine-goblet in hand, I saw:
And in the mirror (of the goblet), a hundred kinds of views (mysteries of divine knowledge) he—— made.

5. I said:—"When gave the All-wise this cup world-viewing to thee?"
He said:——"On that day, when the azure dome (of heaven) He—— made."

He said:—"That friend (Ḥusain Manṣūr Ḥallāj), by whom lofty became the head of the gibbet,
"His crime was this that clear, the mysteries of the sky, he—— made."

گم شدگان لب دریا (those lost on the shore of the sea) signifies:—
The followers of reason and the outward worshipper, who are the lost ones of divine knowledge on the shore of the sea of unity.

In the stage of the beginning of divine knowledge, with the aid of the Pīr of the Magians, he found a time when the rays of the rising sun shone upon his heart.

Then, in search of love, a whole life, he hasted in outward worship with Ābids and Zāhids.

Then Ḥāfiẓ saith:—
From us (who were Ābids and Zāhids), the heart searched for that grace, which was already in dwelling within it.

The heart turned away from the body the centre of austerity and piety; and sowed the seed of search in its own field.

From those lost on the shore of the sea (of unity), the heart demanded a jewel greater than existence and time, and beyond earth and sky; and to them, in search, inclined.

The jewel is:—
The true Beloved (God), who, from exceeding grandeur, is not contained in the universe; and whom the balance of both worlds weigheth not.

5. That is—
From eternity without begininng, the love of God was.

6. Shaikh Ḥusain Manṣūr Ḥallāj was (919 A.D.) sentenced to death for saying:—
"أنا الحق I am the truth (God)."

One heart bereft (the lover of God),—with him, in all states, is God:
(But) he beheld Him not, and from afar (the cry):—"For God's sake (be my helper)"—— made.

All those sorceries that (in the stage of love and of divine knowledge) reason here made;
In the presence of the staff and of the white hand of Mūsā, Samīrī—— made.

If, again, the bounty of the Holy Spirit (Jibrā,īl) give aid,
Others also may make those (miracles), which the Masīḥā (restorer of the dead to life)—— made.

I said to him:—"(O beloved!) the chain-like tress of idols (beloved ones) is. for the sake of what?"
He said:—"(With the chain of the tress, bind him, for, of the long dark night of separation; or) of his own distraught heart, Ḥāfiẓ complaint—— made."

They cut off his hands and his legs; plucked out his eyes; cut out his tongue; and beheaded him.

8. When Mūsā cast down his staff, it became a serpent; when, into his arm-pit, he put his withered hand and brought it forth,—the hand appeared luminous as the sun.
See Exodus vi, 1-6; vii, 10-12, and the Ḳurān vii, 104-105.
As, opposed to the staff and the white hand of Mūsā, the sorceries of the sorcerer Sāmirī were ineffective,—so, opposed to love (of God) and to the Pīr of the Magians (the Murshid), the sorceries of reason are useless.

9. جبرایل (Jibrā,il, Gabriel) signifies:—
The angel of revelation, who gave to Muḥammad the Ḳurān; and to the Virgin Mary the promise of a Holy Son.
The word jibrā,il signifies: "the power of God."
See the Ḳurān ii, 91; iii, 40-42; xix, 16-19; xxi, 91; lxvii, 12.
The names of Jibrā,il are:—
Sarosh (the messenger), Ravān-bakhsh (the soul-bestower), Rūḥu-l-ḳuds (the Holy Spirit).
See Ode 133 n. 1.

124, (185).

1. Friends! repentance of veiledness, the daughter of the vine (love)—— made:
To the Muḥtasib (reason, love's forbidder) she went; and by (God's) permission the work (of loosening the knot from the feet of holy travellers)—— made.

From out of the veil to the (public) assembly she (love) came. Make ye (yourselves) pure of sweat of (the toil of separation from) her,
So that to the companions (the accursed envious ones, full of fraud), ye may speak saying:—"Wherefore (is it that) farness (from us) she—— made?"

The (proper) place is that they take her in the bond of union (laying down as dowry their priceless life; and making themselves non-existent in her beauty),
The daughter, intoxicated like this, (it was), who all this veiledness—— made.

O heart! give the glad tidings that, again, love's minstrel
Expressed the intoxicated path (of song), and the remedy of the intoxicated —— made.

5. From the clay of my nature and the breeze of the beloved, the blossom blossomed:
From the leaf of the beautiful, red, odoriferous rose, joy, the night-singing bird (the Bulbul)—— made.

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1. عرق (sweat) signifies:—
(*a*) The sweat of toilers and of hardship-endurers.
(*b*) „ „ of shame.
(*c*) The traces and signs of the hardships of separation.

دختراز (the daughter of the vine) signifies:—
(*a*) Wine.
(*b*) Love (عشق), the producer of affection مودت.
In the state of بسط (expanding), Ḥāfiẓ wrote this ode.

The poet saith:—
Ho! O reason! arise; love hath come: "A man of fire, thou art not. Let not go this tinder (ready to take fire)."
When love approacheth reason, reason hath with love no power of contention.
O friends! love, which a while had been veiled; and whose glories of manifestations had been stopped,—now hath entered upon penitence.

Not with seven waters, nay not with a hundred fires, goeth its colour,
Which, upon the Ṣūfī's khirḳa, the wine of the grape—— made.

Ḥāfiẓ! From the hand surrender not humbleness. For the reason that the envious one,
In the desire (way) of pride, reputation, and wealth, and heart, and faith—— made.

First, towards reason (the muḥtasib, love's forbidden), love went; and loosed, from the feet of holy travellers, this knot; and, by her own knowledge, took to herself this knot; and, by God's permission, chose it.

6. خرقه (mantle).

Muḥammad's khirḳa (mantle) was a long woollen robe, with a collar, and wide sleeves reaching below the knee.

This mantle, Muḥammad bequeathed to his friend, Uvais; and, in his family, at Constantinople, it has ever since remained.

Once a year, it is carried to the Seraglio, and there exhibited. The mantles of Darvishes are symbols of Muḥammad's mantle.

Of the Darvish mantle, Imām Jafar Sādiḳ says:—

Its point of faith is—— to cover the faults and weaknesses of others.
„ *kibla is*—— the Pīr.
„ *ghusl (ablution) is*——the ablution from sin.
„ *prayers are*—— manhood.
„ *obligation is*—— the forsaking of cupidity.
„ *duty is*—— to be satisfied with one's lot in life.
„ *soul is*—— to give one's word, and sacredly to keep it.
„ *key is*—— the takbīr, "God is greatest!"
„ *putting on is*—— the inducement to save others.
„ *perfection is*—— uprightness of conduct.
„ *border is*—— the condition of a Darvish.
„ *sleeve-edge is*—— the Ṭarīḳat.
„ *collar is*—— submission to God's will.
„ *exterior is*—— light.
„ *interior is*—— secrecy.

There is written:—

on its collar—	on its border—	on its sleeve-edge—
Yā ʿazīz (the) strong.	Yā vahid (the) one.	Yā ḳabūl (the) approver.
„ latif „ gracious.	„ fard „ singular.	„ shukūr „ thankful.
„ hakim „ wise.	„ samad „ eternal.	„ karim „ merciful.
		„ murshid „ murshid.

A khirḳa cut short means that the wearer has abandoned the world.

125, (130).

1. At the head of Jamshîd's cup, at that time thy glance,—— thou canst make,
When the dust of the wine-house, the collyrium of thy eye,——
thou canst make.

Without wine and the minstrel, be not beneath the sky's arch (this world).
For,
Within melody, grief from out of thy heart (depart)—— thou canst make.

The rose of thy object openeth the veil at that time,
When, like the morning breeze, its service—— thou canst make.

Advance a step for travelling to love's stage,
For, profits, thou mayest make if this journey—— thou canst make.

5. Come. For, the remedy——of the delight (of love), and of the presence (of the true Beloved), and of the order of affairs,——
By the bounty-giving of one possessed of vision—— thou canst make.

Neither veil nor screen, hath the beauty of the true Beloved. But,
Lay aside the dust of the path (of thy existence) so that glance (at the true Beloved)—— thou canst make.

Thou that goest not forth from the house of nature (the body),——
How passage to the street of Ḥaḳîḳat, (is it that)—— thou canst make.

---

1. "Jamshîd's cup" signifies:—
(*a*) the cup that the Murshid giveth to the disciple;
(*b*) the holy traveller's heart and human soul.

"The dust of the wine-house" signifies:—
(*a*) the dust of the (true) Beloved's door;
(*b*) „ „ the Murshid's threshold;
(*c*) „ „ the stage of love and of divine knowledge.

Kuhl (collyrium) is an oxide of antimony, used to darken the edges of the eyelids.

2. ترانه (melody) signifies:—
(*a*) a mistress, youthful, sweet of form;
(*b*) melody, especially a special composition;
(*c*) good disposition and eloquence.
(*d*) bad disposition and trickery.

6. See Ode 308, couplet 19.
Consider thyself naught that thou mayest gaze at His beauty; and attain thy object.

Beggary in the tavern is the wonderful elixir,
If thou do this work, stone (into) gold,—— thou canst make.

O heart! if thou gain knowledge of the light of austerity,
Abandoning of life, like the laughing (consuming) candle——thou canst make.

10. But as long as thou desirest the lip of the (illusory) beloved (woman) and the cup of (morning) wine,
Think not that other work,—— thou canst make.

Ḥāfiẓ! if thou hear this royal counsel,
Passage to the highway of Ṭarīḳat—— thou canst make.

---

9. The burning candle is the symbol of the soul consuming and wasting with love's fire.

126, (135).

1. After this,—(together are) my hand and the skirt of that lofty cypress (the Prince of Khujand),
Who, with a moving stature, plucked me up from root and branch (of the household).

Need of the minstrel and of wine is none. Lift thou the veil
That the fire of thy (resplendent) face may bring me, like rue, to dancing.

No face becometh the mirror of fortune's (glorious) face,
Save that face, which they rub on the hoof of the bay steed (of the beloved).

I said:—"The secret of thy grief, whatever it is, say——be:"
More than this, no patience have I. What shall I do? Till when, how long (shall I exercise patience)?

5. O hunter (death)! slay not that musky deer (the beloved):
Have shame of that dark (piteous) eye; and, in the noose, bind him not.

I, dusty, who, from this door (of separation from the Beloved), cannot rise,—
How may I plant a kiss on the lip of that lofty palace?

Night and day, in prayer for the heart-bereft lover, speak ye,
Saying:—"Let not thy straight stature experience injury from time!"

When Ḥāfiẓ heareth ghazals fresh and heart-alluring,
If perfection be theirs, (other) verse he uttereth not to (the Prince of) Khujand.

Save for thy tress, Ḥāfiẓ's heart hath no inclination:
Alas this heart, that for a hundred snares, hath no counsel.

10. Ḥāfiẓ! Take not again the heart from that musky tress,
For the reason that the distraught one (is) verily best when he is in bonds.

---

1. Ḥāfiẓ had affection for the Prince of Khujand (in Turkistān). When patience of separation remained not, he wrote and sent this Ode.

2. As fire bringeth rue to dancing, so doth thy face bring me to dancing.

127, (168).

1. Into the curve of that doubled tress, the hand one cannot put:
(O true Beloved!) reliance on Thy covenant and the morning breeze,——
one cannot make.

Whatever is (due to) effort, I do in search of Thee:
This is the extent that alteration of Fate,—— one cannot make.

With a hundred (draughts) of the heart's blood the (true) Beloved's skirt fell to my hand:
For the great reproach that the enemy maketh, release (of the true Beloved's skirt)—— one cannot make.

One cannot call His (the true Beloved's) cheek—for instance the moon of the sky:
Likening of the (true) Beloved to every headless and footless one——
one cannot make.

5. That moment when my lofty cypress (the true Beloved) cometh into (the assembly of) Samā',
What place is it where the soul's garment, rent—— one cannot make?

What shall I say? For delicacy of gentle disposition, Thine
Is to such a degree that, slowly, a prayer—— one cannot make.

Only one of pure vision can behold the (true) Beloved's face:
For save with purity in the mirror, glance—— one cannot make.

Jealousy became mine that Thou art the Beloved of the world. But (what can I do)?
Day and night, conflict with the creatures of God,—— one cannot make.

---

4. The moon is headless and footless.

5. For the true Beloved, it is necessary to give one's soul.
People of delight, at the time of Samā', give their garments to the singers and minstrels.
Samā', see Ode 45, couplet 6.
قبا کردن signifies:—to rend.

The difficulty of love is not in (according to) the capacity of our knowledge :
With this thought, the loosening of this subtlety (of love), mistake——
one cannot make.

10. Save Thy eye-brow, naught is the prayer-arch of Ḥāfiẓ's heart :
In our religious order, save to Thee, devotion—— one cannot make.

---

9. The second line may be :—
(*a*) With this thought, mistake in the loosening of the subtlety (of love)——one cannot make.
(*b*) On this thought, (is place for) mistake; the loosening of this subtlety (of love)——one cannot make.
(*c*) In the loosening of the subtlety of love, to make this thought (that it is not contained in the capacity of our knowledge) is not a mistake (it is true judgment).

128, (165).

1. My heart from me, He took; concealed from me, His face, He—— made:
For God's sake! with whom can this sport be—— made?

The morning of solitariness was in design upon my soul:
Endless favours (upon my soul so that I remained alive), the thought of Him——
made.

Like the variegated tulip, why am I not bloody of heart,
Since with me, the heavy head, His eye—— made?

O wind! if thou have the remedy, this (very) time (is) the time (of remedy):
For, design upon my soul, the pain of desire—— made.

5. As a candle (consumeth itself), He (the true Beloved) consumed me in such a way that, on me,
The flagon, weeping; and the stringed instrument, clamour—— made.

With this soul-consuming pain, how may I speak, saying:—
"Design upon my powerless soul, the Physician (God)—— made?"

Among kind ones, how can one speak,
Saying:—"Like this my (true) Beloved spake; like that (arrangement)——
made."

Against the life of Ḥāfiẓ, the enemy would not have made that (ill-doing)
That the arrow of the eye of that eye-brow bow—— made.

129.

1. Memory be of that one, who, at the time of journeying memory of us——
made not:
Who, by fare-well, joyous our grief-stricken heart—— made not.

That one of youthful fortune, that dashed the writing of good acceptance,
I know not why the old slave, free he—— made not.

The papery garment, we wash in bloody water. For, the sky,
My guidance to the standard of justice,—— made not.

In the hope that perchance a great cry may reach Thee, the heart
Made in this (desert) mountain, cries that Farhād—— made not.

5. If from Thee, the footman of the east wind will learn work—(it is) possible:
For movement, swifter than this, the wind—— made not.

Since the bird of the sward had taken its shadow from the sward,
Its nest in the curl of the tress of the box-tree, it—— made not.

The reed of the attirer of nature draweth not the picture of desire of him.
Who as to this beauty, God-given, confession—— made not.

O Minstrel! change the note, and strike the path, of 'Irāḳ;
For, in this path, the (true) Beloved went; and of us recollection——made not.

The ghazals of 'Irāḳ are the songs of Ḥāfiẓ:
This heart-consuming path, who heard, who lamentation—— made not.

---

4. See Ode 72, couplet 4.

130, (164).

1. The Heart-Ravisher (God) departed; and hint (thereof) to those heart-gone (the lovers)—— made not:
Of the companion of the city; and of the friend of the journey, recollection He—— made not.

Either, my fortune abandoned the path of love;
Or He (the Heart-Ravisher), by the highway of Ṭarīḳat, journeying——
made not.

I standing, like the candle, to make my life a sacrifice for Him:
Like the morning-breeze, passing by me, He—— made not.

I said:—"Perchance, by weeping, I may make His heart kind."
Impression on the hard stone (the true Beloved's heart), the drops of rain (my tears),—— made not.

5. Although, through grief, the wing and the feather of my heart became broken,
Go out of my head, the crude madness of being a lover it—— made not.

(O true Beloved!) every one kissed Thy face who saw my (weeping) eye!
Without value, the work that our (weeping) eye did, it—— made not.

---

3. The second lines of couplets 3 and 5 occur in Ode 131, couplets 4 and 7.

6. Observe the ṣanā at-i-iltifāt in the use of "my eye" and "our eye."

In the remotest ages, men saluted the sun, moon, and stars by kissing the hand, a superstition to which Job never subscribed, as he states, xxxi, 26. The earliest Christian bishops gave their hands to be kissed by the ministers at the altar. The custom declined, as a religious ceremony, but continued as a Court ceremony, the kissing of the hand of the Sovereign being regarded as a mark of the highest favour in Christendom. The beautiful Duchess of Devonshire bribed with a kiss many a voter for Fox in the famous Westminster election, and the equally beautiful and bewitching Lady Gordon, when the Scottish regiments had been thinned by reverses, used to tempt lads by placing the recruiting shilling in her lips, whence he who would might take it with his own. In Finland, the women consider a salute upon the lips as the greatest insult even from their own husbands. At one time English duellists used to kiss each other before firing. Muhammadans to Mecca kiss the black stone and the four corners of the Ka'ba. The Romish priest on Palm Sunday kisses the palm. The tradition about kissing the toe of the Pontiff is that one of the Leos substituted the toe for the right hand because his own right hand had been mutilated. In Iceland, kissing is repressed by the civil laws, and the consent of the lady does not release the transgressor from heavy punishment. In Russia, the Easter

I am in astonishment wherefore He (the jewel) became the fellow-breather (the lover) of the watcher (the shell) :

The (worthless) shell, as the associate of the (precious) jewel, one——
made not.

In the assembly, the split tongue of **Ḥāfiẓ's** reed

Uttered Thy mystery to none, so long as abandoning of his head (life), he——
made not.

---

salutation is a kiss. Chance acquaintances kiss when they meet. Principals kiss their employès; the general kisses his officers; the officers kiss their soldiers; the Czar kisses his family, retinue, court, and attendants, and even his officers on parade, the sentinels at the palace gates, and a select party of private soldiers. In short, Eastertide in Russia is a carnival of "kisses."

131, (193).

1. On her (the beloved's) path, I laid my face; and by me passing, she—— made not.
I hoped for a hundred kindnesses; yet one glance (of kindness), she—— made not.

O Lord! Preserve (from the calamity of time) that young saucy one (the beloved):
For caution, against the arrow of the sigh of those sitting in the corner (of retirement), she—— made not.

Malice from her heart, the torrent of our tears, took not:
Impression on the hard stone, the rain-drop—— made not.

Like the (wasting) candle, I desired to die at her feet:
Like the morning breeze, passing by us, she—— made not.

5. O soul! without sufficiency, stone of heart, is what person,
Who, the shield before the wound of thy arrow, himself—— made not.

Last night, from my lamenting, neither fish nor fowl slept:
But behold that one of saucy eye (the beloved) who, raised from sleep, her head—— made not.

O saucy one! behold the bird of my heart,—wing and feather consumed:
(Yet) go out of my head the crude madness of being a lover, it—— made not.

Ḥāfiẓ! thy sweet tale (of love) is so heart-alluring that
None heard (it) who, from desire of pleasure, its preservation—— made not.

---

4. The second line occurs in Ode 130, couplet 3.

7. " " " " 5.

8. ازبر (زبر) کردن signifies:—
to learn by heart; to preserve; to mention with the tongue. See Ode 132, couplete 11.

132, (260).

1 The (outward) admonishers who, in the prayer-arch and the pulpit, grandeur (of exhortation) —— make,
When into their chamber they go, that work of another kind they—— make.

A difficulty, I have. Ask the wise ones of the assembly (those ordering penitence),
Why those ordering penitence, themselves penitence seldom—— make?

Thou mayst say, they have no belief in the day of judgment,
That, in the work of the Ruler (God), all this fraud and deceit they—— make.

O Lord! place these newly-enriched ones upon their own asses (reward them according to their deeds):
Because, on account of a Turk slave and a mule, all this arrogance, they—— make.

5. O angel! utter the tasbīḥ at the door of love's tavern
For within, Ādam's clay, dough they—— make.

As much as his boundless beauty slayeth the lover,
(To the same degree), from the invisible, their head in love (to God), raised another crowd—— make.

I am the slave of the Pīr of the tavern, whose darvīshes
Through independence, (the laying of) dust on the head of the treasure (regarding it as worthless) —— make.

O beggar of the monastery (therein seated in worship)! leap up. For, in the cloister of the magians!
They give a little water (wine of Love for God); and hearts strong—— make.

---

5. The tasbiḥ (rosary) consists of ninety-nine beads (the number of the names of God).
It is used to count the ejaculatory prayer,—"Praise be to God; God is greatest."
Those, who recite the names of God, are sure of entrance into paradise.
It is probable that the Muḥammadans derived the rosary from the Buddhists; and that the Crusaders (1100 A.D.) took it from the Muḥammadans.
In the recital of the ẓikr, the tasbiḥ is used. See Ode 172.
The ninety names of God will be found in (page 116) Brown's Darvishes.
See Stobart's Islām (pages 118-205); and (page 155) Hughes' Notes on Muḥammadanism.

(O heart!) make void thy house of the idol (of lust, and of that other than God)
that it may become the dwelling of the (true) Beloved:
For, the dwelling of other (than God), their heart and soul, these greedy ones
(of the world) —— make.

10. Through the power of clever deceitful ones, jewel not recognising.—— Alas!
Alas!
The (worthless) shell equal to the (precious) pearl, momently, they—— make.

At dawn, from God's throne, came a shout: wisdom spake:
Thou mayst say that chaunting of the verse of Ḥāfiẓ, the holy ones (angels)——
make

---

11. ازبر کرن See Ode 131, couplet 8.

133, (169).

1. Thou knowest what tale (it is) that the harp and the lyre (renowned men of piety)—— make?
"Secretly drink ye wine (of love; and reveal it not) that thee precious they may—— make.

"The honour of love and the splendour of lovers, they take:
"The censure of the young; and the reproof of the old, they—— make."

They say:—"(To any one), utter ye not love's mystery; (from any one), hear it not:"
It is a difficult story (for the concealing of love is impossible), whereof relation, they—— make.

Without the door, we being deceived by a hundred deceits,
Let us see,—within the screen, what device they—— make.

5. Time's vexation, they give the Pīr of the Magians:
Behold what (sport) with the Pīr, these holy travellers—— make!

One can purchase a hundred honours with half a glance,
In this act (of glance-making), deficiency, lovely ones—— make.

---

1. چنگ و عود (harp and lyre) may signify:—
(*a*) jibrāil, whose title is اکبر نام (the great name). For he is the possessor of God's mysteries and of endless secrets.
(*b*) Learned ones; men of purity, renowned, possessors of mystery; perfect Murshids; practical wise ones.

These learned and pious ones say:—
Conceal ye love so that, not falling out of the way of the Shara', ye may not trample at every one.
Because, for revealing love, outward persons (hypocrites) accuse lovers (of God) of infidelity; and take away love's honour and lovers' respect.
They say love is phrenzy; and the lover the phrenzied one. In love-practising, they censure young and old.

In forbidding them, they devise and speak saying:—
"To none, utter love's mysteries; from none, hear them."
A difficult tale it is that they utter. For when God's grace (which is concealed within the heart) from the heart appeareth, to itself it draweth the seeker (of God).

With effort and struggle, a crowd established union with the (true) Beloved:
Reliance on Fate (saying if union be decreed union will be), another crowd
—— make.

In short, on Time's permanency, rely not:
For this (world) is the workshop wherein change they—— make.

Save the base coin, is no result. Yet,
In this fancy (it is) that vainly alchemy they—— make.

10. Drink wine. For the Shaikh, and Ḥāfiẓ, and the Muftī and the Muḥtasib,
All—when thou lookest well—fraud (openly abstaining from wine, secretly drinking wine)—— make.

The Murshids (who are on the prayer-mat of guidance) are all against this knowledge (of love's mysteries).
Hence, a difficulty whereby the heart becometh wounded.

134.

1. Those Murshids, who (from exceeding firmness), with their glance alchemy of the dust (of the traveller's existence)—— make,
At us, eye-cornering (oblique glancing), do they—— make?

My pain concealed from the claimant's physician,—— best:
It may be that, its remedy from the treasury of the hidden, they (Fate and Destiny)—— make.

Since they carried not away the beauty of ease; and austerity is,——
That best that, as a favour, release of their own work, they—— make.

Since the (true) Beloved uplifteth not the veil from His face,
Why doth every one, in imagination, a tale—— make?

5. Now, within the screen, many a calamity goeth:
At that time when the screen falleth down, let us see what they—— make.

If of this tale the stone bewail, hold it not wonderful;
Utterance of the tale of the happy heart, those of heart—— make.

Be not without divine knowledge; for in excess of love:
Bargains with the friend, people of vision—— make.

Drink wine. For, within the screen, a hundred crimes on the part of strangers
(Are) better than a devotion which, with dissimulation and hypocrisy, they—— make.

The garment (of faith and of divine knowledge) wherefrom cometh the perfume of Yusūf (God, great and glorious)
It, I fear, the proud brothers (Shaiṭāns) rent—— make.

---

9. برادران غیور (the proud brothers) signifies:—
(*a*) the crowd of devils, whose chief is Shaiṭān, whose creation (as man's creation) was for worshipping God.
The things of the world are, as brothers, in partnership with man.
(*b*) the desires of lust who (in being God) are partners with God Most High.

10. Pass to the street of the tavern; since the present crowd,
For the sake of thee only, at their own times, prayer—— make.

Secretly from the envious ones, call me to thyself. For, the affluent ones
For God's sake, much secret good—— make.

Ḥāfiẓ! union (with the true Beloved) is ever unattainable:
God forbid! to the beggar's state, less attention they should—— make.

In غیورش the ش may refer :—

(*a*) to the garment.

(*b*) „ Yusūf.

According to (*a*) :—

The faith and divine knowledge, which (through God's grace) both appeared in my heart; and, by whose aid, my heart hath recollected God,—I fear lest, like devils, they should rend it from my nature.

According to (*b*) the second line will be :—

I fear that the desires of lust—which, in God's name, are partners with God—may prevail over me and plunder me (of the recollection of God).

135, (213).

1. If, in this way, heart-ravishingness, lovely ones make,
In the faith of Zāhids, breaches, they will—— make.

Wherever that branch of the narcissus (the true Beloved) blossometh (entereth upon manifestations of glories),
Its narcissus-holder, their own eye, those of rose-cheek (illusory beloved ones) —— make.

When our beloved (the Murshid) beginneth samā',
Hand waving (and dancing), the holy ones of the ninth Heaven—— make.

Appeareth the sun of thy fortune.
If, gleaming like the morning, the mirror (of thy heart), they—— make.

5. Over their own head (life), lovers have no command:
Whatever be Thy order, that they—— make.

Immersed in blood (from much weeping on account of Thy tyranny) became the pupil of my eye,
This tyranny against man, where (in what religious order) do they—— make?

O youth, cypress of stature! strike the ball,
Before that time when, of thy stature, the chaugan they—— make.

---

1. Lovely ones may signify:—
(*a*) illusory beloved ones (lovely women);
(*b*) the Murshid;
(*c*) manifestations of glories.

2. That is—
Those rose of cheek accept the manifestations; and, severing themselves for all exterior, incline only to the true Beloved.

"The branch of narcissus" may signify:—
the Murshid when he displayeth splendour and revealeth divine knowledge.

"Those rose of cheek" may signify:—
(*a*) the disciples, who weary not of beholding the Murshid;
(*b*) true lovers who are askers of men of divine knowledge.

3. See Ode 45, couplet 6.

In my eye, less than a drop are
Those tales that of (Nūh's great) deluge, they—— make.

From thy two eyes, glance once, so that, running quickly,
Death to those heart-bereft, easy, they may—— make.

10. Where is the 'īd of Thy cheek so that lovers,
In fidelity to Thee, sacrifice of life and soul, may make?

O heart, careless of mystery! forth from grief, come happy:
In the crucible of separation, pleasant ease they—— make.

Ḥāfiẓ! Draw not forth thy head from the midnight sigh,
So that, gleaming like the morning, the mirror (of thy heart) they may——
make.

نرگسدان (narcissus-holder) signifies:—
(*a*) a water vessel, wherein they put flowers so that longer they may appear fresh;
(*b*) the lover's eye, which ever, like the nargis dān, is filled with water of weeping.

12. The second line appears as the second line of couplet 4.

136, (228).

1. I said:—"(O Beloved!) me, prosperous, Thy mouth and lip, when do they —— make?"
He said:—"By my eye (I swear that) whatever thou sayest even so do they—— make."

I said:—"Thy lip (from exceeding sweetness) demandeth tribute of Egypt (sugar):"
He said:—"In this matter, loss they seldom—— make."

I said:—"To the point of Thy mouth, who taketh the way?"
He said:—"This is a tale, that (only) to the subtlety-knower (the perfect Ārif), they—— make."

I said:—"In the society of the lofty-sitter, be not idol worshipper?"
He said:—"In love's street, also this and also that (talk) they—— make."

5. I said:—"The desire of the wine-house taketh grief from the heart."
He said:—"Happy, those who joyous a single heart—— make."

I said:—"(Drinking) wine and (putting on) the religious garment, are they not the ordinances of the religious order?"
He said:—"In the religious order of the Pīr of the Magians, this work (of wine and of the garment) they—— make."

I said:—"From the sweet ruby of thy lips, what profit the Pīr's?"
He said:—"Him, with a sweet kiss, young they—— make."

I said:—"To the chamber (of pleasure), when goeth the Khwaja?"
He said:—"That time when Jupiter and the moon conjunction—— make."

I said:—"Prayer for his (the Khwaja's) fortune is Ḥāfiẓ's morning exercise."
He said:—"This prayer, the angels of the seventh heaven—— make."

---

3. The mysteries of eternity without beginning one cannot reveal, save to the perfect Ārif; nor talk of them, save to the perfect Murshid.

8. The conjunction of:—
(*a*) Venus with Jupiter,
(*b*) „ the moon,
(*c*) the moon with Jupiter,
is exceedingly auspicious.

9. In the Persian text, the passage is—"Prayer for thy fortune," which is manifestly erroneous; the Calcutta Persian Text gives what I have given in English.

137, (224).

1. The slave of thy intoxicated eye, crown-possessors—— are :
Undone with the wine of Thy ruby lip, sensible ones—— are.

(O true Beloved!) like the wind, pass over the violet-bed. Behold,
From the tyranny of thy tress, how sorrowful they—— are!

(O true Beloved!) for Thee, the wind (bearing news to men, and far and near thy perfume) and for me the water (tear) of the eye (declaring me to be a lover)——became informers :
If not, mystery-keepers (of each other) the lover and the Beloved—— are.

To that rose cheek (of Thine) not alone do I sing the love song :
For, on every side, Thy nightingales (lovers) a thousand—— are.

5. When Thou passest (upon the Path), glance :
Beneath Thy two tresses,—from right and left, how restless they—— are.

O God-recogniser? Our portion is paradise. Go :
For deserving of mercy, sinners—— are.

To the wine-house, go; and with wine make ruddy thy face :
To the cloister, go not : for there, dark of deed, they—— are.

O watcher! pass ; and more than (after) this, display no haughtiness.
At the Friend's door, dusty (not haughty), the dwellers—— are.

O Khizr of auspicious foot (the Murshid perfect and excellent)! be thou my hand-seizer. For I
Travel on foot ; and my fellow-travellers (Ārifs) on horse-back—— are.

10. (O true Beloved!) free of that twist-possessing tress, Ḥāfiẓ be not :
For, free (from evilness, from grief, and from attachment to any one), those bound to Thy girdle—— are.

From the picture (expression) of Ḥāfiẓ's face, one can know
That at the Friend's door, dusty (humble) the dwellers—— are.

---

2. The violet is verily sorrowful and mournful in colour.

3. The stranger becometh not acquainted with the state of the lover and the beloved.

138, (207).

1. Those of lily perfume cause grief's dust to sit——when they sit:
Patience from the heart, those of Parī-face take——
when they strive.

To the saddle-strap of tyranny, hearts they bind——
when they bind:
From the ambergris beperfumed tress, souls they scatter,——
when they scatter.

In a life-time, with us a moment, they rise,—— when they sit,
In the heart, the plant of desire they plant,—— when they rise up.

From my eye, the pomegranate-like ruby (bloody tears) they rain,——
when they laugh:
From my face, the hidden mystery, they read,——when they look.

5. The tear of the corner-takers (lovers) they find,——
when they find:
From the love of morning-risers, the face (from love of them) they turn not,——
if (when) they know.

Where that one, who the remedy of the lover's pain regardeth easy?
Of remedy, those who in thought are, from thought distressed are.

Those who like Manṣūr are on the gibbet, take up (and obtain) that desire of remedy:
For, if in thought of remedy they are, distressed with this pain, they are.

In that presence, the desirous ones bring grace,——
when they bring supplication:
To this court (of God), they call Ḥāfiẓ——
when they cause him to die.

---

6. Manṣūr. See Ode 123.

139.

Wine without adulteration and the **Sāḳi** pleasing are two snares of the Path,
From whose noose, (even) the wise ones of the world escape not.

Although, lover, profligate, intoxicated and one black of book——I am,
(To God), a thousand thanks that the beloved ones of the city sinless are.

Save with the condition of respect, plant not thy foot in the tavern:
For, the dwellers of its door are confidants of the king.

Tyranny is not the way of a darvīsh and of a way-farer.
Bring wine; for these travellers are not men of the Path.

5. Act not so that the splendour of the Heart-Ravisher (God) be shattered,
When His servants flee; and His slaves leap up (to depart).

Regard not contemptible love's beggars.
For, these are beltless kings and crownless khusraus.

With sense, be. For, at the time of the wind of independence (pride),
They purchase not for a barley-corn a thousand harvests of devotion.

The slave of resolution, dreg-drinking one of colour,——I am:
Not of that crowd that are blue of garment (outwardly pious), and black of heart (inwardly impious).

Ḥāfiẓ; love's rank is lofty. A resolution (make);
For to themselves, lovers admit not those void of resolution.

---

4. Darvish. See Ode 143.

5. كوكبه دلبري (splendour of the heart-ravisher) signifies:—
God's inclining to the despicable slave.

بندگان و چاكران (slaves and servants) signifies:—
Favours, which, by reason of that inclination, they (Fate and Destiny) have bestowed on thee; and sowed to thy name in the field of the first (this), and the last (the next), world.

The explanation is:—
Choose not the path of fraud, of dissembling, and of heart-breaking. For the Lord is independent of devotion with hypocrisy.
When, on thy part hypocrisy appeareth, God's inclination to thee lasteth not.
The favours that God prepared for thee in this, and the next, world will one by one depart.

140, (156).

1. I know not what is the intoxication that to us its face hath —— brought:
Who is the cup-bearer? This wine, whence hath he—— brought?

This minstrel, musical note understanding, how robbeth he (the heart of lovers of God)?
For, in the midst of (singing) a ghazl (before lovers of God), talk of the Friend (God) he hath—— brought.

With glad tidings, the breeze is the lapwing of Sulaimān
That, from the rose-bed of Sabā (the street of the true Beloved), tidings of joy—— brought.

To thy hand, bring thou also the cup; take the path to the desert (and strive in pleasure);
For, the sweet melody of song, the melody-warbling bird hath—— brought.

5. With welcome and happiness, be the arriving of the rose and of the wild rose;
The violet, glad and beautiful, hath come; and purity, the (pure) lily hath—— brought.

O heart! complain not of thy work (fortune) enfolded like the rose-bud:
For the knot-loosening breeze (the Murshid), the morning wind hath—— brought.

The Sāḳi's smile is our feeble heart's remedy;
Bring forth thy hand. For the physician hath come; and the remedy, hath—— brought.

O Shaikh! Of me, grieve not (that) I am the disciple of the Pīr of the Magians (the Murshid):
For, (wine), thou promisedest (on the day of resurrection); and (thy promise), he (the Murshid) to place hath—— brought.

---

2. By what is mentioned in the second line, the minstrel robbeth the heart of lovers (of God).

3. See Ode 82.

I boast of the narrow-eyedness of that warrior bold one,
Who, on me the (poor) darvīsh of (only) one coat, assault—— brought.

10. Now with submission, the sky doeth Ḥāfiẓ's service;
Because (his) refuge to the door of your fortune, he hath—— brought.

---

9. تنگ چشم (narrow of eye) signifies:—
a lovely woman, who, through pride of loveliness, looketh at none, as is the habit of the Ḥūri; or one who is modest and keepeth her glance on him (the husband) lawful to her.

141, (157).

1. Thou wrotest not the account of thy state; and, passed——
some time:
Where a confidant so that to thee, I may send—— some message?

(O Murshid!) to this lofty desire (acquisition of union with the true Beloved), we cannot attain
Unless your favour advanceth (us) some paces.

Since from the jar, wine hath gone into the flagon; and the rose hath cast its veil,
Preserve the opportunity of ease; and drink—— some cups (of wine).

Candy mixed with the rose (rose-conserve), is not the remedy for our sick heart:
Some kisses mix with—— some abuse.

5. O Zāhid! pass from the circle of profligates to safety:
Lest ruined make thee, the society of—— some ill of fame.

The defect of wine, all thou toldest; its profit also tell (us):
Negation of (God's) skill, make not for the sake of the heart of——
some people.
O beggars of the tavern! God is your Friend,
Have no eye of (expectation of) favour from—— some animals.

To his dreg-drinker, how well spake the Pīr of the wine-house,
Saying:—"Utter not the state of the consumed heart to——
some immature ones."

From desire of thy face, love-kindling (that hath the sun's splendour) Ḥāfiẓ consumed:
O one whose desire is fulfilled! cast a glance towards one——
some desire unfulfilled.

---

4. With harsh face, give me some kisses.
To the sick, they generally give rose-conserve.

6. In creation, naught is void of profit; then in wine is profit.

142, (184).

1. A world altogether, to pass life a single moment in grief—— is not worth :
For wine, sell our ragged religious garment ; for more than this it——
is not worth.

The true Beloved's country bindeth man. If not,
What room for Fārs? For, this trouble the world altogether,—— is not worth.

In the wine-seller's street, for a single cup of wine, they take it (the prayer-mat of piety) not up :
O excellent prayer-mat of piety, that, a single cup of wine—— is not worth.

The watcher reproached me saying :—"Turn away thy face from this door (of the true Beloved) :"
To this our head, what happened that (even) the dust of the door, it——
is not worth.

5. Wash this ragged religious garment of heart-straitedness (from the world's affections) : For, in the market of one colour (society of oneness, wherein is no entrance to double-dealing and hypocrisy),
Red wine (love of the only existent one God ; the essence of things ; the ray of first love),—the patched religious garment, varied of hue (worldly)——
is not worth.

At first, in hope of profit, very easy the toil of the sea appeared :
I uttered a mistake. Because, a hundred jewels (hopes of union with the true Beloved), this (great) deluge (full of dangers)—— is not worth.

The pomp of the imperial crown, in whose grandeur is fear of life,
Is verily a heart-alluring crown ; but the abandoning of one's head (life), it——
is not worth.

For thee, that best that from the desirous ones thou cover thy face,
Because, the grief of an army, the joyousness of world-seizing——
is not worth.

---

4. The second line :—
Because far from the Beloved's door, they put not (even) the dust.

Go; seek the treasure of contentment; sit in the treasure of ease:
Because sea and land, to be one moment strait of heart—— is not worth.

10. Like Ḥāfiẓ, strive in contentment; and let go the mean world:
Because two hundred "māns" of gold, one grain of the favour of the mean——
is not worth.

---

10. "Mān," see Ode 144, c. 10.

143, (182).

1. Save the love of those moon of face, a path my heart—— taketh not:
To it (the heart), in every way, I give counsel; but it—— kindleth not.

O counsel-utterer! for God's sake, utter the tale of the Sāḳī's writing (and abandon counsel-uttering):
For, a picture more beautiful than this, our imagination,—— taketh not.

Secretly, I drink a goblet (of wine); and, men think it a book:
Wonderful if the book, this hypocrisy's fire—— kindleth not.

One day, I shall burn this gilded (hypocritical) darvish garment,
Which, for a single cup, the Pīr of the wine-sellers—— taketh not.

5. The counsel-utterer of profligates, who hath war with God's decree
His heart, I see much straitened: perhaps, the cup he—— taketh not.

The pure-players (lovers of God) have purities with wine, for the reason
That in this jewel, save truthfulness a picture—— taketh not.

In the midst of weeping, I laugh. Because, like the candle in this assembly,
The fiery tongue is mine; but, it (the tongue), it (the fire)—— kindleth not.

The head and the eye (of the counsel-utterer) with (all) this goodness! (Yet) thou mayest say:—"Take off thy eye from him (and to him go not)."
Go: for in my head, this meaningless counsel—— taketh not.

In respect of our need and of the independence of the true Beloved, is speech——
O heart! what profit (is) sorcery, when in the Heart-Ravisher, it—— taketh not.

10. How happily Thou madest prey of my heart! Of Thy intoxicated eye, I boast:
For, better than this, the wild birds, a person—— taketh not

---

5. God established profligates for this work; this work, the counsel-utterer forbids them. Thus, the counsel-utterer warreth with God.

7. See Ode 67, c. 5.
Better, the second line may be:—
The fiery tongue is mine; but it——kindleth not.

8. (Yet) thou mayest say:—"Expect naught from him:"

O Benefactor (the true Beloved)! for God's sake, a little pity. For, the darvish of the head of Thy street
Knoweth not another door; another Path,—— taketh not.

From the Pīr of the Magians, I experienced manly favours:
The usage (garment) of hypocrisy, (even) for a cup (of wine) he——
taketh not.

One day, like Sikandar, I shall bring to hand that (dull) mirror (of the heart),
If, (even) this (great) fire (love for God), seize it, for a moment, it (the mirror)
—— kindleth not.

For this verse, fresh and sweet, I wonder the King of kings—
Why, Ḥāfiẓ, head to foot in gold, he—— taketh not.

---

11. درویش (darvish) signifies:—
(*a*) the sill of the door.
(*b*) those who beg from door to door.
(*c*) in thought.
Some who apparently are darvishes are not so, but fakirs who prefer to be poor and miserable to work.
The darvish has abandoned the pleasures and the attractions of the world; and, free from all human ambition, is filled with love for God.
In all orders, beggary is forbidden.
The true darvish willingly abandoneth the joys of this world and hopes of the pleasures of paradise; and is satisfied with the contemplation of God's beauty and with the hope of attaining that special paradise wherein dwell only the pious, the holy, and the prophets.
For himself, he desireth nothing; hath no egotism; is meek and lowly; and accepteth all things as coming from God.
The duties of a darvish are:
Seclusion and retirement; refraining from profane language; reflection; contentment; watching and obeying the will of God; keeping the orders of the murshid; warring with his passions; changing his evil feelings for good feelings and being faithful to his order. See the Ḳurān, xxix., 69.
To serve the Pīr, for the knowledge of God, is half of the path of the darvish.
"To gird up the loins" is to serve the Pīr so as never to neglect his orders. Thus, in this and in the next world, the darvish is protected.

13. Otherwise, the second line may be:—
If it (the mirror) catch this fire (love for God), (even) for a moment, it (the mirror)——
kindleth not.
Ḥāfiẓ says:—
"One day, into my (dusty) heart, I will strive to inspire love for God; but, being dusty, love "for God, I fear it will be unable to take."

15. In couplets 1, 3, 7, 8, 9, 13, and 14, the expression is:—
در گرفتن to take effect, to affect, to enkindle.
See Ode 67, where is a similar use of this expression.
گرفتن means to take.

144.

I. I have an idol that, the canopy of the hyacinth around the rose—— hath :
A line in the blood of the Arghavan, the spring of his cheek—— hath.

O Lord! the dust of the line (of the beard) covered the sun of his face :
Give him everlasting life, who everlasting beauty—— hath.

From his eye, it is not fit to take the soul. For, from every direction, I see
Of the corner, he hath made the ambush; and the arrow in the bow—— hath.

O watchman of the assembly! for God's sake, take my justice from him (do me justice) :
For, with others, he hath drunk wine; and with me, a heavy head—— hath.

5. When I became lover (of God), I spake saying :—"I have carried off the jewel of my desire (union with God) :"
I knew not what (tumultuous), blood-scattering, waves, this sea (of unity)——
hath.

From the fear of separation, make me safe, if thou have hope of it,
Saying :—"In safety from the eye of ill-thinkers, thee, God—— hath."

Make not excluded my eye from the cypress of thy heart-seeking stature :
Plant in this its fountain-head; for pleasant running water, it—— hath.

If thou bind me to the saddle-strap, for God's sake, quickly make me prey :
For, in delay are calamities; and the seeker's loss, it (delay)—— hath.

O bulbul! when in thy face the rose laugheth, be not in her snare,
For, on the rose, is no reliance,—say, (even if) the world's beauty, it—— hath.

10. On the dust, scatter the draught; and behold the state of people of rank :
For, of Jamshid, of Kay Khusrau, a thousand tales, it (the dust) —— hath.

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10. Jamshid's cup.
When the cup was filled up to the line named, it was given to :—

1.	khaṭṭ-i-jaur,	the line of violence,		the man, whom the king wished to make greatly intoxicated.
2.	„	Baghdād	„	Baghdād	„ of Baghdād.
3.	„	Baṣrah	„	Baṣrah	„ „ Baṣrah.

When from around lovers' heart, He loosed the snare of the tress,
To the informer of the wind, He speaketh saying:—"Secret, our mystery, he ——
hath."

In this path (of love), what hath happened that, of every Sulṭān of reality,
The head, in this court (of the true Beloved), I see on the threshold, he——
hath.

To my own fortune, what excuse may I utter? For that knave, city-upsetting
Slew Ḥāfiẓ with bitterness; and, in his mouth, sugar—— hath.

4.	khaṭṭ-i-azrak, the blue line „ siyāh „ black „ „ shab „ night „	}	the man of Zang.	
5.	„ ashk the line of tear „ rāmishgar „ „ the minstrel „ khaṭar „ „ danger	}	„ „ „	music (the minstrel).
6.	„ kāsahgar „ „ the potter		„ „ „	pots (the potter).
7.	„ farūdīna „ „ the lowest		„ „ „	service (the attendant).

It is supposed that this cup was used to measure out wine to the drinkers.

In his Travels in the East, Vol II, p. 399, Sir W. Ouseley says:—
Jamshid's magic cup at Iṣṭakhr could hold two "mans."

In the Indian Antiquary, January 1874, is an account of an Arabic talismanic, medicine cup; and in that of February 1874 of an Arabic talismanic cup.

In his Travels in the East, 1819, Vol. II, p. 380, Sir W. Ouseley says:—The "man" of Tabriz in general use = 7¼ lb.

The Burhān-i-kaṭi' says:—

1 man of tabrīz	=	40	astar.
1 astar	=	6	dānak (dāng).
1 dānak	=	8	ḥabba.
1 ḥabba	=	1	barleycorn.

See Wilberforce Clarke's translation of the Sikandar Nāma-i-Nizāmi, p. 419.

See tables of measures in Wilberforce Clarke's Persian Manual; Weights and Measures by W. Woolhouse.

In India, the "mān" is = 82⅔ lb.

Kay Khusrau (Cyrus the Great), 558 B.C.

145, (189).

1. That heart that is the hidden-displayer; and that the cup of Jamshīd—— hath,
For a seal ring (of Sulaimān), that awhile became lost, what grief (is it that) it ——— hath?

To the beard or to the mole, of beggars (outward lovers, who, before the true Beloved, are like beggars) give not the heart's treasure:
Give to the hand of a king-like one, who it precious—— hath (holdeth).

Not every tree endureth the violence of autumn:
The slave of resolution of the cypress, I am, who this foot (of endurance)—— hath.

My heart that used to boast of solitude, now a hundred occupations,
With the morning breeze, on account of the perfume of Thy tress—— hath.

5. Hath arrived that season, when from joy like the intoxicated narcissus,
He placeth (it) at the goblet's foot (as price for wine), who six dirhams——hath.

The heart's desire——of whom may I seek? Since there is no heart-possessor,
Who, splendour of sight, and habit of liberality,—— hath.

Now, like the rose hold not back gold for the price of wine:
For, suspicion of thee, by a hundred defects, absolute reason (Jibrā,il; or the Light of prophecy)—— hath.

With the hidden mystery, none is acquainted: utter not the tale (of the forbidders of wine):
The path into this sacred enclosure, what confidant (friend) of the heart—— hath.

From the pocket of **Ḥāfiẓ's** religious garment, what profit can one gain?
For (from him) we seek the eternal; and (his own work with) a beloved he—— hath.

---

1. Jamshīd's cup. See Ode 144, c. 10.; 189, c. 2.

3. Only the azādagān (free ones) and lovers (of God) can endure the world's vicissitudes. The cypress is called azād (free, noble, independent); it easily endureth climatic changes. See Ode 108.

5. The narcissus hath a central cup at whose base are six perianth leaves. These are compared to six dirhams.

7. The gold of the rose is her stamens.

146, (263).

1. (O true Beloved!) every one, who regardeth the people of fidelity (lovers of God),
Him, in every state, from calamity God—— preserveth.

If desire be thine that the (true) Beloved should not (by severing asunder attachments to thee) break the covenant,
Keep (with respect) the end of the cord, so that (the covenant) He may—— preserve.

Save in the Friend's presence, I utter not the tale of the Friend;
For the speech of the friend, the friend—— preserveth.

When I spake to him, saying:—"Preserve my heart" how (well) he said:—
"What ariseth from the slave's hand, God—— preserveth."

5. My head, and gold, and heart, and soul——a ransom for that true Beloved.
Who the right of society of love and of fidelity—— preserveth.

O breeze! If thou see my heart on that tress-tip,
By way of kindness, speak to it (the heart); that its own place it may—— preserve.

O heart! so live that, if thy foot slip (in fault),
With both hands in prayer, thee the angel may—— preserve.

Preserve the warriors and the heroes of the Khwāja;
For, like his own precious life, you he—— preserveth.

Where is the dust of Thy path, that (it) Ḥāfiẓ
In recollection of the work of the fragrant air of the wind, may—— preserve.

147, (215).

1. That one is not the beloved, who hath (only) a hair and a waist:
Be the slave of the form of that one (Muḥammad) who, ravishingness to the highest degree,—— hath.

Although the way of the Hūr and of the Parī is pleasant, yet
That is loveliness and gracefulness that a certain one (my beloved)—— hath.

O laughing rose (the beloved)! discover the fountain of my eye,
That, in hope of thee, a torrent of sweet water—— hath.

In the craft of arrow-casting (archery), the curve of thy eye-brow (is so impetuous that)
It taketh (a bow) from every one who, a bow—— hath.

5. Heart-sitting (quieting) became my speech since thou acceptedest it:
Yes, yes; an impression, love's speech—— hath.

In love's path, none with certainty became the confidant of the mystery:
According to his understanding, every one an idea—— hath.

With the tavern-haunters, boast not of generosity:
Every word, a time; every subtlety, a place—— hath.

---

1. مري و ميان (hair and waist) signifies:—
(*a*) the beauty of Yūsuf;
(*b*) the lovely ones of the world, and the beloved ones of the sons of Ādam.

The explanations are:—
(*a*) Although Yūsuf had fairish beauty; and sowed the seed of love in the heart of all, so that the eye of man is impatient to see him,—he is not fit to be the true beloved.
Be the slave of the face of Muḥammad, who hath darkish beauty and wheaten complexion; and who pledged a world for heart-ravishingness.
(*b*) The beloved is not that one, who hath goodness and beauteousness; and who pledgeth the people for his own goodness.
Be the slave of Muḥammad, who, in beauty and perfection, is the collection of the world's excellences.

The wise bird (the lover, sincere in love's claim) goeth not, song-singing, in its sward (of beauty),
Every spring (beloved) in whose rear, an autumn (of effacement)—— hath.

From thee, who taketh the ball of beauty, when (even) the (refulgent) sun here
Is not a horseman, that in his hand, a rein (of choice)—— hath?

To the claimant, say:—"To Ḥāfiẓ, boast not thy jest and subtlety:"
A tongue and an explanation our reed also—— hath.

---

3. چمن (sward) signifies:—
(*a*) the garden, which is the assembly of shrubs;
(*b*) the assembly of beauty and of grace of the heart-possessor (the beloved).

(spring) signifies:—
The beloved, who is the desired of perfect lovers. The beloved, like spring, blossometh and bringeth into evidence the plants of beauty.

خزا (autumn) signifies:—
Effacement and non-existence.

Every spring (beloved), in whose rear is effacement, in the sward of its (his) beauty, the wise bird (the lover) hath calamity; and ever saith, like Ibrāhim:
"I like not stone-pelters."

The second line should come first.

Those who are wise stain not themselves with worldly goods.

148, (121).

1. From the eye, all over our face, the heart's blood—— goeth:
From the eye, against our face, thou seest not what (calamity)—— goeth.

Within the heart, a great desire (for love), we have concealed:
If, through that desire, to the wind (of destruction) our heart goeth, it——goeth.

Our face, on the dust of the Friend's path, we placed:
(Dust) on our face is lawful, if the Friend—— goeth.

The water of (our) eye is a great torrent. By whomsoever it passeth,
Though his heart be of stone, from place (senseless and intoxicated), it (the heart)—— goeth.

5. As to the water of our eye, night and day, ours is the talk,
Of that passage (of tears) that, at the head of His street, why it (the tear)——
goeth.

From envy, the (glorious) eastern sun rendeth his garment:
If, into a coat, my moon (the beloved), love-cherisher,—— goeth.

To the street of the wine-house, ever with purity of heart, Ḥāfiẓ (dancing and bounding),
Like the Ṣūfī (in ecstasy and mystic state), cloister-keeping, with purity——
goeth.

---

5. In the words:—
mārā
āb-i-dīda
mājarā
rah guẓar
sar-i-kū
are graces that are not concealed to the understanders of subtleties of truths of words, Arabic and Persian.

6. mihr signifies:—
the sun; love; kindness.

7. Otherwise—
Ever, to the wine-house Ḥāfiẓ (goeth, as) with purity of heart, the Ṣūfī to the cloister goeth.

149, (159).

1. When I place my hand on the tip of His tress, in wrath He—— goeth :
If I seek concord, with a head (full) of rebuke, He—— goeth.

Like the new moon, helpless spectators,
He attacketh with the corner of the eye-brow ; and, into the veil,—— goeth.

On the night of wine (state of effacement), He maketh me ruined with His wakefulness (effacing) :
If by day (in sobriety), I relate tales (to friends of the Path) to sleep, He—— goeth.

O heart ! love's path is full of tumult and of strife ;
Falleth that one, who, on this Path, hastily—— goeth.

---

1. "tress" signifies :—
(*a*) the hair of the ear-lobe, which is the guardian of the cheek ;
(*b*) illusory beloved one possessed of grace.
When I incline to prayer, the true Beloved departeth from splendour ; and I remain void of manifestations of glories.
When, turning from the illusory, I expend for Him all my spirit,—the (true) Beloved's splendour maketh me entangled in the stone-raining of calamity.
When, with the corner of the eye-brow, the (beautiful) new moon (the true Beloved) attacketh helpless beholders, it (the new moon) goeth behind the veil.
Although the illusory is, in the opinion of the men of Shara', the vessel of ḥaḳiḳat ; and in the opinion of men of ṭariḳat, the field of the next world,—yet, with regard to the special ones, who have attained the delight of manifestations, if they incline to the illusory (love for lovely women) they enter upon mean-spiritedness.

3. "To go to sleep" signifies :—
To be veiled.
The glories of the true Beloved (God) draweth me, in the state of effacement, from existence to non-existence—a state appeareth, wherein from the discovery of the evidence of the end of existence I remain senseless.
If I come into the state of sobriety, and wish to unfold my complaint of that state to friends of the Path, whereby I may come out of that ruined state,—He becometh veiled, and manifestations of glories become not revealed.

The illusory meaning is :—
Whatever is contrary to my nature, He doeth.
He himself sleepeth not, and alloweth me not to sleep.
If, by day, I relate to Him stories, He goeth to sleep.

4. This couplet replieth to couplet 3. By it, **Ḥāfiẓ** sought the consolation of his heart.

5. When, upon the bubble's head, falleth the wind of pride,
In the idea of the wine (of pride),—its sovereignty (of obstinacy)—— goeth.

O heart! when thou hast become old, boast not of beauty and of eloquence,
For, only in the world of youth, this way (of boast)—— goeth.

When the black-book of black hair (of youth) is closed,
The white (hair) becometh not less if many an extract (of white hair)——goeth.

For empire, sell not beggary at the door of the true Beloved:
To the (paltry) sun, from the shadow of this (great) door, (is it that) any one——goeth?

Me, covenant-breaker, thou callest and I fear
That, on the day of resurrection with thee, this very title (covenant-breaker)——goeth.

---

5. This explaineth couplet 4.
Learned men speak of:—
ordinary wine; the wine of youth; the wine of property.'
In whom, these three kinds of wine are found,—he suffereth calamity on calamity.
The second line—
It is obstinacy taketh the bubble into the idea of pride; and the bubble becometh destroyed.

7. The whiteness becometh not less, if, a hundred times, thou select (to keep) the black hair and pluck out the white hair.
When youth goeth, by a hundred acts, it returneth not.
The word "extract" may refer to selections of hair, or of verse.

9. When they nickname some one for something, they say:—
(*a*) the star of such an one shone from the horizon of fortune;
(*b*) from his master, such a one found a nickname.
Here meaning (*b*) is proper.
This couplet is in reply to the reproachers, outward-worshipping, with whom at the beginning of mystic state (ḥāl) Ḥāfiẓ sate.
When, by the favour of eternity without beginning, he reached love's stage, in it he beheld reason to be naught save distraction. Therefore, from reason, he severed himself.
The outward worshipper, the followers of wisdom, reproached him as a covenant-breaker (in going from their circle to another circle).
The covenant of the common folk is that they know God to be one. Then, in devotion, they are rewarded; in sin, punished.
The covenant of special folk is that they incline to none save to God; and worship Him for His Godship, not from fear of hell nor from hope of heaven.
Sincere is he who let go both covenants; who accepted the special one of the special with the covenant of the folk (common and special); and who regarded it necessary according to his spirit.
To the reproacher, Ḥāfiẓ saith:—
fear that thou also wast of our crowd and performedst the covenant of special folk.

10. Ḥāfiẓ! thou, thyself, art the veil of the Path. From the midst, arise (make negation of thyself so that the veil may be raised):
O happy that one, who, on this Path, veil-less—— goeth.

Now, from exceeding carelessness, thou recognisest not that covenant; doest naught for it, and makest sufficiency with the covenant of the common folk.
To-morrow, when thou comest out from carelessness, they will call thee covenant-breaker.

150, (244).

1. O Muslims (kind of heart) ! once a heart, mine—— was
Whereto I used to utter (revelations) if a difficulty—— was.

A heart, fellow-sufferer, helper, counsel-perceiver
That, of every one of heart, the seeker (to aid)—— was.

In every calamity, for me perturbed.
A companion, work-knowing and capable, it (the heart)—— was.

When, through the eye, I fell into a whirlpool (of calamity)
By its deliberation, the hope of a shore (of safety)—— was.

5. In the (true) Beloved's street, it (the heart) was lost to me,
O Lord! what a skirt-seizing place, it (the true Beloved's street)—— was.

In search (of Him), it (my heart) caused my tears to trickle pearls;
But fruitless of union with Him, it—— was.

Without the drawback of this appointment, is no skill. But,
More disappointed than I, a beggar when—— was?

In this confused intoxication, exercise ye pity (O Muslims !)
For once a skilful work-knower, it (my heart)—— was.

As long as love taught me speech (lustrous verse),
The subtle-point of every assembly, my tale (of lustrous verse)—— was.

10. Speak not again, saying:—"Ḥāfiẓ knew subtlety"
For, we have seen, a confirmed fool he—— was.

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1. See Ode 193, c. 1.

151, (272).

1. When my (true) Beloved the wine-cup in hand taketh,
(Through His resplendent beauty), the market of idols (lovely ones), disaster——
taketh.

Like a fish, I have fallen into the sea (of tears),
So that, me, by the hook, the (true) Beloved—— taketh.

Every one, who beheld His (intoxicated) eye said :—
" Where a Muḥtasib, who the intoxicated—— taketh ?"

In lamentation, at His feet, I have fallen
In the hope that me, by the hand, the (true) Beloved—— taketh.

5. Happy the heart of that one who, like **Ḥāfiẓ**,
A cup of the wine of Alast,—— taketh.

---

5. See page 5.
The wine of Alast signifies :—Wine predestined on the first day of eternity without beginning to be my drink.

152.

1. In every desire, in whose search he (the lover) is not (swift) like lightning,
If that harvest (of his existence) consume, wonderful it—— is not.

That bird, whose affection became acquired with grief of heart:
On the branch of its life, joy's leaf—— is none.

In love's workshop, remedy for infidelity, is none;
Fire consumeth whom, if Abū Lahab he—— is not?

In the religion of the soul-sellers, excellence and manner are unnecessary;
Here, room for lineage is none; there, reckoning—— is none.

5. In the assembly, wherein is reckoning, the (great) sun is (only) an atom:
Great to consider one's self, the condition of manners —— is none.

Drink wine. For if, in the world, eternal life one can find,
Save the wine of Paradise, its cause aught—— is none.

---

1. In the path of love (true or illusory) if the lover be not quick like lightning, wonderful it is not if he consumeth his existence.

3. ايمن (infidel) signifies:—
(*a*) the opposite to (safety);
(*b*) not turning.
(*c*) concealing.

ابولهب (Abū Lahab) signifies:—
(*a*) Muḥammad's uncle and bitter enemy. See the Ḳurān P. Discourse 76; cxi, 1; and Ode 54, c. 5.
(*b*) the being a lover, with consuming and melting, who hath given the chattels of his existence to the wind.

In Love's workshop, no help is the lover's of concealing love and its mysteries. For the being a lover is wholly wandering (profligacy). Whoever doeth not so is not a profligate. The revealing of mysteries is far from good conduct; and one without good conduct is ever afflicted.

Through concealing Love's mysteries, a fire kindleth within the lover; and consumeth his chattels.

A Poet saith:—

"If I speak (expire breath), burning is mine in the heart; the tongue burneth:
"If I inspire my breath, I fear that the marrow of my bones may burn."

If he be not a lover, where appeareth that fire? Whom, maketh that fire consumed?

Ḥāfiẓ! the union of the (true) Beloved with one strait of heart like thee
May be that day with which the bond of night—— is none.

Then, for the lighting of that fire, Abū Lahab is necessary; and it is necessary to bear burning and lamenting.

153, (210).

1. If the **Sāḳī** (the true Beloved) the wine into the cup, in this way—— cast
All the Ārifs into (the way of) ever (wine) drinking, He will—— cast.

If thus, beneath the curve of the tress, He place the grain of the mole,
O many a bird of wisdom, that, into the net, it will—— cast!

Happy the state of that intoxicated one, who (from exceeding intoxication) at the foot of the rival,
Head or turban,—knoweth not which off he will—— cast.

In desire (persistence) of denial, the Zāhid immature of nature remaineth:
Mature, he becometh when on the wine of the cup, his glance he—— casteth.

5. By day, strive in the acquisition of skill. For wine-drinking by day,
The heart (bright) like the mirror, into the blight of darkness,—— casteth.

The time of wine of morning-splendour is that time when night,
The evening's screen around the tent of the horizon,—— casteth.

Take care thou drink not wine (of love) with the city-Muḥtasib (reason):
Thy wine he drinketh; and, into the cup the stone (of calumny), he——casteth.

O **Ḥāfiẓ**! with the (great) cup, a corner of the sun, bring forth thy head (in splendour),
If the dice for that full moon (the true Beloved), fortune—— casteth.

---

5. In the beginning of the mystic state, **Ḥāfiẓ** admonisheth himself and seeketh guidance from God:—
In the day of acquisition, strive for living; hear this counsel; strive not in acts of devotion not recorded. For, at this time that devotion is the fruit of hypocrisy, the source of calamity.
Though the devotion of hypocrisy maketh luminous the hypocrite's face, it casteth his heart into darkness.

7. محتسب شهر (the city-censor) signifies:—
Reason who doeth police-duty over the city of existence; and reproacheth the heart and the soul for their dangers.
In being a lover, display no reason.
For, in this matter, oneness with reason is the cause of disgrace, of friendlessness and of foodlessness.

154, (252).

1. O heart! glad tidings that the morning breeze—— hath come back.
From the quarters of Sabā (the land of Queen Balḳis) the lap-wing of good news—— hath come back.

O bird of the morning (the bülbul, or the dove)! prolong the melody of Dā,ud:
For from the quarter of the air, the Sulaimān of the rose—— hath come back.

From morn's breath, the tulip hath perceived the perfume of sweet wine:
(Hers) was the heart's stain (streak); in hope of remedy she——
hath come back.

(In the world) where (is) an Ārif who understandeth the lily's tongue?
That he may inquire:—Why she went; and why she——
hath come back.

5. In rear of that Ḳāfila, my eye drew much water (tears):
Since to my heart's ear, the sound of the bell—— hath come back.

Fortune, God-given, showed me manliness and kindness.
In that for God's sake, the idol of stone heart (the beloved)——
hath come back.

Although Ḥāfiẓ beat the door of offence and broke his covenant (with the true Beloved),
Behold His grace that, in peace, from our door, He (our excuse accepting)——
hath come back.

---

1. See Ode 82.

5. The second line may be:—
Since to my heart's ear the sound:——"come in!"——hath come back.

7. In some copies, the first line is:—
Although the covenant (that we had made with the true Beloved), we broke; and also Ḥāfiẓ committed sin.

155, (233).

1. Without the beloved's face, the rose—— is not pleasant.
Without wine, spring—— is not pleasant.

The border of the sward and the air of the garden
Without the (beloved of) tulip cheek—— is not pleasant.

With the beloved, sugar of lip, rose of body,
(To be) without kiss and embrace—— is not pleasant.

The dancing of the cypress, and the rapture of the rose,
Without the song of the hazār—— is not pleasant.

5. Every picture that reason's hand depicteth,
Save the picture of the (living beauteous) idol—— is not pleasant.

The garden and the rose and wine, (all) is pleasant; but,
Without the beloved's society,—— is not pleasant.

Ḥāfiẓ! the soul is (but) a despicable coin:
For scattering (on the true Beloved), it—— is not pleasant.

---

4. The hazār is a nightingale with a thousand notes.

156, (180).

1. Last night, the news of the beloved, journey-made, gave—the wind :
To the wind, I also give my heart. Whatever it be—— be.

To that (limit), my work (turn) reached that, my confidant I make——
Every evening the flashing lightning; and, every morning, the wind.

In the curl of thy tress, my heart void of protection,
Ever said not :—"Of my accustomed abode, recollection —— be."

To-day, I recognised the value of the counsel of those dear :
O Lord ! joyous by Thee, the soul of our adviser—— be.

5. In memory of thee, blood become my heart, whenever, in the sward,
The fastening of the rose-bud's coat, loosed—— the wind.

(O beloved !) to my heart came recollection of a corner of thy royal cap,
At that time when the crown on the head of the narcissus, placed——the wind.

From my hand, had gone my feeble existence :
In the morning, by the perfume of thy tress, gave back life,—— the wind.

The date of our ease was the night of seeing (having union with) the beloved :
Youths' season, and friends' society, recollection —— be !

Ḥāfiẓ ! thy desire, thy good disposition bringeth forth :
The ransom of the man of good disposition, souls—— be.

---

2. "The flashing lightning" signifies the sigh full of burning.
"The wind" „ „ shout „ „ pain.

5. Perchance, one day, my good fortune may be to loose the fastening of thy coat.

9. باد signifies :—
(*a*) wind ;
(*b*) may it be !
Each line endeth with this word.

157, (160).

1. O Khusrau! the ball of the sky in the curve of the chaugan—— of thine be:
The place of existence and of dwelling (the universe) the space of the plain——
of thine be!

All climes took up; and all quarters let loose,
The renown of thy (excellent) disposition, which, ever protection——
of thine be!

The tress of the Lady of Victory is enamoured with thy standard-tassel:
The eye of eternity without end, the lover of the galloping (of attack)——
of thine be!

O thou (that art such a one) that the writing of Mercury is the description of thy pomp!
Reason of all (Jibra,il) the ṭughrā-writer of the book (of record)——
of thine be!

5. Thy cypress-like stature became the shame of the splendour of the Ṭūbā,
The envy of lofty paradise, the plain of the hall—— of thine be.

Not alone animals and vegetation and things inorganic;
Whatever is in the world of order, under the order—— of thine be.

With sincerity, shattered Ḥāfiẓ became thy praise-utterer:
Thy universal grace, the health-giver and the praise-utterer—— of thine be.

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4. The first line may be rendered:—
(*a*) O thou, the description of whose pomp is the writing of Mercury.
(*b*) „ „ thy pomp „ „

158, (205).

1. **Sāḳī** ! the tale of the cypress and the rose and the tulip—— goeth.
And with the three washers (cups of wine), this dispute—— goeth.

Drink wine; for the new bride of the sward hath found beauty's limit (is perfect in beauty):
Of the trade of the broker, the work of this tale—— goeth.

Sugar-shattering (verse of Ḥāfiẓ devouring), have become all the parrots (poets) of Hindustān,
On account of this Farsī candy (sweet Persian ode) that to Bangal—— goeth.

---

1. ثلاثه غساله (three washers) signifies:—
The three cups of wine which, at morning time, they drink to purge the body of bad humour.
This wine is a washer of griefs, of the dross of the body, and of the impurity of human nature.
غياث الدين پوربي (Ghiyāṣu-d-dīn Purbī) was king of Bengal; had his capital at Kūr (now a place of ruins); and died 1373 A.D.
After Ghiyāṣu-d-dīn had subdued Bengal, a troublesome disease attacked him. So weak became the power of the senses, and the support of his heart, that he washed his heart of life.
Now, in his ḥaram, were three beautiful damsels named:—
The cypress (sarv),
„ rose (gul),
„ tulip (lāla),
for whom he had the greatest love.
These, he desired to wash his body: they did so; and by chance he recovered.
Thereupon, the king increased his love for the three damsels; and advanced them to dignity.
With jealousy, the other dependants burned; and taunted them with being "a body washer." (غساله ghusāla).
They revealed this matter to the king, who uttered the first line of the first couplet of this ode.
When, however, he tried to find the second line to make the couplet complete he could not find it.
To the poets of the age, who were in his service, he presented his difficulty; but though they thought much, they effected naught.
They represented that it was necessar to send the line to Ḥāfiẓ.
Even so, with a mission, the king sent the line to Ḥāfiẓ.
Fixing the king's line as the first line of the ode, Ḥāfiẓ wrote this ode in one night.
Since from Kūr (in Bangal) to Shīrāz (in Fars) is, by Kārvān, a year's journey, Ḥāfiẓ wrote couplet 4; and as counsel to Ghiyāṣu-d-Dīn, he wrote couplet 7.

2. نو عروس (the new bride) signifies:—
the existence of Ḥāfiẓ.
مي (wine) signifies:—
the poetry of Ḥāfiẓ.
دلاله (broker) signifies:—
the poets in the service of Ghiyāṣu-d-Dīn.

In the path of verse, behold the travelling of place and of time!
This child (ode) of one night, the path of (travel of) one year (to Bangal)——
goeth.

5. That eye of sorcery (of the beloved) 'Ābid fascinating behold:
How, in its rear, the Kārvān of sorcery—— goeth.

Sweat expressed, the beloved proudly moveth; and, on the face of the white rose,
The sweat (drops) of night dew from shame of his (the beloved's) face——
goeth.

From the path, go not to the world's blandishments. For this old woman
Sitteth a cheat; and a bawd, she—— goeth.

Be not like Sāmirī, who beheld gold; and, from assishness,
Let go Mūsà; and, in pursuit of the (golden) calf,—— goeth.

From the king's garden, the spring-wind bloweth:
And within the tulip's bowl, wine from dew—— goeth.

10. Of love for the assembly of the Sulṭān Ghiyāṣu-d-Dīn, Ḥāfiẓ!
Be not silent. For, from lamenting, thy work—— goeth.

---

7. If she (the old woman, the world) sit, deceit she practiseth; if she move, she revealeth her deceit.
8. Sāmirī was a dweller in Sāmra, where he recognised some of the traces of Jibrā,il.
Taking up the dust of Jibrā,il's path, he cast it into the inside of a calf of silver and of gold, whereupon the calf became alive and gave voice.
Through this calf, many became road-lost.
Sāmirī was one of the sorcerers "who did in like manner with their enchantments."
See Exodus vi, 1-6; vii, 10-12: the Ḳurān ii, 50; xx, 96.

159, (144).

1. In desire of that I am that, if, forth from my hand, it —— come,
I may fix my hand upon a work such that the end of grief may —— come.

The plain of vision of the heart is not a place of society of opponents:
When the demon goeth out, the angel within may —— come.

The society of the Ruler is the darkness of night (of winter):
Ask light of the sun. Possibly, forth it may —— come.

At the door of the Lords of the world without manliness,
How long (expectant) sittest thou saying:—"In, at the door, when will the
"Khwāja —— come?"

5. Let go this time more bitter than poison:
Again (after thy abandoning), like sugar, time will —— come.

Beggary (seeking the murshid), abandon not. For thou mayst gain treasure
From the (kind) glance of a (holy) traveller, who, into thy sight, may ——
come.

Ṣāliḥ and Ṭālaḥ displayed obedience (to God):
Let us see to whom acceptance will fall; and, into vision, who will —— come.

O bulbul lover! ask for life. For, in the end,
Green will become the garden; and into the bosom, the red rose will —— come.

---

4. From the Lords of the world void of manliness no profit will come to thee. Abandon them.

7. The prophet Ṣāliḥ was the son of 'Ubaid, the son of Asaf, the son of Masikh, the son of 'Ubaid, the son of Hadhir, the son of Thamūd.
He was sent to the tribe of Thamūd, to bring them back from idolatry; but they refused to hearken to him. By an earthquake, God destroyed them. Ṣāliḥ died at Maka.
See the Ḳurān vii, 74; xii, 61-68; xxvi, 141.
Ṭalaḥ was a warrior of the Faith.
See Stobart's "Islām," p. 72.

Patience and victory are both old friends:
After patience, the time of victory will—— come.

10. In this closet (the world like into the wine-house), Hāfiẓ's carelessness is no wonder:
To the wine-house, whoever went, will senseless—— (be)come.

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9. الصبر مفتاح الفرج (al ṣabr miftāḥu-l-faraj) signifies:—
patience is the key of opening.

160, (152).

1. The sun of every vision, Thy beauty—— be
More beautiful than the beauty (of face of other lovely ones), Thy beautiful face
—— be

Of the Humā of Thy tress, (which is) the falcon of long-wing feather,——
Beneath the wing, the heart of the kings of the world—— be!

To Thy tress, that one who is not attracted:
Like Thy tress, tossed and confused—— be.

Of Thy face, that heart that is not the lover,
In liver-blood, ever drowned—— be.

5. O idol! When Thy glance casteth the arrow
Before it (the arrow), my wounded heart, the shield—— be.

When Thy sugary ruby (lip) giveth the kiss,
From it, the taste of my life, full of sugar—— be.

Momently mine, is a great fresh love for Thee:
Hourly, Thine another great (attraction of) beauty—— be!

With soul, Ḥāfiẓ is desirous of Thy face.
On the state of desirous ones, Thy glance—— be

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2. The Humā. See Ode 50.

161, (159).

Ever increasing, Thy beauty——
All years, tulip-hued, Thy face—— be.

In my head, the image of Thy love,
Every day that is, increasing—— be.

The stature of all the heart-ravishers of the world,
In service of Thy form, like the (curved) ن (nūn)—— be!

Every cypress that, in the sward, cometh up (lofty and separate),
Before the (straight and erect) ا (alif) of Thy stature, bowed—— be!

That eye that is not bewitched by Thee,
Out of (from) the jewel of tears, (go; and) in a sea of blood—— be!

For heart-ravishing, Thy eye
In practising sorcery, sorcery-possessed—— be!

Wherever in grief (of love) for Thee, is a heart,
Without patience, or rest; and without quietude, let it—— be.

He who in separation from Thee is not content,
Out of the circle of union with Thee,—— be.

Thy ruby lip that is the soul of Ḥāfiẓ,
From the lip of every mean and base one, far—— be.

162, (148).

1. In need of the physician's care, thy body—— be not;
Vexed by injury, thy tender existence—— be not!

The safety of all horizons (the whole world) is in thy safety.
By any accident, sorrowful thy person—— be not!

(O perfect murshid!) the beauty of the outward and of the inward is from the prosperity of thy well-being:
Outwardly anguished, inwardly afflicted, thou—— be not!

In this sward, when autumn entereth upon plundering,
To the straight cypress of lofty stature, its path—— be not!

5. In that place where thy beauty beginneth splendour,
The power of reproach of the ill-seer and of the ill-approver—— be not!

Every one, who, with the evil eye, beholdeth thy moon-like face,
Save rue-casting on the fire of grief (for thee), his life—— be not.

From the sugar-scattering utterance, of Ḥâfiẓ seek recovery,
So that need of the remedy of rose-water and of candy, thine—— be not.

---

2. If thou be sorrowful, all will be sorrowful.
6. To avert the evil eye, seeds of wild rue are cast upon the fire.
7. The remedy of rose-water. See Ode 34, c. 4.

163, (122).

1. That one (the murshid) who, in his hand the cup (of divine knowledge)——hath.
Ever the sovereignty of Jamshīd —— hath.

That water, wherein Khizr obtained life,
Seek in the wine-house; for (life), the cup—— hath.

Pass life's thread into the cup;
Wherein, order (of life), this thread —— hath.

(Together are)—we and wine; and Zāhids and piety,
Let us see—desire for whom the (true) Beloved—— hath.

5. O Sāḳī! without thy tress, there is naught,
In the time of that one, who desire—— hath.

All the ways of intoxication, the narcissus,
From thy pleasant eye, loaned—— hath.

The mention of thy face and tress,—to my heart,
Is a great pain that, morning and evening, it (the heart)—— hath.

On the wounded hearts of the sorrowful,
Complete saltiness (effective towards healing), thy lip—— hath.

O Soul! in the pit of the chin, like Ḥāfiẓ,
Two hundred slaves, thy beauty—— hath.

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1. "That one" may signify:—the holy traveller.
The first line may be:—
That one, who, in his power, the cup (of his heart) hath.
See Ode 144, c. 10.

2. See Ode 89, c. 8.

164, (229).

1. That one that, in his vision. the beauty of the line (of beard) of the (true) Beloved—— hath;
Certain it is that the acquisition of vision he—— hath.

Like the reed, on the writing of His order, the head of obedience,
We have placed. Perchance, with His sword, (our head from the body) uplifted He—— hath.

In union with Thee, like the candle found the order that one,
Who, beneath Thy sword, momently another head—— hath.

Attained to foot-kissing, the hand of that one, who
Ever his head, like the threshold, on this door,—— hath.

5. One day, Thy watcher struck an arrow into my chest:
Through grief for Thee, many an arrow, my shieldless chest—— hath.

I am vexed with dry austerity. Bring pure wine:
For, my brain ever fresh, wine's perfume—— keepeth.

If from wine, thine is no good quality, is not this enough that, thee,
A moment, without news of the temptation of reason, it (wine)—— keepeth?

That one, who planted not his foot outside the door of piety,
Now (since all are engaged in wine-drinking), with the intention of visiting the wine-house, desire for travel,—— hath.

To the dust (of the grave), **Ḥáfiẓ's** shattered heart will take (with itself)
The stain of desire (of love for the true Beloved) that, like the (streaked) tulip, on the liver, it—— hath.

---

2. The "head" of the reed (pen) is the "nib" which is ever on the writing of the order.

3. The head (wick) of the burning candle is always severed (snuffed).

165, (123).

1. That one, from whose (fragrant) hyacinth lock, a great torment (of jealousy), ambergris—— hath.
Again, with those heart-gone (lovers), grace and reproach—— hath.

By the head of his own slain one (the lover), He (the Beloved) passeth (swiftly) like the wind:
What can one do? For, He is (like swift) life; and swiftness (of departing), it (life)——. hath.

If that be the water of life, that the lip of my Beloved—— hath,
Clear this is that (only) a share of the mirage (not of the water of life), Khizr—— hath.

From behind the screen of His tress, the moon, displaying (the brilliancy of) the sun,
Is a great sun that, in front, a cloud—— hath.

5. In every corner, my eye made flowing a torrent of tears,
So that, with a great (quantity of) water, freshness, Thy straight cypress—— hath.

In error, Thy bold glance sheddeth my blood;
Be its opportunity (to do so); for a very correct judgment it—— hath.

On account of my heart, Thy intoxicated eye desireth my liver (life):
The Bold one is intoxicated. Perchance, inclination for a piece of roast meat (my liver), He—— hath.

The path of questioning Thee is not my sick soul's:
Happy that shattered one (the lover) who, an answer from the Beloved,—— hath.

Towards Ḥāfiẓ's wounded heart, when a glance casteth
Thy intoxicated eye, that, in every corner, a ruined one (a lover)—— hath.

---

3. Khizr. See Ode 89.

4. "The moon" signifies:—the Beloved's face.

5. The lover's lamenting is the cause of the Beloved's splendour.
The cypress. See Odes 108, 145.

166, (187).

1. Last night (in the time of Muḥammad) a messenger of news from His Highness Āṣaf (the murshid)—— came.
From His Highness Sulaimān (the true Beloved), the order of joy—— came.

With water of the eye, make clay of the dust of our existence:
To the heart's desolate mansion, the time of building—— came.

O thou wine-stained of garment! take care; conceal my defect:
For, to visit me, that one pure of skirt (the true Beloved)—— came.

This endless explanation of the (true) Beloved's beauty, that they (men of knowledge) uttered,
Is (only) a word out of thousands, that, into example,—— came.

5. The place (rank) of every one of the lovely ones (the beloved ones) becometh known to-day,
When, to the chief seat, that moon, assembly-adorning,—— came.

On the throne of Jam, whose crown is the (lofty) sun's ladder of ascent,
Behold the spirit! notwithstanding (all) this contemptibility, a (feeble) ant (man)—— came.

---

1. آصف (Āṣaf) signifies:—
(*a*) Sulaimān's Vazir. See Ode 36.
(*b*) The Muḥammadan truth.

In Muḥammad's time, the compassionate Creator and merciful Omnipotent opened the door of mercy; and gave salutation to the people:—
"Those that have committed great sins, will not be disappointed of God's mercy. Verily God will forgive them all their sins."

3. "One wine-stained of garment" signifies:—
(*a*) Ḥāfiẓ's existence, be-coloured with the wine of love.
(*b*) The human form stained with sin.

O thou wine-stained of garment! O thou stained of existence coloured with love's wine! O limbs and supports! O tongue, subtlety-knowing! conceal my defect.

6. جم (Jam; Jamshīd) signifies:—
(*a*) Sulaimān, who, with prophetical existence, was higher than the kings of the kingdom of the confession of Faith.
(*b*) God, the aggregate of qualities.
(*c*) The Muḥammadan truth; for in this sense, the tongue of utterer is the praiser.
(*d*) The elemental body of Muḥammad who, in intercession, is the soul-cherisher of his followers.

O heart! keep thyself safe from His bold eye;
Because, for plunder, that sorcerer (the eye), the archer,—— came.

Ḥāfiẓ! stained (with sin), thou art. Ask a favour of the king (the murshid);
For, for purification (of the sin-stained), that foundation of liberality (the murshid)—— came.

The King's assembly is a sea. Discover the time of pearl-gaining:
Ho! O loss-stricken one! the time of barter and profit hath—— come.

On the throne of Jamshid, whose crown is with the loftiness of the sun, behold man's spirit, notwithstanding that his nature is of earth and that it is scorned by the most perfect and by the highest.

Man, the lowest of the low, through lofty spirit and following God's qualities, causeth himself to reach the highest of the high.

From the state of "possibility," he reacheth the state of "the necessarily existent one" (God).

Though in essence (ẕāt) he becometh not "the necessarily existent one," yet wholly he acquireth His qualities.

In the "Wuṣūl-i-Sālik," Ṣāḥib Marghūbu-l-Ḳulūb saith:—
"When, there, the holy traveller reacheth to like God,——
"Over all that is, he is king."

In the "Fusūṣu-l-Ḥikam," Shaikh Muḥi-u-d-Din bin 'Arabi saith:—
"The king of travellers, and of all the stars is the sun.
"Though it is on the fourth heaven, its sway reacheth to the eighth heaven; and there are the stars and constellations.
"Who asketh about the (contemptible) earth whose sway (by Fate's decree) everywhere reacheth."

9. "The King," in couplets 8 and 9, may signify:—
A perfect man.

167, (141).

1. Last night, news to me the messenger of the morning wind—— brought,
Saying:—"To shortness (ending), its face, the day of labour and of grief hath ——
brought."

To the minstrels of the morning cup, new raiment, we give
For this news that the morning wind—— brought.

Come! come! For thee, the Ḥūr of Paradise, Rizvān,
A slave to this world, for the sake of thy heart, hath—— brought.

Verily, to Shirāz, we will go with the favour of the friend (Shāh Manṣūr)
O excellent friend who, as my fellow-traveller, fortune,—— brought.

5. From my heart to the palace (halo) of the moon (Shāh Manṣūr), what wailings (they were) that reached,—
When, memory of the cheek of that regal moon, it (the heart)—— brought.

Strive with the strength of our heart. For this (darvīsh) cap of felt,—
Many (is) the shattering that, upon the kingly diadem, it hath—— brought.

Ḥāfiẓ may cause his standard of victory to reach the sky,
When, his refuge to the court of the great King (Shāh Manṣūr), he——brought.

---

1. Ḥāfiẓ was strait of heart on account of many of the men of Shirāz.
Shāh Manṣūr (*d.* 1393) of Shirāz invited Ḥāfiẓ to return to Shirāz under his protection.

7. In the ʿālam-i-arvāh, the world of spirits, Muḥammad's soul, as light without substance, existed.
The Creator placed it in a vase also made of light.
In the shape of that vase of light, the darvish's felt cap (kullah) is formed. The kullah is made of a certain number of tark (gores), each signifying a sin abandoned; the last one is called tark-i-tark, the abandonment of abandonment (of all sin).
In the kullah, the Kādiris wear a mystic rose.
The letters of گل (rose) are the first letters of the two lines Ḳurān xxxix, 37. The rose is of green cloth and hath two outside and two inside rings, and three circles.
The signification of:—
the first circle is sharīʿat.
„ second „ „ ṭarīḳat.
„ third „ „ mʿarifat.
The three together show the acquisition of the mystic state (ḥāl) known as ḥakiḳat (truth).
The colour of the holy word حي (hay), the Living God, is green; therefore the colour of the cloth is green.
The circles are white, indicating perfect submission to the Shaikh (Pīr.)

168.

1. Who, to thy cheek, the hue of the (red) rose and of the wild (white) rose—— gave,
   To me, miserable, patience and ease, can—— give.

   Who taught thy tress the habit of being long,
   To me, grief-stricken, the gift of His liberality, can also—— give.

   Hope of Farhād (that he would live), I severed that very day,
   When, to Shīrīn's lip, the rein of his distraught heart, he—— gave.

   If (mine) be not the treasure of gold, contentment is left:
   Who, to kings that (treasure) gave, to beggars this (contentment) —— gave.

5. A fine bride, outwardly, is the world. But,
   Who joined himself to her (the world), his own life (as) the dowry—— gave.

   After this, (together are):—My hand and my skirt; the cypress and the marge of the stream,——
   Especially, now, that, glad tidings of (the coming of) February, the wind—— gave.

   In the hand of grief for Time, Ḥāfiẓ's heart became blood:
   O Khwāja Ḳivām-ud-Dīn! for separation from thy face—— justice!

---

3. See Ode 72.
4. In the second line, "Who" refers to God.
7. Ḳivām-ud-Dīn signifies:—
   (*a*) Ḥāfiẓ's patron. See Ode 3, c. 9;
   (*b*) the support of the Faith (of Islām).

   داد (the word ending each line) signifies:—
   (*a*) the past tense of دادن, —"he gave";
   (*b*) justice.

169, (125).

1. If after Him, I go, He up stirreth calamity (saying wherefore comest thou after me):
And if I sit (abstaining) from search, in wrath, He—— ariseth.

And, if, through desire, a moment on a highway,
I fall, like the dust at his foot, like the (swift) wind, He—— fleeth.

And, if I desire (only) half a kiss, a hundred reproaches,
Like sugar, from the small round box of his (small) mouth, He out—— poureth.

The acclivity and declivity of love's desert is calamity's snare:
A lion-hearted one is where, who not calamity—— shunneth?

5. That deceit, that I behold in thy eye,
Many a reputation (it is) that, even with the dust of the path, it—— spilleth.

When I speak to him, saying:—"Wherefore consortest thou with (other) persons?"
So, He doth that, with blood, my tears, He—— mixeth.

Ask thou for (long) life and a great patience; (because then thou wilt see) that the sphere, sorcery-practising,
A thousand tricks more strange than this,—— evoketh.

---

3. نیم بوسه (half a kiss) signifies:—
(*a*) a kiss given by one, not by both;
(*b*) a little kiss, not completed;
(*c*) بو smell.

شکر فرو ریختن (to pour down sugar) signifies:—
(*a*) to abuse;
(*b*) to speak gently and sweetly;
(*c*) speech without palate, tongue, and teeth.

With others, my beloved is milk and sugar. If I forbid, he displayeth against me wrath so that my heart becometh blood.
If I seek half a kiss, a hundred regrets it is that he greatly abuseth me.

شکر (sugar) signifies:—
the abuse of beloved which is sweeter than sugar.
If I desire half a kiss, alas from his mouth issueth abuse which to me is sweeter than sugar; and towards which I incline with a thousand desires.

Ḥāfiẓ! place thy head on the threshold of submission:
For if thou make contention, with thee, Time—— contendeth.

But since this abuse is the cause of the enemy's joy, it is the source of sorrow and of soul-gnawing grief.

بوسه (kiss) signifies:—

The readiness of acceptance of true circumstances.

Alas, the want of patience in hearing and in understanding the Ḳurān, a power that neither man, nor jinn, hath.

If I desire holy words from that faithful friend (God), and, on the understanding of them, establish my heart, alas!

From His mouth (without palate, tongue, and teeth) there issueth a voice, whence a hundred echoes are produced; and to hear every echo, a ear is necessary for every hair.

Those ears, I have not.

170, (150).

1. Without the (true) Beloved's beauty, inclination for the world, my soul——
hath not:
O God (I swear), every one who this (the Beloved's beauty) hath not, that (the soul),—— hath not.

A trace of that Heart-Ravisher, with none, I beheld:
No news of him, have I: He, a trace—— hath not.

From the hand, one cannot give the stage of contentment.
O camel-driver (of the East)! lower (the chattels of thy existence and stay); for this path (of the desert of avarice) limit—— hath not.

In this path of love, every drop of night dew (sin) is a hundred fiery waves:
Alas! explanation, or revelation, this subtlety (of love)—— hath not.

---

4. شبنم (night-dew) signifies:—
A small sin that, by the exigency of human nature, issueth from every one. Though it is not the prohibitor of the travelling of travellers of the Path, it befitteth not.

Every small sin that in love's path occurreth is a great sin:—
So they say:—"Sincere ones are in great danger (of little sins)."

Of the Sulṭān of 'Ārifs, chief of the prophets of unity in the stages of love, Bāyizid Busṭāin (*b.* 777, *d.* 848), they relate that, one night, he drank a cup of milk; and thereupon suffered a great pain in his interior.

Distracted with pain, he said:—
"Milk is not agreeable to my nature; therefore this pain occurred."

After that, in a dream, he saw:—
That the day of judgment had come; that the hidden had turned its face to manifestation; that the courts were arranged; and that the people of the first (this) and the last (the next) world were standing up to be judged.

There reached his ear a voice, that took sense from his nature:—
"Bring ye Bāyizid, the infidel; and make him stand in this judgment place."

The Shaikh pleaded:—
"O Un-equalled in justice! how practised infidelity, thy slave?"

To his ear, came a reply whereby reason and sense departed:—
"Remember the night, on which thou drankest milk."

[In saying—"milk is not agreeable to my nature," Bāyizid exalted his nature over the nature either of those with whom milk agreed, or of milk (one of the works of God). To exalt one's self is a sin].

O dear ones! in seeking pardon, scratch out the root of small sins.
In this path of love, every small sin is a fiery river, than which what is worse?
From small sins, no human being is free. When from a sincere one, a small sin appeareth,—small though it is it leadeth to infidelity.

5. A delight like that, life hath not without the beloved,
Without the beloved, a delight like that, life—— hath not.

O heart! from the muḥtasib, learn profligacy:
Intoxicated, he is; yet of him this suspicion (of intoxication) any one——
hath not.

If the companion himself be the candle, from him conceal mysteries:
For that bold one, head severed, ligature (bridle) on his tongue,—— hath not.

Him, whom thou callest teacher, if, with verification, thou look,
Is an artificer; but currency, his verse—— hath not.

The harp, bent of form, calleth thee to joy:
Hearken: for any injury to thee, the counsel of old men—— hath not.

10. The circumstances of the treasure of Ḳārūn which, to the wind of destruction Time gave.
Utter ye to the rose-bud (the miser), so that its gold, hidden, it —— have not.

A slave like **Ḥāfiẓ**, any one in the world—— hath not.
For, a king like thee, any one in the world—— hath not.

In His Path, every fiery river is a drop of dew, the crossing whereof the lover feareth not.
Alas! this matter is concealed; hath no explanation; and is all knot within knot (tied up).
Whose is thought, he travelleth the path with difficulty.
Whose is God's grace, he casteth away thought; and findeth the favour of eternity without beginning his helper.
Whatever issueth from him is pardoned, because he is of the followers of Muḥammad.
Then, the lovers of God, and the distraught ones are, of many kinds; and, of their own greatness, are, in clamour, from Ḳāf to Ḳaf.
To the one distraught for God, every end that cometh appeareth easy.
On the day of judgment, the accepted faithful and abstinent ones will leap to the gate of Paradise, being nowhere rejected; and ask the angels saying:—
"What was our path, that we passed not, as ordered, near hell?"
The angels will say:—
"Verily hell was that black ball, on one side of which, ye planted one foot, and on the other side of which ye moved your other foot."
The Ḳurān (xix, 70-75) saith:—
"There is not one of you who will not go down to it (hell).

6. If thou do a work that, in people's eyes, is bad, do it secretly. Just so, the muḥtasib hath the habit of profligacy, but none suspecteth him.

10. Karūn. See Ode 6, c. 10.

171, (198).

1. The luminosity of Thy face, the (resplendent) moon—— hath not:
In comparison with Thee, the glory of (common) grass, the (splendid) rose——
hath not.

The corner of Thy eye-brow is my soul's dwelling:
More happy than this corner, the king—— hath not.

With Thy (mirror-like) face, my heart's smoke—let us see,—what it will do:
Thou knowest the mirror that power of (resisting) the (blight of the) sigh, it
—— hath not.

Not I alone, drew the length of Thy tress:
Who is there, who, the stain of this black tress,—— hath not.

5. (O beloved!) I have seen that eye of black heart that Thou hast,
A glance towards any friend, it—— hath not.

O disciple of the tavern! give me the heavy riṭl:
The joy of a shaikh, that the cloister—— hath not.

Devour thy blood and sit silent. For that tender heart (of my beloved),
The power of (remedying), the complaint of the justice-seeker,—— hath not.

Behold the boldness of the narcissus, that blossometh before thee:
Manners, one rent of eye (shameless)—— hath not.

Say:—"Go; and wash thy sleeve in liver-blood:
"Whoever, a path, in this threshold (of the tavern),—— hath not."

10. (O Beloved)! preserve the quarter of hearts (of lovers; for they are Thy army).
The Sulṭān
Taketh not territory, if army, he—— hath not.

O king of lovely ones! glance at lovers;
This army (of lovers), a king like Thee—— hath not.

If Ḥāfiẓ worshipped Thee, censure not: O idol
The infidel to love, crime—— hath not.

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6. One riṭl is equal to two quarts.

12. Ḥāfiẓ is infidel to love.

172, (204).

1. Years, in pledge for the wine of the grape, our book (of knowledge and of conduct)—— was:
From our reading and praying, the splendour of the wine-house (the perfect Ārif's heart)—— was.

Behold the goodness of the Pīr of the Magians (the murshid of truth) when we wholly intoxicated (evil-doers, unworthy speakers of love's mysteries, self-joy seeker)—
Whatever we did, in his eye of liberality, good—— was.

Our book of knowledge, wash ye all with wine;
For I beheld the sky; and, in malice with the sage's heart, it—— was.

---

1. As the disciple is necessary to the murshid so that he may direct, so is the murshid to the disciple.
So long as he has not a disciple, direction to whom may the murshid give who is the porter of the load of the deposit of love?

2. The murshid regarded all good; and endured all that he might cause us to reach our object.

4. In this couplet, Ḥāfiẓ explaineth the circle of ẕikr.
The traveller's heart hath two sides; and turneth each side to its object. On one side, is the stage of:—
"presence with God."
On the other side, is the stage of:—
"what is exterior to God."
In that wine-house, revolving like the compass became my heart from uttering:—
لا اله الا الله "no god but God."
Its (the heart's) foot was in place; and, in the presence of witnesses, uttered:—
لا اله "no god"
in the place of—
الا الله "but God."
And, by uttering "that exterior to God," my heart denied:—
لا اله "no god"
and brought the phrase to—
الا الله "but God."
Ẕikr is the repeating the name of God, the profession of His unity, &c., &c., in chorus, accompanying the words by certain motions of the head, the hands, or the whole body.
A complete act of the ẕikr is a majlis (assembly).
Ẕākīr is one who makes a ẕikr.
The ẕikr is performed near the tomb of a saint, in a sepulchral masjid, or in the chamber of a private house; and generally on the occasion of a nativity (mawlid).
The Ẕākīrs sit cross-legged in a ring; within the ring, are placed large wax candles, four feet in height in a low candle-stick.
At one end of the ring, are the verse reciters (murshids) and player on the flute (nā,e).
The chief (shaikh) of the Ẕākīrs exclaims Al Fātiḥa!
Immediately, the Ẕākīrs recite, all together, the opening chapter (Al Fātiḥa) of the Ḳurān.

In every direction (in the tavern), like the compass, my heart made a great revolution;
And, standing in that circle, bewildered—— was.

Then they chant:—

O God! Bless our Lord, Muḥammad, in the former generation; and bless our Lord Muḥammad in the latter generations; and bless our Lord, Muḥammad, in every time and period; and bless our Lord, Muḥammad, in the highest degree unto the day of judgment; and bless all the prophets and apostles among the inhabitants of the heavens and of the earth; and may God (whose name be blessed and exalted!) be well pleased with our Lords and masters, those persons of illustrious estimation, Abū Bakr, and 'Umar, and 'Uṣmān and 'Ali and with all the favourites of God.

God is our sufficiency; and excellent is the guardian!

There is no strength nor power but in God the High, the Great!

O God!

O our Lord!

O Thou liberal of Pardon!

O Thou most bountiful of the most bountiful!

O God!

Amin.

For three, or four, minutes the Ẓākirs are silent; then, they silently recite Al Fāṭiḥa. This is the prelude to the ẓikr.

Now, the ẓikr begins.

Sitting, they chant in slow measure

Lā ilāha illa-l-lāh *

to the following air:—

bowing the head and the body twice at each repetition of Lā ilāha illa-l-lāh.

Thus, for a quarter of an hour; then for a quarter of an hour, they repeat the same words to the same air, in a quicker measure and with quicker motions.

Meanwhile, the murshids sing to the same air a ḳaṣida, or a muwashshaḥ; † and one of them frequently calls out—madad! (O God! help.)

For about a quarter of an hour, the Ẓākirs repeat the same words to a different air,—first slowly, then quickly.

Then, similarly, they repeat the same words to the following air:—

* "There is no god, but God."

† An ode similar to the Song of Solomon, generally alluding to Muḥammad as the object of love and of praise.

5. From love's pain, the minstrel performed a great deed:
Such that blood-stained, the eye-lash of the world's sages—— was.

With joy, I expanded on that account that, like the rose on the marge of the stream,
On my head, the shadow of that cypress of straight stature—— was.

O heart! seek that (beauty) from idols if thou be beauty-recogniser;
For, that one who spake this, in knowledge of sight, the see-er (the murshid) —— was.

In respect of these blue garment-wearers (lovers, faḳīrs, those possessed of divine knowledge), my Pīr (murshid) rose of hue,
Gave no permission to reveal their impurity (in divulging love's mysteries). If not, (in respect to them, many) a tale—— was.

Then, the Ẓākirs arise; and, standing as they had been sitting, repeat the same words to another air.

Still standing, they repeat the same words in a very deep and hoarse tone emphasising "Lātr," and the penultimate syllable of the following words.

The sound resembleth the sound produced by beating the rim of a tambourine.

Each Ẓākir, at each repetition of—

Lā ilāha illa-l-lāh
turneth his hand alternately to the right and to the left.

All the Ẓakīrs now get excited, repeating their ejaculations with greater rapidity, violently turning their heads, sinking the whole body, and leaping.

The contrast between the vehement and distressing execution of the zakirs at the close of a ẓikr and their calm gravity and solemnity of manner at the beginning is striking.

Money for the murshids is collected during the performance.

The Ẓākirs receive no pay.

The recitation of the whole of the Ḳurān is called a khatima.

It is usually recited by three or more persons called faḳīh.

The mode of recitation is an agreeable chaunt.

The recitation of the Ḳurān is a common mode of entertainment at modern private festivities among Arabs.

The faḳīhs usually accomplish the greater part before the guests arrive,—each chaunting in turn a portion as:—

A juz, a thirtieth part of the Ḳurān.
„ ḥāzb, sixtieth „ „
„ rub, hundred and twentieth part of the Ḳurān.

When a khatima is performed after a death, the merit is transferred to the soul of the deceased.

The counterfeit gathered by Ḥāfiẓ was not passed by him (the Pīr of the Magians; the Murshid; the true Beloved):
For the master of business (the Pīr), wise as to hidden defect,—— was.

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9. Mu'āmil signifies:—
One who lives happily, or who deals fairly, with one.

صاحب معامله (master of business) signifies:—
The Pīr, rose of hue, from whose manifestation the market of Ārifs is thronged.

173, (177).

1. Last night, in our (assembly of lovers for ẕikr, formed like a) circle, the tale of Thy tress (the path of seekers to the divine world)—— was:
Until the heart (middle) of the night (which is the season for manifestations), speech regarding the (long) chain of Thy hair—— was.

The heart that (in the world of non-existence), from the point of Thy eye-lash turned to blood,
Again, desirous of the bow-house (wound) of Thy eye-brow—— was.

(O true Beloved!) pardon the wind, because it brought a message from Thee;
And, if (the wind had) not (been, Thy message would not have arrived); for we reached (met with) none, who, from the head of Thy street,—— was.

Of the tumult and the uproar of love (the knowledge of God), the world had no news:
The calamity-exciter of the world, Thy glance of sorcery (absolute love)——
was.

---

1. On the day of eternity without beginning, each soul of the people of the world laid claim to love.
To prove them, God Most High brought into their view the world; and a crowd became entangled in its beauty.
For the rest, paradise was glorified; and, with it they were distraught.
On them calamities descended. Whereupon, some turned aside and some remained firm.
Those that remained firm were sincere as Lovers: and of this crowd Ḥāfiẓ regarded himself.
The talk of this world is all about that world, which is an epitome of this world.

In Wilberforce Clarke's translation of the Būstān of Sa'di we have:—

"How well said the scholar to the embroiderer when he figured the Anḳā, the elephant and the giraffe:—
"From my hand, cometh no form,
"That is not the picture of the Teacher above (God)."

4. عشق (love) signifies:—
The knowledge of God; or the rules of the Shari'at.
Before Muḥammad's coming, none attained to a knowledge of God.

عالم (the world) signifies:—
ظل ثاني (the second shadow); or the existence of God, apparent in the form of creation (things possible).

Then, through the manifestation of God in the appointing of things possible, the world was called:—
Māsawā va ghairu-l-lah, "that exterior to and beyond God."
The world is an external form of God; and God is the divine grace of the world.

5. (O true Beloved!) I, head-bewildered, also was of the people of safety:
The coil of Thy black tress, the snare of my path—— was.

Loose the fastening of Thy coat, so that my heart (in the snare of Thy tress) may expand (and rest):
For the openness (ease of heart) that was mine,—from (sitting and sleeping by) Thy side—— was.

By Thy fidelity (I adjure Thee)—pass by the tomb of Ḥāfiẓ
Who went from the world; and in desire of Thy face—— was.

جادوي نرگس or غمزهٔ جادوي (glance of sorcery) signifies:—
The love of the Absolute One (God).
At that time when, notwithstanding its own non-existence, the world was confirmed in knowledge of Thee, it had no knowledge of love's tumult.
But love for Thee became the tumult-exciter of the world and of things possible, so that love gave the existence of "the second shadow," whereby God is manifested.

God saith:—
"I was a hidden treasure; and I desired to be known."

7. See Ode 60, c. 7.

174, (268).

1. Mine be recollection of that time, when my dwelling, the head of thy street ——
was.
(When) from the dust of thy door, to my eye the acquisition of luminosity——
was.

From the effects of pure society, upright I became like the lily and the rose:
On my tongue was, whatever in thy heart—— was.

When, from the Pīr of wisdom, my heart made transcription of (inquired about) divine significations,
In explanation, Love uttered what to him (the Pīr of wisdom), difficult —— was.

In my heart, it was:—"I will never be without the Friend (God)."
What can one do! For my effort and the effort of my heart, vain —— was.

5. Last night, in recollection of friends (to see them), I went to the tavern:
The jar of wine, I beheld. In the heart, blood (was); and in the clay (of astonishment), the foot——
was.

Much, I wandered to ask the cause of the pain of separation:
In this matter, void of wisdom, the Muftī of wisdom—— was.

The truth of the end of the Abū Isḥāḳ turquoise (is this that)
Well it gleamed; but (its) the lot of the hastener—— was.

---

4. From the Friend,—I went far.

5. In desire of wine, the blood in my heart leaped.

7. Abū Isḥāḳ is the name of a turquoise-mine in Nishāpūr.
The couplet refers to the decline of fortune of Amīr Shaikh Abū Isḥāk, king of Shirāz and of the adjoining provinces, the patron of Ḥāfiẓ.
After the death of Sulṭān Abū Saʿīd Khān, in 1336, he reigned over Fārs.
For a while, he struck the coin anā lāghairī (I and no other); but, afterwards, his fortune declined.
In 1357, at Iṣfahān by order of Muhārizu-d-Dīn ibn Muẓaffar he was slain.

Alas, this tyranny and oppression that is in this snare-place (the world) :
Alas that grace and favour that in that assembly (the world of souls)—— was

Ḥāfiẓ! thou sawest (all) that chatter of the strutting partridge (Amīr Abū Isḥāḳ) :
Careless of the grasp of the falcon of Fate, he—— was.

---

8. دام (snare-place) signifies :—
   (*a*) the world ;
   (*b*) the house of Ḥāfiẓ.

   محفل (assembly) signifies :—
   (*a*) the world of souls ;
   (*b*) the threshold of the murshid.

9. The chatter :—
   of the parrot is chahchaha,
   „ partridge „ ḳahḳaha,
   „ nightingale „ zamzama.

175, (146).

1. As long as name and trace of the tavern (the existence of the traveller), and of wine (of love)—— shall be,
The dust of the path of the Pīr of the Magians (the murshid of love who is the King of seekers), our head,—— shall be.

(O Sāḳī of Alast!) when, by the head of our tomb thou passest, ask for grace (for me),
For, the pilgrimage-place of the profligates (perfect lovers, comprehenders of the stages of love) of the world, (the tomb of Ḥāfiẓ)—— shall be.

From eternity without beginning, the ring (of obedience) of the Pīr of the magians was in my ear:
In this way, we are as we were; thus it (the ring)—— shall be.

O Zāhid, self-seeing! go. For, from eye of mine and of thine,
Hidden is the mystery of this veil; and hidden—— shall be.

5. To-day, my Bold one, lover-slayer, went forth intoxicated,
Let us see again from whose eye, blood-flowing—— shall be.

(O true Beloved!) on that land (the perfect Ārif), where the trace of the heel of Thy foot may be,
The adoration-place of all men of vision—— shall be.

That night, when, through desire for thee, my eye placeth its desire on the tomb,
Till the breath of the moon of resurrection, downward cast it—— shall be.

---

2. At the two upper corners, on the face of the slab, on the tomb of Ḥāfiẓ at Shīrāz, couplet 2 is inscribed—the first line in the right-hand corner, and the second line in the left-hand corner. See Odes 439 and 439*a*.

This may be addressed to:—
The murshid who directeth intoxicated seekers of God.

The second line means:—
Ḥāfiẓ shall be the perfect murshid of travellers; the comprehender of love's stages; the cause of pleasure of Ārifs; and the source of glory of murshids.

6. O true Beloved! in every existence in which are the effects of thy appearance. O true Desired One! in every limit in which is the torch of Thy light,—that existence and that limit shall be the Adoration-place of the seekers of knowledge and of those accepted of God's court.

"Adoration" signifies:—
the act of placing the head in worship on the ground.

O Khwaja! censure not the intoxicated. For, from this old inn,
None hath known, in what way the departure (in death)—— shall be.

If, in this way, **Ḥāfiẓ's** fortune shall aid (by drawing him into effacement),
In the hand of others, the Beloved's tress (the twist) of the vicissitudes of Time,
(the traitor)—— shall be.

---

9. زلف (tress) signifies:—
the twist of Fate and Destiny, before whom, all deliberation is useless.
معشوقه (beloved one) signifies:—
the truth of divine truths, from whose effects are the twists of vicissitudes.

176, (199).

1. Arrived the glad tidings that grief's time—— shall not remain:
Like that (joy's time) remained not; like this (grief's time)——
shall not remain.

Although (by the ill-speaking of the watcher), I am, in the Beloved's sight, become dusty and despicable;
(Yet), honoured like this, the watcher—— shall not remain.

Since the veil-holder (door-keeper) striketh all with the sword,
Dweller of the sacred ḥarīm, a person—— shall not remain.

O candle! reckon union with the moth a great gain;
For (even) till dawn, this commerce—— shall not remain.

5. Pleasant glad tidings, Surosh (Jibrā,il) of the unseen world gave me:
"In the world, ever sorrowful, a person—— shall not remain."

---

2. Whoever complaineth of another's fault, verily revealeth his own fault; and becometh despicable.

3. See Ode 45, c. 8.

4. شمع (candle) signifies:—
(*a*) Amirs and masters of wealth.
(*b*) Every man's existence. By the decree:—
"All of you are shepherds; and, about your flock, shall be questioned."
(*c*) The murshid.

پروانه (moth) signifies:—
(*a*) The surroundings of servants and all the pomp thereof.
(*b*) The five senses, the four elements, the limbs.
(*c*) The disciples.

صبحدم (dawn of morn) signifies:—
the morning of the judgment day, that, for wretched sinners, is the time of remorse.

According to (*a*)—
O Amirs! regarding as plunder the return of wealth, come ye in thanks for it; observe the rights of neighbours and of dependents; desist from injuring them; and take shelter from this fortune and pomp, quick of decline and the fruit of calamity.

According to (*b*)—
Consider leisure and opportunity gain; regard vigilance necessary; and, until power is in thy hand, do a work that shall be worthy of this court (of God).
For, from all, thanks are necessary for—safety, limbs, supports, and the elements.
On the performing of work, which is the supporter of thanks, the wise man is ever resolved.

According to (*c*)—
O murshid! reckon as gain the time of guiding (disciples); strive for their instruction. For delay is the cause of calamity.

Of (regarding) the picture, good or bad, is what room for thanks or for lament?
When, on the page of existence, the writing (of the decree)——
shall not remain?

The song of Jamshīd's assembly, they have said, was this:—
"Bring the cup of wine; for Jam (Jamshīd)—— shall not remain."

O powerful one! bring to thy hand (and help) the darvish's heart:
For the treasure of gold, and the treasure of dirham—— shall not remain.

In gold, on this mansion of chrysolite, they have written:—
"Save the goodness of people of liberality, aught—— shall not remain."

10. In the morning, pleasant glad tidings, the consent to union with Him gave:—
"Ever captive to grief, a person—— shall not remain."

Ḥāfiẓ! sever not desire for the (true) Beloved's favour:
For the picture of violence and the mark of tyranny—— shall not remain.

---

7. If Jamshīd (Jam) occur with:—

(*a*) خاتم the seal,
نگین seal ring, seal stone,
اسپ horse,
it refers to Sulaimān.

باد wind,
طیور birds,
تخت throne,

(*b*) سد barrier,
اینه mirror,
it refers to Sikandar.

آب حیوان the water of life;

(*c*) جام the cup,
شراب wine;
it refers to Jamshīd (Jam).

بزم feast,
جشن „

For Jamshīd's cap, see Ode 144.

9. Zabarjad signifies:—
an emerald. | a chrysolite. | a jasper.
a topaz. | a beryl.

177, (261).

1. Whoever became the confidant of his own heart, in the sacred fold of the (true) Beloved—— remained:
He, who knew not this matter, in ignorance—— remained.

If, forth from the screen, went my heart (abandoning outward reputation and choosing evilness) censure not:
Thanks to God, that not, in the screen of thought (self-worshipping and pride), it—— remained.

A darvīsh garment, I had; and it concealed a hundred faults:
For wine and the minstrel, the khirḳa was pawned; and the mystical cord (of a hundred faults)—— remained.

Out from pawn for wine, the Ṣufis (holy travellers) took their khirḳa:
Over darvīsh-habit, it was that, in the vintner's house,—— remained.

5. More pleasant than the sound of love's speech, naught I heard:
('Twas) a great token, that, in this revolving dome—— remained.

Passed intoxicated, other khirḳa-wearers: and passed (the tale of them):
Our tale is that which, at the head of every market,—— remained.

Save my heart, that,—from eternity without beginning to eternity without end,—proceeded Thy lover,
I have heard of none, who ever in the work (of being Thy lover)——remained.

---

1. The first line refers to the perfect Ārif; the second to the learned one who is also practical (ālim-i-āmil) that one, who knew his own heart, entered the true Beloved's sacred fold. That one who knew not his own heart (its mysteries and truths) remained in ignorance.

This refers to:—
"Who knoweth himself knoweth God."

In his "History of Civilization," Vol. ii, p. 89, Buckle says:—
"We should rather say—We believe in God because we know ourselves."
Strange is this approaching of western and of eastern thought.

4. The hypocritical travellers were in the first stage of intoxication; but, out of it, they, at length, passed.
But, in the vintner's house, my darvish garment remained; ever, from intoxication, I escaped not.

6. Khirḳa. See Ode 124.

Every red wine that, from that crystal (pure) hand (of the murshid), I took,
Became the water of regret; and, in my eye, the jewel of rain (tear)——
remained.

At Thy beauty, the picture-chooser became astonied in such a way
That in all places, on gate and wall, his tale (of astonishment)—— remained.

10. That, like Thy eye, it might become, the narcissus became sick (with futile effort):
Its (Thy eye's) habit was not gained by it; and, sick (with futile effort), it——
remained.

One day, to the spectacle-place of Thy tress, Ḥâfiẓ's heart
Went (with the intention) that (after seeing Thy tress) it would return; but, ever, captive to Thy tress, it—— remained.

---

8. I recollect that red wine; I suffer regret and weep, yet it all availeth nothing.

10. Otherwise—
. Since Thy eye is sick, sick also became the narcissus.
Its (Thy eye's) habit was not acquired; and, sick (to eternity without end) it (the narcissus) remained.

11 In the text, is read—
"to the spectacle-place of *His* tress"
for—
"to the spectacle-place of *Thy* tress."
The second line—
Ḥâfiẓ's heart never regained freedom; but ever captive to Thy tress, remained.

178, (145).

1. (O true Beloved!) before this, more than this, thine, thought of (thy) lover——
was:
Thy (great) love-display to us, the talk of climes—— was.

Be recollection of that society of nights, when with sweet lips,
Argument of love's mystery and mention of the lover's circle,—— was.

Although the beauty of those moon of face of the assembly taketh heart and religion,
(Not on outward beauty, but) with the grace of temperament and with the beauty of disposition (of lovers), our love—— was.

If the (true) Beloved's shade fell on the lover, what matter!
In need of Him, we are; desirous of us, He—— was.

5. Before they pluck up this fresh roof and azure arch (the sky)
The place of sight for my eye, the arch of the true Beloved's eye-brow—— was.

From the dawn of the morn of eternity without beginning to the end of the evening of eternity without end,
In respect to one covenant and to one agreement, friendship with love——was.

On the "night of power," if I have drunk a morning draught, censure me not.
Merry of head, came the Beloved; and a cup on the edge of the arch—— was.

If the cord of the rosary snapped, hold me excused:
On the arm of the Sāḳī of silver leg, my arm—— was.

---

4. سایه معشوق (the shadow of the Beloved) signifies:—
The splendour of God in friendship to the friend (the lover of God).
Every creator regardeth with love his own creation.

7. شب قدر (the night of power) signifies:—
A night (some say the 27th night) of the fast of Ramaẓān, on which the Heaven opened for a second.
Any one witnessing the phenomenon will have his wishes fulfilled. See Odes 26, 35, 113.

8. تسبیح (rosary) signifies:—
(*a*) threaded beads, whereby the heart of Zāhids and of outward worshippers is rested.
(*b*) outward worship, whose goal is wholly and only in existence.
See Ode 132.

At the King's door, a beggar made this subtlety in regard to work,
He said :—" At every tray, whereat I sate, God, the Provider,—— was."

10. In Ādam's time, in the garden of Paradise, Ḥāfiẓ's poetry
The adornment of the leaves of the book of the wild (white) rose and of the red rose—— was.

Though I sever the thread of the rosary, and break from outward worship, reproach me not. With a profligate, who gave to the wind the chattels of my existence, chanced my companionship.

Through the following of the shara' his religious order is the highest; and his rank, the highest rank.

179, (222).

(O true Beloved!) when, into the mirror of the cup (of love), the reflection of Thy face—— fell,
From the laughter of wine (love's glory), into the crude desire of (drinking) the cup, the Ārif—— fell.

With that splendour that, in the mirror (of the ruby), the beauty of Thy face made,
All this picture (of created beings that are illusory) into the mirror of fancy —— fell.

When, like the compass, for the sake of revolution, he moveth not, what may he do
Who in the circle of time's revolution—— fell?

---

1. اینه جام (the mirror of the cup) signifies :—
   (*a*) The heart of the Ārif, the knower of truths.
   (*b*) Love.

   خندهمي (wine's laughter) signifies :—
   Love's glory desired by people of love.

   The explanations are :—
   (*a*) When the reflection of Thy face, in the form of illusory beloved ones, displayed splendour, the Ārif, seeing its ray, fell into the crude idea that it is what it (apparently) is—the essence of existence ; and knew not its truth.
   (*b*) When the reflection of Thy face fell into the cup (of love), the Ārif fell, through love's ray, into the crude desire of beholding thee veil-less, while yet he was in this gross upspringing place (the world).

   This hints at Mūsā's request':—
   "O my Lord, show Thyself to me that I may look on Thee."

   He said :—
   "Thou canst not see me." Ḳurān, vii. 143.

   (*c*) When the reflection of Thy face fell into the Ārif's heart, the Ārif fell, through love's ray (of glory) into the crude desire of unity of existence and, imagining that glory to be his, said :—
   "I am the truth ; I am holy ; how great is my honour : in my world (body), is none save God."

   This Ārif was Shaikh Ḥusain Manṣūr Ḥallaj. See Ode 123.

2. The first "mirror" signifies :—
   That ruby, wherewith, on the day of eternity without beginning, God displayed glory.
   Through awe of omnipotence, that ruby completely melted ; and formed the world of dominion and of angels.
   The ruby signifies :—The existence of God, when, save His existence, there was naught.

3. From him, except this, naught cometh : for him, except this, is no remedy.

O Khwāja! passed hath that time when thou sawest me in the cloister;
(Now), with the face of the Sāḳī and the lip of the cup, my work—— fell.

5. Beneath the sword of grief for Him, it is proper to go dancing (in joy)
For, that one who was slain of Him, his end happy—— fell.

From the masjid to the tavern, I fell not of myself:
From the covenant of eternity without beginning, to me this result of the end (tavern-haunting)—— fell.

The jealousy of (true) love severed (and made dumb) the tongue of all the great ones (of love; the Ārifs):
(Then) into the mouth of the common people, the mystery of grief for Him, how—— fell?

Every moment, another kindness to me of consumed heart is His:
Behold, how fit for reward, this beggar—— fell.

(After coming out) from the pit (dimple) of Thy chin, in the curl of Thy tress, my heart clung:
Alas, forth from the pit, it came; and into the snare,—— fell.

10. On the day of eternity without beginning, His face, beneath the veil, displayed splendour:
On the face of understandings (of men), the reflection, from the ray of that (splendour),—— fell.

All this reflection of wine (sensual love) and varied picture (brutal love) that have appeared
Is (only) a splendour of the face of the Sāḳī (God) that, into cup (of our heart and into things possible)—— fell.

---

11. مي (wine) signifies:—
عشق اول the first (pure) love (for God).
عكس مي (the reflection of wine) signifies:—
(*a*) love for the creature, which is the second (impure, sensual) love.
(*b*) Islām which is the first (pure) love.
نقش مخالف (varied picture) signifies:—
(*a*) bestial and brutal love;
(*b*) kufr (infidelity).
The reflection of wine and the varied picture that appeared is (only) a splendour from the face of the Sāḳī that fell into the essence of men (of Islām and of Kufr).

Through pure vision, he of pure vision (the Ārif, or the holy traveller) attained his object:
Through the eye, double-seeing (captive to duality), the crafty one (captive to reason and desire; or the hypocrite) into crude desire—— fell.

The Ṣūfīs, all, are lovers and glance (of love)-players; but,
From the midst, to bad name, heart-consumed **Ḥāfiẓ**—— fell.

They have made:—
(*a*) Islām the view-place of الهادي the Guide (God).
(*b*) Kufr „ „ „ المضل the Misleader (God).
These two are one. For the traveller knowing Islām and Kufr to be the view-place of:—

الهادي
المضل

maketh no difference between the nobleness of Islām and the baseness of Kufr.

12. One of pure vision is who seeth God without partnership with other existence.

180, (258).

1. Not all purity without alloy is the coat of the Ṣūfī;
O many a khirḳa, that is worthy of the fire!

Our Ṣūfī, who, with the morning reading, used to become intoxicated (with love for God),
At evening time, behold him; for merry of head (with wine) is he.

Happy it is, if the touch-stone of experience come into use,
So that black of face becometh every one, in whom is alloy.

The daintily nurtured in affluence took not the path to the Friend:
The being a lover (of God) is the way of profligates, calamity enduring.

5. Grief for this mean world, how long sufferest thou? Drink wine:
Pity it is that the sage's heart is perturbed.

If, in this way, the **Sāḳī's** down maketh the (vanishing) picture on water,
O many a face that coloured with (tears of) blood will be!

(In exchange), the ragged garment and the prayer-mat of **Ḥāfiẓ**, the wine-seller will take,
If, from the hand of that moon-like **Sāḳī**, there is wine.

---

1. All Ṣūfis are not with God: many are hypocrites. Khirḳa, see Ode 124.

6. The down about the **Sāḳī's** face and lips spoileth his beauty.
When the lovers see this spoliation of beauty, they will, through grief, slap their faces till therefrom blood issueth.

7. If, by the hand of that moon-like **Sāḳī**, the wine-seller give wine, he will, in exchange for it, take **Ḥāfiẓ's** ragged garment and prayer-mat.

181, (202, 253).

1. The breath (of life) issued; and forth from thee, my desire (of union) ——
cometh not.
Clamour! for, forth from sleep, my fortune—— cometh not.

Into my eye, the breeze cast a little dust from His street:
For, into my vision, the water of life—— cometh not.

Dweller in Thy tress, became that heart that experienced sweet madness;
And, from that poor (heart) calamity-endurer, news—— cometh not.

So long as, into my bosom, I take not Thy lofty stature,
To fruit, the time of my desire and purpose—— cometh not.

5. Perchance, by (the blessing of) the heart-adorning face of our Beloved (our desire will be fulfilled); if not,
In any way (to accomplishment), another work—— cometh not.

With the aim of truth, I loosed a thousand arrows of prayer,
But what profit, effective (even) one—— cometh not.

Ḥāfiẓ! the least condition of fidelity is the abandoning of one's life,
Go (about thy own work); if, from thee, work of this (least) degree——
cometh not.

182, (202).

1. Out from my heart, I came; and, out (successfully) the work—— cometh not.
Out from myself, I went; and in, the (true) Beloved—— cometh not.

In this fancy (of Thy tress), life's time ended; yet,
To an end, the calamity of His long tress—— cometh not.

(Fit to tell) to the morning-breeze, many are the stories of my heart;
But, by (reason of) my (ill) fortune, the morning, to night—— becometh not.

Ever became no sin, my sigh (prayer) of the morning time;
Now what hath happened that effective (even) one sigh—— cometh not.

5. Life and wealth, we sacrificed not for the Friend. Alas!
From us (even to) this (little) extent, love's work—— cometh not.

In regret for the dust of Thy door, I so die,
That, into my sight (as being of value, even) the (precious) water-of-life——
cometh not.

Much affrighted of all men, became the heart of Ḥāfiẓ
Now, forth from the curl of His tress, it (the heart)—— cometh not.

---

3. That is—To night becometh not the morning.

4. See Ode 181, c. 6.

183.

1. O happy that heart that, ever, after the illusory—— goeth not,
To every door whereto they call him not, without notice (invitation) he——
goeth not.

Best for me, not to set desire upon that sweet lip,
But after sugar, what kind of fly—— goeth not?

Thou, who, from the glory of disposition, art of another world,
Perchance, from Thy heart, fidelity to the covenant with me,—— goeth not.

The blackness of grief's eye, I have experienced. Wash it not with tears:
For, from my sight, the picture of Thy mole ever —— goeth not.

5. More black of book (sinful) than myself, none I see:
To the head, like the reed, the smoke (sigh) of my heart, how (is it that) it——
goeth not?

O heart! like this, be not a babbler, and one of every place (a wanderer);
For, from before thee, by this (sort of) skill, any work—— goeth not.

By the lapwing's crown, (I conjure thee) take me not from the path. For the (mighty) white falcon,
On account of pride, in pursuit of every little prey, —— goeth not.

Like the wind, withhold not from me Thy perfume;
For, to my head, without the desire of Thy tress, it (the perfume)——goeth not.

On the sin of me intoxicated, put the skirt of (Thy) pardon;
For to this (great) degree (of sin), the grace of the sharī'at—— goeth not.

10. I, the beggar, desire one of cypress-stature,
Within whose girdle, save for silver and gold, the hand—— goeth not.

Bring wine: and to **Ḥāfiẓ's** hand first give:
On the condition that, forth from the assembly, the matter (of wine-drinking)
—— goeth not.

---

7. See Ode 82.

10. The explanations are:—
(*a*) I love a rich charmer, whose girdle is embroidered with gold and silver.
(*b*) ,, a chaste charmer, ,, ,, only I may touch.
(*c*) ,, a charmer, ,, ,, ,, on payment of silver and gold, I may touch.
Mirzā Ulfat of Iṣpahān considers the last interpretation to be correct; in proof thereof, see Ode 324, couplet 9.

184, (231).

1. (In the wish), that my heart's work should be ended, my soul melted; and iit ——
became not (acquired):
In this immature wish, I consumed; and it (the wish)——became not (acquired).

In search of the treasure-mandate of my purpose,—justice! For,
I became one altogether ruined in the world; and it (the mandate)——
became not (acquired).

In search of the cash (treasure) of the (true Beloved's) presence,
To the generous, much in beggary I wandered; and it (the Beloved's presence)
—— became not (acquired).

With reproach, the Chief of thy Assembly said to me:—"One night, I go (to thy Assembly):"
According to his wish, I became the least of His slaves; and it (my desire)——
became not (acquired).

5. He (the true Beloved) gave the message saying:—"I will sit with profligates"
(In the hope of His society), reputation for profligacy and dreg-drinking became mine; and it (my hope)—— became not (acquired).

If the pigeon of my heart flutter, it is lawful;
For, in its path, it beheld the twist and turn of the snare; but it (freedom) ——
became not (acquired).

In that desire that, in intoxication, I may kiss that ruby lip (of the true Beloved),
What blood (of grief) it was that, into my heart like a cup, fell; and it (the lip-kissing)—— became not (acquired).

In Love's street, plant not thy foot without the road-guide (the murshid);
For, I, of myself, made a hundred efforts; and it (my desire)——
became not (acquired).

Out of thought's desire, Ḥāfiẓ evoked a thousand desires,
In the desire that that companion (the true Beloved) may become obedient to him; and it (his desire)—— became not (acquired).

---

4. Better thus:—
With reproach, He (the true Beloved) said:—"One night, I shall be the chief of the assembly:"
According to His wish, I became the least of His slaves; and He—— became not (acquired).

8. The second line may be:—
and it (the effort)—— became not (effective).

9. The second line may be:—
and it (the device)—— became not (effective).

185, (248).

1. As for me, out of my head, love for those dark of eye—— will not go:
This is the sky's decree; and other way, it—— will not be.

The watcher tormented, and abandoned not the place of peace:
Perchance, moving towards the sphere, the sigh of morning-risers——
will not be.

On the day of eternity without beginning, they (Fate and Destiny) ordered me no work save profligacy;
Every partition of destiny that here (on the day of eternity) passed, (less or) more than it,—— will not be.

The ruby-wine, and the place of safety, and the Sāḳī, kind friend, (all are present):
O heart! better, when becometh thy work (of repentance by turning to pleasure and ease) if now it—— will not be?

5. O Muḥtasib! for God's sake, pardon us for the clamour of drum and of reed;
For, with this idle tale without canon, the requirements of the shara'——
will not be.

This is my power that, secretly, I practise love for Him:
The bosom, the kiss, and the embrace,—of these, how shall I speak, since (mine) they—— will not be?

One night, to Lailā, Majnūn spake saying:—"O peerless beloved!
"Revealed to thee, will be lovers; but the distraught one (through love)——
will not be."

(O seeker!) come so that, in pure wine, I may display to thee Time's mystery:
For, with this deceitful tale (that thou hast chosen) without sorcery, love's work—— will not be.

O eye! (with thy weeping), wash not grief's picture from the tablet of Ḥāfiẓ's heart:
For it (the picture) is the Heart-Possessor's sword-wound; and, (with washing), the blood-colour—— will not go.

---

3. Then, for ever, is my profligacy.

8. افسانه (tale) signifies:—
tale of those passed and gone.
افسون (sorcery) signifies:—
device and plan and words of sorcery.

186, (178).

1. (O true Beloved!) in eternity without beginning (the day of miṣāḳ), of glory, the splendour-ray of Thy beauty—— boasted.
Revealed became love; and, upon all the world, fire —— dashed.

(O absolute existence!) Thy face displayed splendour; (and) beheld (that) the angel had no (capacity for) love:
From this (exceeding) jealousy, it became the essence of fire; and upon Ādam —— dashed.

From that torch (of love), reason wished to kindle its lamp,
Jealousy's lightning flashed; and in confusion, the world—— dashed.

---

1. تجلي (splendour) signifies:—
The power of divine light such as that which Mūṣā beheld on Ṭor. From the hidden, it becometh revealed to the man of God.

"First" Love manifesteth itself:—
(*a*) in the skies in the form of voluntary moving.
(*b*) in the elements in the form of natural moving.
(*c*) in perfect persons of humanity in the quality of sensual love.
(*d*) in animals in the quality of bestial lust.

Couplets 1 and 2 express man's pre-excellence over all other created beings.
See p. 5. and Ode 202.

2. Since the angel had within him no love, to love he inclined not.
With exceeding jealousy, love, the essence of fire, passed by the angel; and struck upon Ādam.
Truth (ḥaḳīḳat) is not intended for aught but God.
In a thing whoever beheld God's permaniency, shall behold in all things God's appearance.
The absolute existence (God) displayed His splendour to the angel; and saw that he had no love,
Then, through jealousy, He became the essence and the truth (ḥaḳīḳat) of love's fire; and upon Ādam struck.
That is, from Ādam's essence, love appeared, and made mankind the complete spectacle-place and the collective essence.

A great one hath said:—
"What is man? He is the collective essence:
"In him, God's form appeareth."
This is the belief of the Ahl-i-wujūd (a sect of Ṣūfīs).
God was appreciated intellectually by the angels; but He desired love, and, to obtain it, turned upon the race of Ādam.
Concerning Shaiṭān's refusal to worship Ādam, see the Ḳurān ii. 34-35.

"Face" may signify:—
The revelation of God in the material world; the reflection of His attributes in the splendour of nature.

The adversary (Shaiṭān) sought to come to the spectacle-place of the mystery (of love):
The invisible hand (of God) came; and, at the heart of the excluded one (Shaiṭān),—— dashed.

5. Others, all on ease, dashed the dice of partition (fate):
Our grief-experienced heart it was that also, on grief (the dice of fate)—— cast.

The desire of Thy chin's dimple (Thy mysteries) possessed the lofty soul:
At the ring of that tress, curl within curl, (his) hand, he—— dashed.

He (the absolute existence) cast a glance to behold His own form in the world
On the water and the clay of Ādam, His tent, He—— pitched.

The joy-book of love for Thee, Ḥāfiẓ wrote on that day,
When, on the head of the chattels of his joyous heart, the reed (of cancellation), he—— dashed.

---

4. مدعي (adversary) signifies:—
Iblīs who is ever in ambush for jinn and men.

تماشاگهه (spectacle-place) signifies:—
The heart of Ādam, the guide and the comprehender of the world.

They call him—
عالم صغير the little world.

Whatever—good or bad; profit or loss—is in the world, they seek from his illumined mind.
Therefore Ādam became the worshipped of the angels; and, in dignity, higher than the sky.
Into Ādam's pure existence, Shaiṭān entered to saunter in that spectacle-place of mystery; and sought to enter his heart.
Ādam, becoming aware of it, prevailed over his seduction; and Shaiṭān became accursed and rejected.

5. The people of the world dashed on ease the dice of partition; and were averse to bearing the load of the deposit of love (for God).
Our grief-stricken heart, it was that, from exceeding foolishness and ignorance, established tyranny against itself, by taking up the load of the deposit of love (for God).
On grief, the dice of partition, our heart cast; and in taking up the load, expressed not a word.

8. The second line—
When he abandoned the chattels of the joyous heart.

In the Persian text, each couplet ends with the word "zadam" (I dashed); and, this form, I have followed.

Below, I give force of zadan in combination:—

1. دم زدن to boast.
1. آتش „ set on fire.
3. برهم „ upset (to dash in confusion).
5. قرعه „ cast the dice.
7. خيمه „ pitch the tent.
8. قلم „ efface.

187, (268).

1. Be memory of that time (O true Beloved!) when towards us Thy exceeding glance (of mercy)—— was.

(When) evident in our face, the writing of Thy love (mercy)—— was.

Be memory of that time when, me with reproach, Thy eye slew;
(When) in Thy lip, sugar-devouring, the miracle of Īsā (life-giving)—— was.

Be memory of that time when, in the assembly of companionship (of the perfect murshid; or of the circle of ẕikr), we dashed (drained) the morning cup (of wine);
We were not, save I and the friend (the murshid); and, with us, God—— was.

Be memory of that time, when my (lovely) moon used to bind on a (moon-like, crescent) cap:
At her stirrup (in service), the new (crescent) moon, the world-measuring messenger,—— was.

5. Be memory of that time when I was tavern-sitter and intoxicated:
And that which (divine knowledge), to-day, in the assembly (of the binding world), is wanting to me; there (in the loosening world), ready—— was.

Be memory of that time, when the ruby (wine) of the goblet expressed laughter (reflected itself, and foamed in tumult):
Between me and thy ruby (lip), many a story—— was.

Be memory of that time when Thy cheek kindled the candle of joy;
And (its) careless moth, this consumed heart—— was.

---

3. Ẕikr. See Ode 172.

4. The face, the cheek, and the forehead of the beloved are often compared to the *full moon*; and the eyebrow, the arch of the cap, the curve of the stirrup, and the contour of the finger-nail, to the *new (crescent) moon.*

The second line may be:—
(*a*) Along with it (the cap), the new (crescent) moon * * *
(*b*) In her stirrup, the new (crescent) moon * *
The general meaning is that the moon-like beloved compelleth into her service even the moon of the heavens.

5. See p. 5.

Be memory of that time when, in that banquet-place of courtesy and of manners (the assembly of ḥāl and of ẕikr),
That which expressed laughter like the intoxicated one, the red morning wine (of Love for God)—— was.

Be memory of that time when, by your amending, correct became
The (lustrous) verse of every unpierced jewel (fresh thought, new melody) that Ḥāfiẓ's—— was.

---

3. In the assembly of ḥāl (mystic state) or of ẕikr (repetition of God's name), courtesy and manners are essential on the part of a murīd (disciple), or of a sālik (holy traveller). See Ode 172.
The laughter, the motions and the gestures that seem contrary to manners are the outcome of the wine (of love for God).
Love for God maketh us self-less; and exerciseth over us full sway.
In the mystic state, whatever the murid doth is through love for God.
See Ode 202, c. 3.

188.

1. O heart! it may be that the door of the wine-houses,—— they will open:
The knot (of difficulty) of our entangled work—— they will open.

If, for the sake of the Zāhid's heart, self-seeing, they closed the door;
Strong, keep the heart; for, for the sake of God,—— they will open.

By the purity of the heart of profligates, drinkers of the morning cup,
With the key of prayer, many a closed door,—— they will open.

Write ye a letter of condolence to the daughter of the vine,
So that, blood, from the eye-lashes, all the companions—— will loose.

5. At the death of pure wine, sever the tress (cord) of the harp:
So that, the doubled-up tress, all the young Magians—— will loose.

O God! they (fate and destiny) closed the door of the wine-house. Approve not.
For, the door of deception and of hyprocrisy,—— they will open.

Ḥāfiẓ! this khirḳa that thou hast, to-morrow (the day of resurrection) thou wilt see,
How, with violence, the (religious) cord (of infidelity) from beneath it,——
they will loose.

---

3. O people of shara'! shun us not for drinking the morning cup instead of making ablution and of saying our prayers.
For, we are pure of heart; and God hath heard our prayers and opened the doors of manifestations.
The first line may be:—
(I swear) by the purity of * * *

7. Khirka. See Ode 124.

189, (161).

1. Pleasant is khilvat, if my beloved, the (true) Beloved—— shall be;
Not (pleasant) if I consume; and the candle of (another) assembly, He——
shall be.

As naught, I take (regard) Sulaimān's seal-ring (the world's power),
On which, sometimes, Ahriman's hand—— shall be.

O God! hold it not lawful that, in the sacred enclosure of union,
The watcher, included (as friend); and my lot, excluded—— shall be.

To the Humā, say:—"Cast not thy auspicious shadow
On that land where the (noble) parrot less than the (mean) kite—— shall be."

5. From our head, the desire for Thy street goeth not,
With his native land, the stranger's distraught heart—— shall be.

What need of the description of (love's) desire, when the explanation of the heart's fire,
One can recognise from the burning which in speech—— may be.

If like the lily, ten tongues be Ḥāfiẓ's,
Before Thee, like the (folded) rose-bud, on his mouth, the seal (of silence)
—— shall be.

---

1. Khilvat. See Ode 67.

2. نگین سلیمان (Sulaimān's seal-ring) signifies:—
the world, whose support is dirhams of silver, and dinars of gold.
When the dirham and the dinar were established in this world, Iblis took them, kissed them, and established a happy time saying:—
"For me, these coins are a happy means of deceit; and of taking patience from man."
For the story of Sulaimān and the dev Sakhr, who, by deceit, obtained both his ring and his kingdom, see the Ḳurān, xxxvii. 33.
The author of the explanation Mudāriku-l-Tanzīl gives a different account of this transaction.

5. The heart's native land is the next world, the street of the true Beloved. See p. 5 and Ode 197.

7. The second line:—
Before Thee Ḥāfiẓ hath not the power of speech.

190, (243).

1. I and refusal of wine! What a tale this—— is!
Doubtless, this degree of reason (that I abandon not wine, is) mine; and sufficient (it)—— is.

I, who nights, with the drum and the harp, have dashed down (acted contrary-wise to) the path of piety—
I, suddenly, bring my head to the path (of piety)! What a tale this—— is!

Up to the last, I knew not the path to the wine-house:
If not, to what an extent, our austerity—— is.

If the Zāhid take not the path to profligacy,—he is excused,
Love is a work, that dependent on the guidance (of God)—— is.

5. I am the slave of the Pīr of the Magians (the murshid, perfect and excellent), who releaseth me from ignorance (of divine knowledge),
Whatever our Pīr doeth, the essence of friendly assistance—— is.

(Together are) the Zāhid, and haughtiness, and prayer; and I, and intoxication, and supplication:
Let us see, with whom of these (two), Thy favour indeed—— is.

Last night, I slept not on account of this thought that a sage uttered:—
"If Ḥāfiẓ be intoxicated, room for complaint—— is."

---

2. The first line may be:—
I, who, nights, with the drum and the harp have attacked piety.
كمين to waylay, to attack.

191, (147).

1. I fear lest, in respect of our grief, tears, the screen-render—— should be,
And, in the world, this sealed mystery a (revealed) tale—— should be.

They say the stone becometh, in the stage of patience, the (precious) ruby:
Yes; it becometh. But (immersed) in blood, the liver—— should be.

From the watcher's pomp, I am in the strait of astonishment:
O Lord! forbid that revered, the beggar—— should be.

This arrogance, that is in the head of thy lofty cypress (-form),—
With thee (in thy society), our short (feeble) hand within thy girdle, how—— should be.

5. From every side, the arrow of prayer I have sped:
It may be that out of those arrows, a work-doer (effective), one—— should be.

This palace of empire whereof Thou art moon of form,
At its threshold, the dust of the door, heads (in supplication)—— should be.

From the alchemy of love for Thee, my (dusty) face became ruddy gold;
Yes; by the happiness of Thy grace, dust, gold—— should be.

Besides beauty, many a subtlety is necessary, so that a person,
Acceptable to the disposition of one possessed of vision,—— should be.

Weeping and justice-demanding, I will go to the wine-house
For there, perchance, from grief's power, my release—— should be.

10. O Soul! utter our tale to the Heart-Possessor (God):
But do not so that to the breeze, news—— should be.

If one day a great grief should reach thee, be not strait-of-heart:
Go: offer thanks: God forbid that worse than bad—— should be.

O heart! be patient; suffer not grief. For in the end
This (gloomy) evening, the (sunny) morning becometh; and this (dark) night, the (bright and rosy) dawn,—— should be.

---

2. So long as the seeker considereth trouble intolerable, he reacheth not to his desire. See Ode 207, c. 9.

3. When increase of dignity cometh to a man, often, in himself, he remaineth not; distraught with pride, he becometh.

Ḥáfiẓ! When the musk of His tress-tip is in thy hand,
In-draw thy breath. If not, to the morning breeze, news —— should be.

Love for Thee within my heart: and love for Thee within my head:
With milk (of infancy), it (love for Thee) went within (me); and with the (departing) soul, it (love for Thee) out (of me)—— should be.

Forth from the tomb, for foot-kissing, Ḥáfiẓ bringeth his head.
If, by Thy foot, foot-trodden his dust—— should be.

192, (200).

1. "The day of separation from, and the night of dis-union with, the (true) Beloved
—— is ended:"
This omen, I cast; the star (of happy omen) passed; and the work of grief——
is ended.

All that grace and beauty (of snare), that autumn (the world) displayed,
At last, at the foot (of arrival) of the spring-breeze (the murshid),——
is ended.

After this, from our own heart, we give light to the horizon (of the world);
For, we have reached the sun; and, the dust (of grief of separation from the
true Beloved)—— is ended.

(To) the morning of hope, that was a worshipper of the hidden screen,
Say:—"Come forth. For the work of the dark night (of hopelessness)——
is ended."

5. Thanks to God that, by the fortune of the cap-corner of the rose,
The pomp of December's wind and the majesty of the thorn—— is ended.

That agitation of long nights and the heart's grief, —
All, in the shade of the idol's tress,—— is ended.

Although, through His tress, is the perturbation of my work,
O idol! through thy face, the loosening of this knot (of grief)—— is ended.

After this, with the drum and the harp, to the wine-house I go:
For, in union with the (true) Beloved, the tale of grief (of separation)——
is ended.

O **Sāḳī**! thou showedest kindness. Be thy goblet full of wine!
For, by thy deliberation, the disquietude of wine-sickness—— is ended.

10. Although, into reckoning (saying:—"Hath he all this truth?") no one bringeth
Ḥāfiẓ,
Thanks that that labour, without limit and reckoning,—— is ended.

---

4. Mu'takif (worshipper) signifies:—
One who for prayer is now a sitter and now a stander in the masjid.
Our hope, that issued not, and was in the screen of the hidden, to it say:—— "Come forth!"

5. The second line signifies:—
Winter is ended; spring is come.

193, (238).

1. Although to the city-admonisher, easy this matter—— becometh not:
So long as hypocrisy and deceit, he practiseth, Musulmān, he
—— becometh not

Learn profligacy and practise liberality. For not such a great matter is it,
That wine, a mere animal drinketh not; and man—— becometh not.

The اسم اعظم (the great name of God) doeth its work. O heart! be happy (be not denier of the effects of "The great name");
For, by fraud and deceit, the (infidel) Dīv, Musulmān—— becometh not.

That it may be worthy of bounty, the pure essence is necessary:
If not, every (worthless) stone and clod, the (precious) pearl and the coral——
becometh not.

5. I teach love; and (hence) my hope, that this noble art (of love),
Like other arts, the cause of disappointment (in the attainment of my object)—— becometh not.

Last night, He spake saying:—"To-morrow, I give thee thy heart's desire."
O God! devise a means, whereby regretful (by breaking his promise) he——
becometh not.

From God, I seek a good disposition for thy nature,
So that again, distressed by thee, our heart—— becometh not.

A sorrowful one, who, from the physician (the murshid), keepeth secret his pain (of desire)
Doubtless, capable of a remedy, his pain—— becometh not.

---

1. The essence of being a Musulmān is the abandoning of deceit and hypocrisy. So long as man chooseth hypocrisy Islām is not his. See Ode 150, c. 1.

2. Who drinketh no wine and is a Zāhid, dry and austere,—hath no great skill. Nay, practise liberality wherein are many advantages.

3. The Dīv is infidel, by reason of his fraud and deceit, not from defect in the effects of "The great name (of God)." See Ode 189, c. 2; 435, c. 10.

4. The bounty of the Bounty-Producer hath no deficiency; but the essence (the matrix) itself must be worthy.

7. In thee, are all goodnesses, save the goodness of good disposition. For this I pray to God for thee.

Whoever, from the head of (with all) his soul, trembleth before idols (lovely women),
Without trouble (of doubt), worthy of the Ḳurān, his body—— becometh not.

10. Ḥāfiẓ! So long, as lofty resolution is not the atom's
Seeker of the fountain of the gleaming sun, it—— becometh not.

---

10. Display lofty resolution, so that thou mayst arrive from protection to being possessed of protection; and from the illusory to the real.

194, 234).

1. To the (true Beloved), I said :—" Grief for Thee, I have." He said :—" To an end (when union is attained), thy grief—— cometh :"
I spake saying :—" Be my moon (make luminous like the moon my eye and bosom)." He said :—" (I will be thy moon), if forth, (the chance)—— cometh."

I said :—" Thy face is the moon." He said :—" But (only) of two weeks : "
I said :—" Appeareth it to me ?" He said :—" (Yes ;) if forth it—— cometh."

I said :—" From kind ones (lovers), learn the usage of fidelity :"
He said :—" From those moon of face (lovely women), this work (of fidelity) seldom—— cometh."

I spake saying :—" On Thy image, I bind the path of my vision (away from the direction of others ; and glance on naught save Thee) :"
He spake saying :—" The night-prowler is that one, who, by another (unclosed) path,—— cometh."

5. I spake saying :—" Road-lost in the world, the perfume of Thy tress hath made me :"
He said :—" If thou knowest, thy guide also it (the perfume)—— becometh."

I said :—" O happy the air that, from love's garden, ariseth :"
He said :—" More pleasant (is) that breeze that from the heart-ravisher's street —— cometh."

I spake saying :—" With desire, the sweet drink of Thy ruby lip slayeth me."
He said :—" Perform thou service (of the lip) ; for He, soul-cherishing—— cometh."

---

4. The form of others and the glance exterior to Us is a thief. If thou close the path to thy heart on one side,—by another way, he cometh.

5. زلفت گمراه عالم کرد signifies :—
(*a*) Thy tress made me road-lost in the world.
(*b*) „ „ my world road-lost.
(*c*) „ „ the world road-lost to me (that is, thy tress made me regard the world as naught).

6. The second line may be :—
He said :—" Nay ; happy the breeze that from the heart-ravisher's street—— cometh.'

I said :—"When hath Thy kind heart the resolution of peace?"
He said :—"To none, speak of this (our violence against thee) till that time (of peace)—— cometh."

I said :—"Thou sawest how quickly the time of ease to an end—— cometh."
He said :—"Ḥāfiẓ! silence. For to an end this grief also—— cometh."

195, (265).

1. Desire of passion for Thy fresh down to whomsoever,—— shall be:
Forth from the circle (of passion) he planteth not his foot, so long as he—— shall be.

When, tulip-like, I arise from the dust of the tomb,
The stain of passion for Thee, the secret of the black spot (of my heart)—— shall be.

O priceless jewel (the true Beloved)! till when (how long), holdest thou lawful,
That, from grief (of separation), man's eye all a river (of tears)—— shall be?

O priceless jewel (the true Beloved)! At last, where art Thou?
For, from Thy image, my eye like a river—— shall be.

5. On my head, be the prolonged shadow of Thy tress.
For, in that shadow, rest to the distraught heart—— shall be.

(O true Beloved!) from the root of every eye-lash of mine, water (of tears) is flowing. Come:
If, for the bank of the stream and for the view, Thy inclination—— shall be.

Like my heart, forth from the screen a moment come; and come (to meet me);
For, (my time being ended) again (my meeting with Thee) not manifest,—— shall be.

Through disdain, Thy eye inclineth not to Ḥāfiẓ. Yes;
The quality of the variegated narcissus (the Beloved's eye), haughtiness—— shall be.

196, (154).

1. When from the east, the cup (the holy traveller's existence) the sun of wine (of love)—— cometh up.
From the garden of the cheek, of the Sāḳī (the Murshid), many a tulip (of freshness) —— cometh up.

On the head of the rose (the illusory beloved), the gentle perfumed breeze. (lust) contemptuously shattereth (and regardeth as naught) the tresses (the decoration) of the hyacinth,
When, into the midst of the sward (the holy traveller's existence), the perfume of those tresses (the essence of the true Beloved)—— cometh up.

O heart! from the revolving of the sky's inverted tray expect not:
That, without reproach and a hundred vexations, a morsel——
cometh forth.

Not that tale of the (enraptured) state, is the lament of the night of separation,
That, even in a hundred works, a little of its explanation—— cometh forth.

5. If, like the prophet Nūh, in respect to the deluge of grief, patience be thine,
Calamity turneth (away); and the desire of a thousand years——cometh forth.

To the jewel of desire (union with the true Beloved), one cannot go by one's own effort:
Mere fancy it is that, without the intermediary, this work,—— cometh forth.

If the breeze of Thy grace pass by the tomb of Ḥāfiẓ,
From his body's dust, many a shout—— cometh forth.

---

1. On account of its purity and luminosity, wine is likened to the sun—
(*a*) because he, in whom wine's splendour shineth, becometh luminous.
(*b*) because as the sun causeth fruit to ripen, so wine (which meaneth love) causeth the beloved to reach ripeness.
When the sun of love riseth on the holy traveller, his murshid gaineth a thousand joys.
For a numerous following of disciples is a murshid's pride.

2. نسيم (breeze) signifies:—
(*a*) a breeze whereby the rose-bud gaineth freshness and openeth its mouth.
(*b*) the wind of lust, the lord of illusory love; and the cause of poverty.

The first كلاس (tresses) signifies:—
The decoration of this human nature.
When true love (to God) ariseth in the traveller's nature, the breeze of lust shattereth the tresses (decoration) on the head of the rose (illusory love); and becometh obedient to the heart.

197, (206).

1. Inclination for the sward, the cypress of my sward (the Beloved), wherefore——
maketh not?
The fellow-companion of the rose, (wherefore) becometh not? Memory of the lily (wherefore) —— maketh not?

Until, into the curl of His tress, went my foolish heart,
On account of that long journey (to the next world), the resolution of visiting its native land, it (my heart) of itself—— maketh not.

(O true Beloved!) in hope of union with Thee, the fellow-companion of the soul, my heart is not:
In desire of Thy street, the service of the body, my soul—— maketh not.

Submissiveness, before the bow of His eye-brow, I keep displaying; but,
Ear-drawn it is. Therefore, for me, the ear (of attention), He——maketh not.

5. (To the Beloved) I complained last night (of the tyranny) of His tress. By way of regret:
He spake saying:—"To me, the ear (of attention), this black curly (tress)——
maketh not."
When with the wind, the (dark) violet tress becometh full of twist:
Alas! of that time of curl (of Thy tress), what recollection (is it) that my heart —— maketh not.

If my **Sāḳī** (the true Beloved) of silver leg giveth naught but dregs (poison),
The body all mouth, like the wine-cup, who is there that—— maketh not.

The breeze became perfume-giver. Wherefore (is it that), Thy pure skirt,
The dust of the violet-bed, the musk of Khutan,—— maketh not.

Notwithstanding all this perfume of Thy skirt, in respect of the wind, wonder cometh to me,
That, by Thy passing, the dust, the musk of Khutan, it (the wind)——
maketh not.

10. Against my honour, exercise no tyranny; for the bounty of the cloud,
Without the aid of my tears, the pearl of 'Adn—— maketh not.

Not listening to counsel (heart given to Thee), **Ḥāfiẓ** was slain by Thy glance:
Fit is the sword (of destruction) for him, who the comprehension of speech (of counsel)—— maketh not.

---

2. The heart's native land is the next world. See p. 5.
8. Wherefore maketh not Thy pure skirt the dust of the violet bed, the musk of Khutan?

198, (173).

1. At the time of (beholding) His face (which is better than the sward), retirement from the sward, our heart—— hath:
For, like the cypress, foot-binding it is; and like the (streaked) tulip, stain it —— hath.

To the bow of any one's eye-brow, our head descendeth not;
For, retirement from the world, the heart of corner-takers (lovers of God)—— hath.

Torment on account of the (dark) violet, I have: because it boasteth of (equality with, or love for) His (dark) tress
Behold thou what conceit in the brain, the black slave (violet) of little value—— hath.

In the night of darkness (the world) and in the desert (of its vicissitudes), —— where can one arrive,
Unless, in my path, the lamp (of manifestations of glories), the (luminous) candle of His face—— hath?

5. I and the candle of the morning,——'tis fit if we went together:
For, (in love for the Beloved), we consumed; and no solicitude for us, our idol —— hath.

(O true Beloved!) saunter into the sward; and gaze at the rose's throne. For the tulip
Resembleth the King's servant, that, in the hand, a cup—— hath.

'Tis fit that, in this sward, I should weep like the (winter) cloud of January:
The joy of the bulbul's nest, behold the (filthy) crow—— hath.

All night, with the splendour of Thy face, the tress ravisheth the heart:
How brave is that thief, who in the hand, a lamp—— hath.

Desire for love's lesson, hath Ḥāfiẓ's sorrowful heart:
For neither desire for the spectacle, nor desire for the garden, the heart—— hath.

---

1. Otherwise—
From the sward around His face, retirement our heart hath.

199, (216).

1. Wine and hidden pleasure (love), what are they? Baseless work.
On the ranks of (our own) profligates (the murshids) we dashed (and joined them). What is fit to be——be!

Unloose the heart's knot (of thought and of hesitation); and think not of the sky:
For such a knot, the thought of no geometrician hath loosed.

At Time's changes, wonder not. For the sphere
Recollecteth many a thousand tales (of sorcery) of this (kind).

With respect (learning and knowledge), take the goblet. For its composition
Is of the (dust of the) skull of Jamshīd, of Bahman, and of Ḳubād.

5. Where Kā,us and Kay went,——who is informed?
How Jamshīd's throne went to the wind (of destruction) —— who is informed?

From passion for Shīrīn's lip, yet I see
That, from the blood of Farhād's eye, the tulip blossometh.

---

1. Secretly, to drink wine; privily, to make love—is a useless work.
In the beginning of the mystic state, words like these from exceeding wailing and trembling are uttered. For it is the time of search for the Sought; and of failing to find the Beloved (God).

3. Lit.: "a thousand thousands."

4. Jamshīd (or Jam) was the fourth King of the Pishdādian (the first) dynasty. He had a magic cup called:—
jām-i-Jamshīd
„ Jam.
whereof wondrous tales are told. He lived 800 B.C. See Ode 144, c. 10; and Ode 176, c. 7.
Bahman (Ardishīr Darāz-dast; Artaxerxes Longimanus; Ahasuerus) began to reign 464 B.C.
Ḳubād (Kavades) was of the Sassanian dynasty. He died 531 A.D.
With learning and knowledge, choose love-play; and in love's path, take sensibleness.
To the wind (of destruction), went many a one void of knowledge.
From this garden full of fruit, disappointed went thou,—one void of knowledge.

5. Kā,us and Kay were kings of Kayanian dynasty.

6. Shīrīn (Mary, Irene) daughter of the Emperor Maurice, was the mistress of Ḵhusrau Parvīz of the Sassanian dynasty.
After the son had put to death his father, Ḵhusrau Parvīz, he sought the favour of Shīrīn.
She appeared to consent, but first desired to behold the body of his father.
As soon as she saw the body, she stabbed herself to death.
Ḵhusrau Parvīz took Jerusalem and carried away the true cross which, enclosed in a gold case, had been deeply buried.

Come! come! so that, awhile, with wine (of love) ruined (effaced and non-existent) we may become:

Perchance (by means of love), to that great fortune (union with the true Beloved), we may, (in the stage of effacement) in this ruined place (the world, the field of the first, and the last, world), reach.

Perchance the tulip knew Time's unfaithfulness:
For, since she was born and become, from out of her hand she hath not placed the cup of wine.

For wandering and journeying, me, permission give not
The breeze of Musalla's dust, and the water of Ruknabād.

10. In grief of love for Him, to my soul hath reached what hath reached:
To his soul, let not Time's eye-wound reach!

If from the hand, I put not down the cup, carp not at me:
For, purer than this (cup), to me no companion hath appeared.

Like Ḥāfiẓ, take not the cup save to the sound of the harp:
For, to the silk (cord) of joy, they have bound the glad heart.

When the Emperor Heracleus overran Persia, destroying palaces, plundering treasure, the people rose against Khusrau.

His eighteen sons were slain before his face; he himself was put into a dungeon, where in 628 he died.

Muḥammad sent him a letter inviting him to acknowledge him as the Prophet of God. Parvīz rejected the invitation and tore up the letter.

Muḥammad exclaimed:—
"Thus it is, God will tear the kingdom and reject the supplication of Khusrau Parvīz.

Farhād was the lover of the lovely Shīrīn. Parvīz declared that he would resign Shīrīn if Farhād could cut through a rock, Bī-Sitūn (without support) overhanging the road, 20 miles north of Kirmanshāh; and bring a stream from the far side of it.

When he was on the point of accomplishing the task, Parvīz sent an old woman to say that Shīrīn was dead.

The youth clasped his hands above his head, and leaped from the rock.

The remains of Farhād's labour are still to be seen at the eastern end of the mountain bounding Kirmanshāh on the north.

The sculptures on the face of the Bī-Sitūn are ascribed to Farhād.

See History of Persia by Malcolm and by Clements Markham; and Ode 72.

8. The shape of the tulip-flower is like a wine-cup.

9. "Musallā." See Ode 8.

12. "The silk" may signify:—
The fragile thread of dear life.

200, (191).

1. In eternity without beginning, endowed with the bounty of fortune (love for God), whoever—— is,
The cup of his desire, to eternity without end, the fellow-companion of his soul —— is.

That very moment when as to wine I wished to be a penitent,
I said:—"If this branch (abstinence from wine) bear a fruit, (the fruit of) repentance it—— will be."

I grant that like the (pure) lily I cast the prayer-mat on my back;
But, on the religious garment, (can it be that) the colour of wine, (ruddy). like the rose, fit for a muslim—— is?

In khilvat, without the lamp of the cup (of wine of love for God) I cannot sit;
For, it is necessary that illumined, the corner of people of heart—— should be.

5. or Four khilvat, (ever) be the splendour of the light of the candle and of wine:
In the rose-season, the veiledness of those intoxicated (lovers of God) through foolishness—— is.

In the midst,—the assembly of friends, and spring, and the discourse of love;
Not to take the cup of wine from the beloved, slow-souledness—— is.

Seek lofty resolution. The bejewelled cup (worldy treasure), say:—"Be not."
To the profligate (the lover of God), the water of the grape (the wine of love), the pomegranate-ruby (worldly wealth)—— is.

O heart! desirest thou good fame? With the bad, associate not:
O my soul! approving of the bad, proof of foolishness—— is.

---

1. It is beyond human power to acquire love for God unless it be bestowed by God.
On the day of eternity without beginning, love for God was apportioned. Only those who then and there received it possess it here.

2. At one and the same time, God and the world cannot be acquired.
The poet saith:—
"Thou desireth both God and this mean world; a dream, this is: impossible, it is a madness."

3. The lily is said to grow apart from other flowers; and hence its mention in connection with zāhids and recluses.

4, 10. Khilvat. See Ode 67.

Although, disorderly appeareth our work, regard it not easy :
For, in this realm, the envy of sovereignty, beggary—— is.

10. O Ṣūfī ! pleasant is khilvat, if, in it,
Ruddy like basil, the wine (of love for God) ; and intoxicated of the basil, the Sāḳī (the lover of God)—— is.

Last night,[9] a dear one (a follower of the shara') said :—"Secretly, Ḥāfiẓ drinketh wine."
O dear one ! the sin best that, which a secret—— is.

---

9. The state of being a murīd (disciple) of Ṣūfīs is superior to being an ijtihād (leader) of the muslims.

Riḥā, in (*sing.* riḥān) signifies :—
The rare perfume called "Holy Basil."
It is sold by Piesse and Lubin, London, in bottles at 2*s.* 6*d.*, 5*s.*, and 10*s.* each.

11. Best it is not to reveal the mysteries of love (for God) to the people of the world.
By the revelation of mysteries, they may be led astray from the shara'.

201, (124).

If, the heart's grief from our memory, the cup (of love for God) do not——
take.
The foundation of our work, the anxiety of the vicissitudes (of time) will——
take.

And if, in its intoxication, reason drag not its anchor,
From this whirlpool of calamity (the world), the bark how will it—— take.

Alas! with every one the sky treacherously played:
Superiority over this treachery, is none who will—— take.

Towards the sward, the feeble heart draweth me for the reason,
That, by the sickness of the morning breeze, my soul from death it may——
take.

5. The path is by the Ẓulmāt (the land of darkness): where is the Khizr of the road?
Let it not be that, our honour, the fire of disappointment should——
take.

I am love's physician. Drink wine (of love for God). For this confection
Bringeth relief; and the thought of danger—— taketh.

Ḥāfiẓ consumed; and, to the Friend none told his state;
Perchance, for God's sake, a message, the morning breeze will—— take.

---

5. Love's path is dark. Without a guide (the murshid) thou canst not go. See Ode 207, c. 5.
Ẓulmāt. See Ode 35, c. 10.
Khizr. „ „ 89

202, (240).

1. For profligacy and love, my censure that foolish one—— maketh ;
Who, on the mysteries of men of hidden (divine) knowledge, criticism—— maketh.

(In the lover of God), behold the perfection of love's mystery, not sin's defect :
For, whoever skill-less is, glance at the defect (of man) —— maketh.

The **Sāḳī's** glance so struck the path of Islām,
That, perchance, shunning of the red morning wine, Ṣuḥaib—— maketh.

From the 'iṭr of the ḥūr of paradise, perfume ascendeth at that time
When, the dust of our wine-house the perfume of her collar, she—— maketh.

5. The key of the treasure of happiness is the acceptance of one of heart :
Be it not that, doubt or suspicion, in this matter, any one—— maketh.

To his desire reacheth the shepherd (Mūsā) of the Wādī Ayman at that time
When (as shepherd) some years, with soul, the service of Shu'ayb (Jethro), he—— maketh.

Blood from the eye, **Ḥāfiẓ's** tale causeth to drop,
When of youth's time and of the time of old age, recollection, he—— maketh.

---

1. My profligacy is a mystery of the mysteries of hidden science and of divine decrees. Then, he who imputeth to me profligacy, criticiseth the mysteries of hidden science and of divine decrees

3. Ṣuḥaib, see page 134.

4. The Ḥūr of paradise have a most fragrant odour. See the Kurān, ii. 25; iii. 15; ix. 73; xv. 47; xxxii. 17; xxxix. 74; lxxviii. 31-37.
Ḥāfiẓ saith that the dust of his wine-house is so fragrant that from its fragrance, the fragrant Ḥūr get fragrance.
Ḥūr and Ḥūri. See Ode 60, c. 1.

6. Wādi Ayman signifies :—
(*a*) the valley of the right hand; the valley on the right of Ṭor (Sinai); the valley of Tuwā, wherein Sinai standeth.
(*b*) the valley through which the children of Isrā'il passed.
Mūsā having obtained leave from his father-in-law (Shu'ayb, Jethro) to visit his mother, departed with his family from Midian towards Egypt.
Coming to Tuwā, his wife fell in labour and was delivered of a son in a very dark and snowy night; he had lost his way; and his cattle were scattered.
Suddenly, on the mountain-side, he beheld a fire burning in a green (olive) bush.
Thence, to Mūsā, a voice from the hidden arrived.
See the Ḳurān, xx. 8.
After doing service for a long time to a perfect shaikh, the seeker of truth reacheth his purpose

203, (221).

1. If again passing (by me), the bird of fortune—— shall make.
Again the (true) Beloved shall come; and contentment with union (with me) —— shall make.
Although, to the eye remaineth no power of (producing) the pearl or the jewel (to scatter on the true Beloved when He cometh),
It shall devour a great quantity of blood, and the design of a great scattering (of that blood)—— shall make.

To Him, of our tale (of love) none can utter;
Perchance, its reporting the morning breeze—— maketh.

To the hawk (the murshid) of my own sight, I have given flight at the partridge (the true Beloved):
Perchance, it (the partridge) may (re-)call my (good) fortune; and a great prey may—— make.

5. Last night (to my heart), I said:—"Maketh the ruby of His lip my remedy?"
Voice, gave the invisible messenger saying:—"Yes! it—— maketh."

Void is the city of lovers; it may be that from a quarter,
Out from himself, a man cometh; and a work—— maketh.

Where a generous one, from whose banquet of joy, the grief-stricken one
Drinketh a draft; and the repelling of wine-sickness—— maketh?

Either fidelity; or the news of union with Thee; or the death of the watcher:
Of these, one, two, or three, deeds the sphere's sport—— maketh.

Ḥāfiẓ! if, even a day, from His door, thou go not,
From a corner of a quarter, passing by thy head, He—— maketh.

---

4. تذرو (partridge) signifies:—
(*a*) the absolute existence (God), if, in the second line, bāz khwānad be read.
(*b*) the illusory beloved if, in the second line, bāz khwānī be read.

باز (hawk) may signify:—
The murshid of the Path.
In the second line, bāz is redundant.

The second line may be:—
(*a*) Perchance, my (good) fortune may (re-)call it (the partridge); and a great prey, may make.
(*b*) Perchance, my (good) fortune may (re-)call it (the hawk); and it (the hawk) a great prey, may make.

If, in the second line, bāz khwānī be read:—
With illusory love I adorned myself so that, perchance, the murshid of ḥaḳīḳat may hunt for it; and, from the illusory, come into flight for the true (ḥaḳīḳat).

204, (162).

Happy came the rose; and more happy than that aught—— is not.
For, in thy hand, save the cup (of wine) aught—— is not.

Reckon (the season) plunder; and, in the rose-garden, drink wine:
For (even) till another week, the rose—— is not.

Gain, gain, the time of happy heartedness (leisure):
For, in the shell, ever the jewel (wine in the cup, or concordant time)——
is not.

A wonderful path is love's path. For, there,
Who uplifteth his head (in pride), for him head—— is none.

If, our fellow student, thou remain, wash white the leaves;
For, (inscribed) in the book, love's art—— is not.

Hear me. Fix thy heart on a mistress,
Whose beauty bound up with ornaments (of jewels)—— is not.

O Shaikh! come into our wine-jar house
Drink a wine that in (the paradise-spring of) Kauṣar—— is not.

O thou that hast made full of ruby thy golden cup,
(In thanks to God), give to that one, to whom gold—— is not.

O Lord! give me a wine without mixing (un-alloyed),
Wherewith any head-pain—— is none.

In God's name, mine is the idol of silvern body
Such that in Āzar's idol-house—— is not.

With soul, I am the slave of the Sulṭān Uvays,
Although of (me) the servant, his recollection—— is none.

---

4. Who planted his foot as a lover,—died (and had no head).
The Lover hath lost his head as well as his heart.

10. Āzar, father of Ibrāhīm (Abraham) was an idolator and sold idols.

11. Sulṭān Uvays Jalāyr Baghdādi *d.* 1374 A.D.

By this crown, world-adorning, (I swear) that the sun
Like this, an adorner of the diadem—— is not.

On **Ḥāfiẓ's** soul, taketh exception that one
In whose essence, any grace—— is none.

---

13. گوهر (jewel) signifies:—
i. اصل source.
ii. جوهر a jewel (especially the pearl).
iii. ذات و جبلت nature and form.
iv. سر نهاني و راز پوشيده a hidden secret.
v. عقل و فرهنگ reason and understanding.
vi. عوض و بدل exchange and barter.

205, (245).

1. O dear friends! of the friend of the night,—— bring ye to mind:
The duties of sincere service,—— bring ye to mind.

At intoxication's time, of the weeping and the wailing of lovers,
To the sound of the melody of the harp and of the cymbal,——
bring ye to mind.

When to the object's waist, ye bring the hand of hope,
Of the covenant of our society in the midst,—— bring ye to mind.

When in the Sāḳi's face, wine's reflection displayeth splendour,
Of lovers, with song and melody,—— bring ye to mind.

5. (O beloved ones!) a moment, suffer ye no grief for the faithful ones:
Of the unfaithfulness of Time's revolution,—— bring ye to mind.

If Fortune's bay steed impetuous be, yet,
At the (time of) desire of whipping (the steed), of fellow-travellers,——
bring ye to mind.

O dwellers of the seat of pomp! in the way of kindness,
Of Ḥāfiẓ's face and of that threshold,— bring ye to mind.

---

6. Fortune having favoured thee, recollect thy old friends; and assist them.
If the impetuous steed of fortune, thou whip, so swiftly will he go that thy fellow-travellers will be left behind.
This is not right; for, to the journey's end, to thy society and guidance, they have a claim.

206, (241).

1. O heart; glad tidings! a Masīḥā-breath—— cometh:
From whose fragrant breathings, one's fragrance—— cometh.

Of grief of separation, make no complaint or plaint. For, last night,
I struck an omen; and a grievance-redresser—— cometh.

Of Wādī Ayman's fire, joyful, not only am I:
There, Mūsā in hope of a fire—— cometh.

(O murshid!) In thy street (the world), is none who a great work hath not:
There, in the way of a great desire, every one—— cometh.

5. Where the (true) Beloved's dwelling is, none knoweth:
This much is (known), that the clang of the bell (perchance, from the Beloved's dwelling)—— cometh.

Give a draught. For, to the wine-house of the Lords of liberality,
For the sake of supplications, every companion—— cometh.

If the desire of asking (after) the health of one sick with grief (the lover of God) be the Friend's,
Say:—"Go happily to him; for, yet, a breath of his—— cometh."

Of the bulbul (the soul) of this garden (the holy traveller's existence), ask the news. For I
Hear his lament that (on account of the difficulty of living) forth from the cage (of existence)—— cometh.

---

3. See Ode 202, couplet 6.

4. This may be addressed to—
(*a*) The illusory beloved.
(*b*) the true beloved.

8. باغ (garden) signifies:—
The existence of the holy traveller of these paths.
قفس (cage) signifies:—
Existence, wherein they cast souls of lovers as they cast birds into a cage.
Ask the soul of my existence what it is; what truth it hath? For I hear a voice that my existence bringeth forth. Of its truth, no information is mine, for the search is fit for none.
If they ask thee about thy soul, say:—
"The soul is from the order of my God." Save a little, no knowledge I gave thee.

Friends! the true Beloved desireth the prey of Ḥāfiẓ's heart:
For the prey of a little fly, a great falcon—— cometh.

The writer of the Tafsīr-i-Madārik-i-Tanzīl saith:—
"The prophet of God (Muḥammad) departed (in death); and instructed us not what the soul was."
A long time Muḥammad rubbed the head of supplication on the threshold of God when Jibrā,il brought, from the Lord of both worlds, the chapter Ikhlāṣ (the chapter of unity, cxii.) which is equal in value to a third of the whole Ḳurān.
The 'Ainu-l-Ḳuẓẓāt states that a tribe beheld the form, the body, the person of Muḥammad; and knew him to be human. They said:—
"For us, what is this prophet who eateth and walketh?"
But, with heart and soul, men of vision saw the world of his reality.
Some said:—
(*a*) "O God! admit me among Muḥammad's disciples."
(*b*) "O God! admit me into the (pardoning) intercession of Muḥammad."
With this holiness, who calleth him human is a Kāfir.
By reason of his body, Muḥammad was human; but, in truth, he had the rank of the heavenly soul.
For he had exalted his standard in the chapter Ikhlāṣ (the Ḳurān cxii).
Hast thou not read that God hath a quality (اخص) concealed from all the sons of Ādam? But that quality (اخص) is the light of Muḥammad.
O friend! when His existence is unity, seven, or eight, more qualities are what?
This unity is of such speciality that, in it, eight qualities are comprehended.
The words قل هو الله احد "He is God alone" are sufficient for men of truth; and, a pure wine for the special ones.
The words لم يلد و لم يولد و لم يكن له كفواً احد "God begetteth not and is not begotten" is the remedy for the affliction of the people.
Between God and man, is no veil save the body of earth and the screen of bubbles of water.

207, (199).

1. Arrived the glad news that come hath spring; and up-sprung the verdure:
If the allowance arrive, its expenditure will be the rose and wine.

Ascendeth the piping of the bird. The leathern flagon of wine is where?
Falleth clamour upon the bulbuls: the rose's veil, who drew back?

This patched religious garment, coloured like the rose, I will burn:
For, for even a single draught, the Pīr, wine-selling, purchaseth it not.

---

1. نبيذ (nabid, wine) signifies:—
A wine which Muslims are permitted to drink.
It is made by putting grapes, or dry dates, in water (to extract their sweetness); and by suffering the liquor slightly to ferment till it acquireth sharpness.
Ibn Khaldūn argues that this was the wine used by Khulafā Ḥarūnu-r-Rashīd and Al Ma,mūn.
Nabīd made from raisin is commonly sold in Arab towns as Zabīb (raisins).
The wine was thick (for it was necessary to strain it), probably sweet; and not strong (for it was drunk in large quantities).
It used to be kept in a large earthen vessel (dann), high, small at bottom, partly embedded in earth (to keep it upright). Now a wooden cask (coated inside with pitch) is used.
The vessels used are:—
bāṭujah, a small earthen jar.
baṭṭah, a leathern bottle.
kinninat, a glass „
ibrīḳ „ „ long spouted, ewer, holding a pint.
ḳās, the full cup.
ḳadaḥ, the empty cup.
jām „ „ „
kūbah „ cup for wine or for sharbat.
ḳullah, „ „ „ sharbat only.
The cups were usually of cut glass; and sometimes of crystal, of silver, and of gold.
In the Ḳurān, we have:—
"Wine is the source of more evil than profit." ii. 216.
"O ye who have become believers! verily wine, and lots and images and divining arrows are an abomination of the work of the devil. Therefore avoid them that ye may prosper." v. 92.
See the Ḳurān, iv. 46; Leviticus, x. 9.
The punishment for drinking wine, or for otherwise inducing intoxication, is 80 stripes for a free man; and 40 for a slave.
If the crime be openly committed in the month Ramaẓān, the punishment is death.
Poets and musicians were the common associates of Muslim princes in their carousals.
Now, musiciansare most addicted to drinking.

To-day, from the cheek of the moon-like **Sāḳī** (the Beloved), pluck a rose:
For, around the face of the rose-garden (the cheek), the line of violet (the beard) sprouteth.

5. Without the road-guide, plant not thy foot in love's street:
For, lost became that one, who a guide in this path (of love), took not.

From the heavenly fruits, what delight gaineth
That one who, the apple of a lovely one's chin, tasted (kissed) not.

My heart from the hand, the **Sāḳī's** glance so ravished,
That, to any other, power of talking, and of listening, mine is none.

O friend! many are the wonders of love's path:
(Among those wonders is this)—from before the deer of this plain (of love), the (fierce) male lion fleeth.

Complain not of grief. For in the path of search,
That one who endured not trouble——(even) to a little ease, arrived not.

10. O guide of the holy path! for God's sake, a little help.
For, limit to love's desert, visible is none.

Drink wine; give the cup of gold to **Ḥāfiẓ**:
For, out of mercy, the sin of the Ṣūfīs, the king hath forgiven.

From the garden of his beauty, **Ḥāfiẓ** plucked not a rose:
Perchance in this sward (of the world; or of the beloved), the wind of humanity bloweth not.

The spring passeth. O justice-dispenser! help:
For, departed hath the season; and not yet hath **Ḥāfiẓ** tasted wine.

208, (226).

1. If lawful the need of profligates, the wine-seller—— maketh,
His sin, God forgiveth; and, repelling of calamity—— maketh.

Sāḳi! give wine in the cup of justice, so that the beggar
Gather not jealousy (such) that, the world full of calamity, he—— maketh.

Minstrel! thy lyre, play:—"Without death, none died."
This melody, who chanteth not, mistake—— maketh.

Sage! if before thee come sorrow or ease,
Ascribe not to other (than God); for these, God—— maketh.

5. In the workshop, wherein is no path to reason and excellence,
An arrogant judgment, why (is it that) weak imagination—— maketh?

O God! the glad tidings of safety from these griefs (the calamities of Shaiṭān's deceit) may arrive,
If, fidelity in the covenant of trust (that, in eternity without beginning, he made with Thee), the holy traveller—— maketh.

Since love's pain is ours, and the calamity of wine-sickness,
(Its remedy), either the ruby (lip) of the beloved, or the pure wine—— maketh.

In the desire of wine, life passed; and in love Ḥāfiẓ consumed:
Where is one of 'Īsā-breath (life-giving) that our reviving—— maketh.

---

5. The discovery of mysteries and of divine knowledge is not the work of a weak imagination.

209, (253).

1. Of coins (of hearts), is it that they (Fate and Destiny) examination—— take
So that, (the path) after their own work, all the cloister-holders (Ābids of outward worship) take?

In my sight, the counsel is that all work, friends
Should let go; and, the curl of the tress of a friend (God; or the murshid)—— take.

The tip of the Sāḳi's tress, happily the companions take:
If the sky permit them, a little rest they—— take.

Since the (filthy) crow hath no shame of planting his (horrid) foot on the (sweet) rose,
It befitteth the bulbuls if (as protection) the skirt of a great thorn, they—— take.

5. To lovely ones, boast not of the strength of thy arm of chastity:
For, among this tribe (of lovely ones), with a single mounted one, a fortress (of chastity), they—— take.

O Lord! how bold for blood are these young bold ones;
For, momently, with the arrow of the eye-lash, a great prey, they—— take.

To sweet song, and to the reed's voice—sweet is the dance:
Especially, that dance wherein, a (lovely) idol's hand, they—— take.

So that kuhl for vision, the dust of Thy path, people of vision may make
Generations have passed; but, the head of Thy thoroughfare, they—— take.

Ḥāfiẓ! no grief for the wretched have the sons of Time (Amirs):
A path aside from the midst of them (the Amirs), if possible (it is) best that they (the wretched ones)—— take.

---

1. God so maketh that Fate and Destiny strike the coins (of deeds) on the touch-stone of examination, in such a way that imperfect persons pursue their work; and come out from this hypocrisy.
Do they reveal the currency, or non-currency, of slaves, so that all seekers of God, knowing their own deeds, may be ashamed; and the work of love-stakers, take currency and splendour?

5. خوبان (lovely ones) signifies:—
Men of divine knowledge, Ārifs, each one of whom is of the crowd of lovely ones.
Through pride of austerity, strive not with Ārifs; dash not thyself on the fire of this army. For each is a horseman who, when he pleaseth, alone can take a mighty fortress.

210, (183).

1. In a pleasant dream, I beheld that in my hand, the cup—— was
Interpretation passed; and, entrusted to fortune, the work—— was.

Forty years I endured trouble and vexation (in love's path). In the end,
In the power of wine, two years of age (the glorious Ḳurān, wherein I find every delight I sought), the deliberation of it—— was.

That pod of desire that from fortune, I desired,
In the tress-curl of that idol of musky tresses,—— was.

In the morning, grief's languor had overpowered me:
Fortune became prosperous; in the cup, the wine (of union with the true Beloved; wine, life-giving)—— was.

5. Blood (of grief), I drink; but room for complaint is none
From the tray of liberality, our lot this morsel—— was.

Blood, I ever drink on the threshold of the wine-house,
As on the first day, this very (blood-drinking) assigned to me—— was.

Wailing and justice-seeking, I go to the wine-house:
For there, from sigh and wail, the loosening of my work—— was.

Who planted not love, nor plucked a rose for its loveliness,
In the wind's path, the tulip's care-taker (ever in trouble)—— was.

By the rose-bed, chanced my passing at morning-time,
When sigh and wail, the work of the bird of the sward—— was.

10. In praise of the king, we saw Ḥāfiẓ's heart-alluring verse,
Every couplet of that book (of verse) better than a hundred letters—— was:

That king, savage of attack, before whom the sun, lion-seizing,
Less than a fawn, on the day of battle,—— was.

---

8. From its delicacy, the tulip falleth from the wind's motion and perisheth.
From Time's calamity, none can preserve himself. Then the practising of love and the taking up of profit from loveliness—is best.

On the volume (of its leaf), Ḥāfiẓ's utterance, the rose kept writing
A verse, whose subtlety better than a hundred works,—— was.

Into the bulbul's heart, the breeze of the garden cast fire,
On account of that sealed-up stain that in the tulip's soul,—— was.

---

13. Where the breeze blew and the tulip blossomed the birds fell into the fire of tumult.

211, (255).

1. Not every beloved one that up-kindleth his face the work of a heart-ravisher ——— knoweth.
Not every one who maketh the mirror (of Sikandar), the work of a Sikandar ——— knoweth.

Not every one who slantwise placed his cap and sat severe
The work of a crown-possessor, and the usage of a Ruler—— knoweth.

Here, finer than a hair, are a thousand (subtle) points:
Not every one who shaveth his head the work of a Ḳalandar—— knoweth.

Good are fidelity (promise-fulfilling) and covenant, if thou wilt learn:
If not, every one thou seest, the work of a tyrant—— knoweth.

5. (O beloved!) the centre of the point of my vision is thy mole;
For the value of the incomparable jewel, the jeweller—— knoweth.

Like the beggars, do not thou service for wages:
For the way of slave-cherishing, the Friend Himself—— knoweth.

Drowned in the water of my own eye, am I! What remedy, may I make?
Not every one, the work of a swimmer in the ocean,—— knoweth.

I am the slave of resolution of that profligate, safety-consuming (the Murshid or the perfect Ārif),
Who, in beggar quality, the work of an alchemist (causing others to reach perfection)—— knoweth.

My distraught heart, I staked; and knew not
That one born of man, the way of a Parī—— knoweth.

10. In stature and face, every one who became the king of the lovely ones (Ārifs)
Taketh the world, if the work of a justice-dispenser, he—— knoweth.

---

4. In none, are fidelity and covenant.

5. Yak dāna (one grain) signifies incomparable.
Thy mole, I love, for I am a jeweller; and the jeweller knoweth the value of the single (incomparable) jewel.

9. Pari. See page 79.

10. "Lovely ones." See Ode 209, couplet 5.

Acquainted with Ḥāfiẓ's heart-alluring verse, becometh that one,
Who, the grace of disposition, and the utterance of Darī —— knoweth.

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11. The Persian tongue is of seven kinds :—
    1. Hirivī, the speech of the people of Hirāt (Harī).
    2. Sikrī, „ „ „ a mountain in Zābulistān (Sīstān) between Kich and Makrān.
    3. Zavālī, the speech of the people of Zābul.
    4. Sughdarī, „ „ , Samarḳand.
    5. Parsī, the language of *Eastern* Persia, of the people of Fārs, of which the metropolis was Iṣarakh, Istakhar, Persepolis. It was spoken up to 1000 A.D.
    6. Pahlavī, the language of Western Persia, of the people of Pahlū, of Ispāhān, of Hamadan, of Nihāvand, and its dependencies. It was spoken during 226—651 A.D.
    7. Darī, the speech of the people of Darāh-i-Jabāl (the pass of the mountains).

The first four tongues are obsolete, the last three current. Darī being the most eloquent, Niẓāmī selected it for the writing of the Sikandar Nāma (the Book of Alexander the Great) ; it was first spoken in the time (465 B.C.) of Bahman Darāz-dast (Artaxerxes Longimanus), son of Isfandiyār of brazen body (Xerxes).

Pārs was the name of the son of Halū, son of Sām ; son of Nūh (Noah). All that stretch of country from the bank of the Jihūn (Amu) to that of the Farāt (Euphrates) that was in his sway was Pārs.

From Bāba-l-Abwāb (Darband on the west shore of the Caspian, Sadd-i-Iskandar, Sadd-i-ya, jūj va, Ma'jūj) to the shore of the sea of 'Umān ; and (after the lapse of time) Istakhar and all its dependencies became Pārs.

The rest of the country east of Istakhar became Khurāsān (meaning east); and the country of Ispahān and Kohistān (by reason of the wholesomeness of the water and the agreeableness of the air) known as 'Irāḳ-i-Arab and 'Irāk-i-Ajam.

Darī was not a distinct language but a refined dialect of the national language spoken at Court.

Darī is derived from dar, a door. For it was the usage of the Persians, as it is of the Ottoman Porte, to name what approaches royalty from the *gate*, while we name it from the *court* within the gate.

The dialect of Bactria, after it had been established at Court by Bahrām Gur (Varahrān the Fifth, A.D. 420) was called Dari.

212, (137).

1. To our friend (Muḥammad), in beauty of disposition and of fidelity, one——
reacheth not
In this matter, to thee, denial of our work—— reacheth not.

By the right of ancient society (I swear) that any mystery confidant——
To our friend, of one way (sincere), thank-offering,—— reacheth not.

Although, into splendour, have come beauty-boasters (the prophets, the leaders of the people, the guides of the path),
To our beloved (Muḥammad, whose beauty was the world's boast) in beauty and grace, one—— reacheth not.

To the market of created beings, they (Fate and Destiny) bring a thousand coins:
To the die of our master of assay, one (coin)—— reacheth not.

5. From the Creator's reed, issue a thousand pictures: and one
To the (degree of) approval of the picture of our idol (Muḥammad)——
reacheth not.

O heart! grieve not of the reproach of the envious; and be firm;
For, to our hopeful heart, evil—— reacheth not.

Alas! the Ḳāfila of life (manifestations of glories) passed in such a way,
That, to the air of our (far distant) country, its dust—— reacheth not.

So live that if thou (die and) become the dust of the path, to any one,
From our way (of life) a particle of dust (of grief) of the heart—— reach not.

---

1. يار (beloved) may signify:—
(*a*) the true Beloved (God);
(*b*) the Murshid;
(*c*) Muḥammad.
This ode is written in honour of Muḥammad, the last of the prophets. In the glorious Ḳurān and mighty Furḳān, God praised the beauty of Muḥammad.

7. قافله (Ḳāfila) signifies:—
The generous companions and the great tābā'in (followers) of Muḥammad.
Alas, from the passing of time, the generous Ṣuḥāba and the great tābā'in so passed away that no signs of them remain.
The time of safety hath departed; and we obtained not their society. Now in our land, tumult displayeth such tyranny that no signs of them remain.

8. So live that to none, through thee, shall reach a single grief—either in life, or in death.

Ḥāfiẓ consumed; and I fear that the explanation of his tale
To the ear of the powerful King—— reacheth not.

---

9. "The powerful King" signifies:—
The true Beloved.
The murshid.
Muḥammad.

213, (257).

1. Musk-diffusing, the breath of the morning breeze—— shall be:
Again the world old (by autumn and winter) young—— shall be.

To the (white) lily, the (ruddy) Arghavan shall give the (red) cornelian cup:
Glancing at the anemones, the eye of the narcissus—— shall be.

This tyranny that, from the grief of separation, the bulbul endured
In the rose's pavilion, clamour-making,—— shall be.

If from the Masjid (outward worship) to the tavern (of truth) I go, carp not:
Long is the assembly of admonition (of the Zāhid); and (short) the time (of life)
—— shall be.

5. O heart! if to to-morrow thou cast (postpone) the joy of to-day,
Surety for the capital of cash of permanency (till to-morrow), who——shall be?

In the month Sha'bān, put not the goblet from thy hand. For this sun,
(Only) till the night of the 'īd of Ramaẓān out of sight,—— shall be.

Precious is the rose; its society reckon plunder.
For in this way to the garden it came; and, (quickly) in that way——
shall go.

O Minstrel! the assembly of associate friends, it is: sing the ghazal and the ode:
How long sayest thou:—"(This moment) passed like this; and like that——
shall be."

(From the clime of non-existence) to the clime of existence, came Ḥāfiẓ for thy sake:
Plant thy foot for farewell to him; for (quickly in death) passing he——
shall be.

---

2. The cup of the arghavān (the Syrtis or Judas tree) is its red blossom.

6. Sha'bān, see p. 96.

214, (227).

1. One day, when recollection of us thy musky reed—— maketh,
It (the reed) will take reward:—Two hundred slaves that free, it—— maketh.

The messenger of Her Highness Salmā—— to whom be safety!
What is it if, with a (kind) salutation, our heart joyous, she —— maketh?

O Lord! into the heart of that Khusrau Shīrīn (Sulṭān Uvays) cast (the thought)
That, a passing in mercy, by Farhād, he—— maketh.

Now, me from foundation, love's glance for thee hath taken:
Let us see, again, what thy sage-like thought—— maketh.

5. Independent of our praise is thy pure essence:
With beauty God-given, thought of the attirer, who—— maketh?

Examine this:—"Many a treasure of desire will they give thee,
"If prosperous, one ruined like me, thy favour—— maketh."

For the king, than a hundred years of piety and of austerity, better is
A Life to the extent of only an hour, wherein justice, he—— maketh.

Into Shīrāz we travelled not to our desire,
Joyful the day, when (in the service of Sulṭān Uvays) way to Baghdād, Ḥāfiẓ
—— maketh.

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1. This is written in praise of Sulṭān Uvays Jalāyar Baghdādī (*d.* 1374). See Ode 203, couplet 11.
If thou write to us, thou shalt receive such a reward that thou mayst say that thou hast freed 200 slaves.

2. Salmā is the name of a lovely Arabian woman.

3. Khusrau Shirin. See Ode 199.

215, (143).

1. From the morning-breeze, Thy pleasant perfume, who—— perceived;
From the dear friend (the breeze), the (true) Beloved's speech (who)—— heard.

My heart, thank-offering,——for it, this was not fit,
That, from its own grief-consoler, unfit words it—— heard.

O King of beauty (the true Beloved)! cast Thy eye (of mercy) on the state of the beggar (Thy lover),
For, many a tale of the King (beggar-cherishing) and of the beggar, this ear—— heard.

Not to-day, do we drink wine to the harp's sound:
Many a revolution passed since this sound the sphere's dome—— heard.

5. Not to-day, do we drink wine beneath the religious garment:
This tale, a hundred times, the Pīr of the wine-house—— heard.

The mystery of God that the Ārif, the holy traveller, uttered to none,
In astonishment I am, whence the wine-seller—— heard.

If, from the head of His street, I am excluded,——what matter?
From the rose-bed of Time, the perfume of fidelity, who—— perceived?

O Lord! where is that mystery-confidant, to whom, a moment,
My heart may explain what (of love for God) it said; and what (of reproach from the world) it—— heard.

Sāḳī! come. For love maketh high clamour,
Saying:—"That one who uttered our tale, even from us—— heard."

10. With musky (fragrant) wine, happy I make the perfume-place (the brain) of my soul,
For, from the ragged garment-wearer (the Ṣūfī-Darvīsh) of the cloister, the perfume of hypocrisy, it (my soul)—— perceived.

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6. In Persian shunidan signifies:—
to hear (something) or to perceive (a smell).
9. Without love, love's state and condition, none knoweth.

The essence of good and essentially good, is the physician's counsel:
Happy that one's fortune, who, with the ear of resignation,—— heard.

Every evening, the tale of me and of my heart, the (cold) north wind uttered:
Every morning, my talk and his, the morning-breeze—— heard.

Ḥāfiẓ! thy office is prayer-uttering (to the true Beloved) and that only:
Be not in the entanglement of this:—whether He heard not, or—— heard.

216, (163).

1. Those shattered, when they are in search (of thee) and (theirs) power——
is not,
If thou vex, the condition of manliness —— is not.

From thee, we experienced no tyranny; and thou thyself approvest not
What, in the Order of the Shaikhs of the Path,—— is not.

When there is no purity (of heart from infidelity), one are the Ka'ba and the idol-house:
Well, it is not when, in the house (of the heart), chastity—— is not.

So long as the sorcery of thy eye giveth no aid to (the art of) sorcery,
In the consuming of love's taper, light—— is not.

5. 'Blind that eye, whose water (of lustre) love's fire took not:
Dark that heart, wherein love's light—— is not.

Thy beauty made me acquainted with the end of the cord of my work (love for God):
Be it not that (ever) such a help of fortune (mine)—— is not.

From the rust (darkness and defect) of lust, whoever is not a pure mirror
Worthy of the face of wisdom, his eye—— is not.

From the auspicious bird (the prosperous one, or the perfect 'Ārif) seek fortune, and his shadow,
For the reason that with the (ugly) crow and the (mean) kite, the long wing-feather (of flight) of fortune—— is not.

If, from the wine-house, I seek blessing, carp not:
Our Pīr spake saying:—"In the Christian cloister, blessing—— is not."

10. Ḥāfiẓ! practise knowledge and manners. For, in the king's assembly,
Who manners worthy of society hath not——
is not.

217, (264).

1. (O true Beloved!) the Humā of the height of felicity to the snare——
of ours falleth.
If, Thy passing to the dwelling—— of ours falleth.

Like the (up-rising) bubble, up I cast my cap with joy,
If a reflection of Thy face into the cup—— of ours falleth.

A night when the moon of desire ariseth from the horizon,——
It may be that the ray of that light (of the moon) on the roof——
of ours falleth.

When to Thy court, no access is the wind's,
How the chance of opportunity of salutation—— of ours falleth?

5. When my life became the sacrifice for Thy lip I established the fancy
That a drop of its limpid water to the palate—— of ours falleth.

The fancy! Thy tress spake saying:—"O Lover! make not (thy) life the means (of thy desire);
"For, of this kind, many a prey into the snare—— of ours falleth."

When the path of dust-kissing of this door is not (even) for kings,
How, the favour of an answer to the salutation—— of ours falleth?

From this door, go not in hopelessness. Strike an omen:
It may be that the die of fortune to the name—— of ours falleth.

Whenever Ḥāfiẓ boasteth of the dust of Thy "street,"
The breeze of the rose-bed of the soul into the perfume-place——
of ours falleth.

218, (171).

1. Last night, at morning time, me freedom from grief, they (Fate and Destiny)——
gave.
And, in that darkness of night, me the water-of-life they—— gave.

Through the effulgence of the ray of His essence, me senseless, (and full of love for Him), they made:
(In the world) from the cup of splendour of His qualities, me wine they——
gave.

It was a morning, how auspicious! and a moment how joyous!
That "Night-of-Power" when me, this new command (as to wine), they——
gave.
That day, me glad tidings of this fortune the invisible messenger—— gave:
That in respect to that violence and tyranny, me, patience and endurance they
—— gave.

5. After this (together are)—my face and the mirror of the glory of Beauty;
For in it, me news of His splendour they—— gave.

When through love for His face, I became senseless and distraught,
Me, news of the circumstance (of the destruction) of (the useless) Lāt and of (the powerless) Manāt, they—— gave.

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3. برات (command) signifies:—
A piece of paper, by the order on which gold from the king's treasury is issued.
"The Night of Power" is:—
(*a*) Shab-i-ḳadr.
(*b*) ,, barāt.
See Ode 26.

5. آئينه وصف جمال (the mirror of glory of beauty) signifies:—
(*a*) the murshid:
(*b*) mankind;
(*c*) the splendour of the true One God;
(*d*) Muḥammad;
(*e*) the illusory Beloved (lovely woman).
وصف جمال (description of beauty) signifies:—
The glory of the beauty (God).
روي signifies:—
(*a*) face;
(*b*) the truth and the essence of man;
(*c*) moving.
After this (together are) my going and the mirror of the glory of the beauty.

6. The Arabs worshipped, as companions of God; and called the daughters of God three goddesses (al ilahāt):—
(*a*) al lāt (derived from the root of Allāh, God), the idol of the tribe of Ihakif.

If I became desire-gainer and happy of heart, what wonder?
Deserving, I was; and me, these as alms they—— gave.

All this honey and sugar that from my speech poureth:
Is the reward of great patience, for which me, Shākh-i-Nabāt they—— gave.

That I should gain the victory, I said that very day,
When me, patience and endurance against the enemy's pity they—— gave.

10. 'Tis a wonderful alchemy, the service of the Pīr of the Magians (the perfect murshid):
His dust, I became; and me degrees (of rank) like this, they—— gave.

That day, to life of eternity without end (that hath no death) they caused me to reach:
(When) me, the writing of freedom from the beauty of death (a degree of the degrees of truths) they—— gave.

That moment when Ḥāfiẓ fell into the snare of Thy tress-tip,
He spake saying:—"Me, freedom for the bond of grief and vexation, they—— gave."

Ḥāfiẓ! thankfully scatter the sugar of thanks:
Because me, the dear idol (the true Beloved) sweet of motion, they—— gave.

The blessing of Ḥāfiẓ and the breathings (of prayer) of morning-risers (Ābids) it was
That me, freedom from the bond of Time's grief they—— gave.

(*b*) al 'uzzā (derived from āzzā, the most mighty), the idol of the tribes Kuraish, Kinānah, and Salim.

(*c*) al manāt (derived from mana to flow [blood]), the idol of the tribes Hudhail and Khuzāah. Sale's P. discourse, pp. 36-40; iv. 116.

Those bounties mentioned in couplets 1, 2, 3, and 6.

7. Shākh-i-Nabāt, see Ode 8, couplet 2.

11. The day when I gained "the death of Ṭarīḳat," I gained perpetual life.

The death of Ṭarīḳat signifies:—

(*a*) The death of kinds of death,—red death, black death, and other death.

(*b*) The up-looking of the desire of lust. After that, the heart, by the life of knowledge, becometh alive; after that is "no death."

The news-teller of "the death of Ṭarīḳat" is:—

"Die before you die."

219, (235).

1. Verily the jewel of the treasure of mysteries—— is as it was:
With that seal and mark, the chest of (our) love—— is as it was.

Lovers are the crowd of the Lords of deposit (of love):
Doubtless, the eye, jewel-raining,—— is as it was.

(My state), ask the morning-breeze. For all night, up to the breath of morn, our
Dear soul-friend, verily the perfume of Thy tress—— is as it was.

The (sincere) seeker of the ruby and of the jewel is none; and if not, the sun (the murshid)
Even so in the work of the mine and of the quarry (wherein jewels are produced)—— is as it was.

5. (O true Beloved!) the (red) colour of the blood of our heart, which (produced from Thy cheek) Thou concealedst (with Thy fresh down),
Even so in Thy ruby lip, visible—— is as it was.

For the visiting of one slain by Thy own glance, come:
For verily expectant of Thee, the helpless one—— is as he was.

(In thought), I spake saying:—"Thy Hindū (black) tress again attacketh not."
Passed years; and aid in that way it—— is as it was.

Ḥāfiẓ! again relate the tale of the blood-tears of thy eye:
For in this fountain (eye), verily (blood) water-running—— is as it was.

---

1. The first line may be:—
(O true Beloved!) the treasury of mysteries, the nature of us lovers now—is as it was.
The second line may have the additions:—
(*a*) But the seeker of mysteries and the lover is none.
(*b*) In that chest of our love, neither defect nor decline hath appeared.

220, (186).

1. Plant the tree of friendship, that, to fruit, the heart's desire—— bringeth:
Up-pluck the bush of enmity, that countless troubles—— bringeth.

When thou art the guest of the tavern (of love), with profligates (holy travellers) be with respect:
For, O beloved, if thou be (only) a dreg-drinker, the intoxication, of wine-sickness (of the love for God), (even) this (dreg)—— bringeth.

The night of society (with beloved ones), reckon plunder. For, after our time,
The sphere many a revolution maketh; many a night (winter) and day (spring) —— bringeth.

Laīlā's litter-keeper, in whose order is the moon's cradle,
O God! into his heart—cast (the wish) that, passing by (the abode of) Majnūn, he may—— cause.

5. O heart! desire the spring season. If not, every year, this sward (the world)
A hundred beautiful roses, like the wild rose, and a thousand (birds) like the nightingale—— bringeth.

Since, with Thy tress, my wounded heart hath established a covenant, for God's sake,
Order Thy sweet ruby (lip) that to rest, its (the heart's) state, it may——bring.

O heart! from work, thou hast fallen; because thou hast a hundred "mans" of grief's load:
Go: drink a draught of wine so that thee, into the state for work, it (thy heart) may—— bring.

In this garden (the world), Ḥāfiẓ, gray of head, asketh God
That, by the marge of the stream, he may sit; and into his embrace, a cypress may—— bring.

---

2. The first line may be:—
Like the guest of a tavern, with profligates be with respect.

4. Laīlā signifies:—
A long dark night; the night that precedeth the new moon; a woman beautiful but black.
Since Laīlā (a moon in beauty) was in the litter-keeper's order, you may say that in his order the moon was.

5. The second line may be:—
A hundred beautiful roses like the wild rose, and like the nightingale of a thousand notes.

7. A "man." See Ode 144, c. 10.

1. Astonied at our glance-playing (in love's path), those void of vision (the men of shara')—— are:
As I appeared (infidel, or lover of God) so I am; the rest, they know.

The sages are the centre of the compass of existence; but
Love knoweth that, in this circle (of love), they head-revolving (their learning in love's path being useless)—— are.

(To make) boast of love; and lament of the tyranny of the beloved—O excellent the boast of falsehood!
Deserving of separation, love-player-like these—— are.

With the lip of those sweet of mouth, God established my covenant (of service):
We all slaves (are); and these lords—— are.

5. (O beloved!) perchance Thy dark intoxicated eye will teach me (abstinent) the work (of intoxication)
If not, capable of (combining) abstinence and intoxication, not all—— are.

Not alone is my eye the splendour-place of His cheek:
Revolving this very mirror, the sun and the moon—— are.

If the young magians become acquainted with our ill-thought,
After this, in pledge, the Ṣūfī's khīrḳa they take not (and from him flee).

Poor (having only the woollen religious garment) are we; and desire for wine and for the minstrel, we have:
Alas! if, in pledge, the woollen khīrḳa they take not.

If to the pleasure-place (the world) of souls, the wind carry Thy perfume,
In scattering (for thee), the jewel of their existence, reason and soul scatter.

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6. Since the creation, the sun and the moon have, in their orbits, striven, to obtain a reflection of God's glory; and have, in vain, striven.

10. The union of the sun (the true Beloved) reacheth not to the blind bat (common persons) :
For, in this mirror (even) those of vision astonied—— are.

Zāhid ! if Ḥāfiẓ practise not profligacy, what fear? Know
" From that tribe that readeth the Ḳurān, the demon fleeth."

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11. The truth, stated in the second line, is well known.

222, (172).

1. Last night (in the hidden world) I saw that the angels beat (at) the door of the tavern (the world of love),
(Whence they brought out moulds of love). The clay of Ādam, they shaped and into the mould (of love), they—— cast.

---

1. دوش (last night) signifies:—
The hidden world, the stage of the true Beloved.
As night is the forbidder of the comprehending of events; and, in it, the form of things is concealed——so in the hidden world, naught hath any one seen.

میخانه (the wine-house) signifies:—
The divine world, whence in the forms of travellers become full of wine of divine knowledge; and turn to this world.

در زدن ملایک (the door-beating of angels) signifies:—
Their wishing to be qualified for the spectacle of the union of essence (ẕāt) and of quality (ṣifāt) which is the perfection of knowledge.

گل آدم سرشتن (the mixing of Ādam's clay) signifies:—
The fermenting of Ādam's nature.

The Ḥadiṣ saith:—
"With my own hand, I (God) fermented for forty days the nature of Ādam."

"Measure" signifies:—
The nature of Ādam, wherein the angels measured the wine of love; and poured the readiness of his nature into vessels, thereby evoking upspringings of various kinds.

The 'Ārif saith:—
"In the spiritual state, I beheld the hidden world."

The angels being veiled as to their own nature, regarded none superior to themselves; and became seekers of that spectacle-place of union (of essence and of quality) in the hope that God would pour into their vessels of readiness the wine of love from the wine-house of the divine world.

Since the angels had not the readiness for this spectacle-place, the door of search was shut in their face.

Although the angels, by virtue of their grace and light, thought—
"We are the spectacle-place of union and the possessors of this sense."

God said:—
We are your God: we know that in you is no readiness. This readiness is another's who hath the capacity of grace (for good) and of grossness (for evil).
Save one quality (grace and light), ye have naught. Ye have not the grossness of body, the bearer of the load of deposit (of love).

God kneaded Ādam's clay; and, into his nature, poured a measure of the wine of divine knowledge; evoked from his nature the upspringing of divine knowledge, so that from his nature the wonders of divine mysteries issue; exalted his nature by the pure soul and the holy spirit; and arranged within him all the creation and the wonders that are in the world.

Thus, Ādam acquired grace of soul with grossness of body; and became the bearer of the load of deposit of divine knowledge.

The dwellers of the sacred fold of the veiling and of the abstaining (from what is forbidden) of the angels,
On me, dust-sitter (holy traveller), the intoxicating wine (of divine knowledge) cast.

The load of deposit (of love and of divine knowledge), the (lofty) sky could not endure:
In the name of helpless me, the dice of the work (of deposit of love), they cast.

None but he hath this united quality.

The load of the deposit of divine knowledge, God offered to those:—
of the sky, who are the angels.
„ earth, who are the beasts and all animals.
„ mountains, who are the lions and the birds.

They, through want of capacity, accepted it not.

For those of the sky (the angels) have grace, but not grossness of body and the composition of darkness to do evil.

Those of the earth and the mountain have grossness of body and the composition of darkness to do evil; but not grace and light (the quality of the holy soul).
"That deposit man carried."

Ādam who united grace of soul (to do good) and grossness of body (to do evil) had the readiness for that deposit; and accepted it.

Man can exercise tyranny against his soul; and, by effort and by austerity, cause it to reach a place where it becometh ready for divine knowledge.

By travelling, by wandering, by devotion, and by worship—man can reach a stage where he becometh ignorant of aught exterior to God. Nay, he can reach a stage, where from the glance of his eye, naught ariseth save God; and where he mixeth like a drop with the ocean of his own essence (God).

2. ساکنان (dwellers) may signify:—
(*a*) the angels who cast into my clay the cup of love for God.
(*b*) the murshids.
(*c*) the essence of the only necessary existent one, God.

راه نشین (road-sitter) signifies:—
The traveller of the Path, of whom the Ḥadiṣ saith:—
"In this world, be as though thou wert a stranger; nay, as a wanderer of the Path.
"As one of those of the grave, speak to God."

The travellers of the Path (ṭarīḳat), and the way-farers of Truth (ḥaḳīḳat) form two parties, each possessed of grandeur.
(*a*) the men of Shara' who are of the high not of the common folk.
The prophet called this party غریب a "stranger;" and greatly honoured.
(*b*) the men of ḥaḳīḳat.
The prophet called this party عابر سبیل
"the way-farer of the Path;" and bestowed upon it perfect non-attachment (to the world).

For, in road-travelling, "the way-farer of the Path" hath no attachment for that place beneath whose tree he sitteth.

In nobleness (āzādi), "the way-farer" is higher than "the stranger."

When they kneaded Ādam's clay, they made a mould of it; and prepared a measure of wine of love (for God) of the special ones,—which wine is now in the Ṣūfīṣ.

God, whose quality is unity (the Ḳurān, cxii Ikhlāṣ) showed special favour to me, the road-sitter; gave me release from my origin; and prepared me for being a beloved and for being a lover.

Thanks to God, between me and Him, peace chanced,
(On account of this peace) the cup of thankfulness, the Ḥūrs, dancing,——
cast.

5 With a hundred harvests (crowds) of thought, how go we not from the Path?
When, with a single grain (of wheat), the path of vigilant Ādam, they——
attacked.

The wrangle of seventy-two sects,—establish excuse for all——
When truth, they saw not, the door of feeble they—— beat.

Not fire is that, whereat the candle's flame laugheth:
Fire is that, wherein the moth's harvest (body) they—— cast.

Blood, doth love's subtlety make the heart of the corner-sitters,
Like that mole that on the beloved's cheek, they—— cast.

From off thought's face, none hath drawn the veil as Ḥāfiẓ (hath)
Since (the time when) the tress-tip, the brides of speech—— combed.

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6. In all, there are seventy-two sects of Islām; and all are false, save the order of the Sunnat va Jamā'at (the followers of the first four Khulafā).
The sunnat, or ḥadiṣ, is built upon the sayings and the practices of Muḥammad; it hath the force of law, and the authority of inspiration.
The sunnat remained unrecorded for a century after the death (632 A.D.) of Muḥammad when it was collected by 'Umar II. The work was carried on by his successors.
The six standard Sunnat collections were made exclusively by the Khulafā of the'Abbās dynasty, —the earliest during the reign of Al Māmūm (814—834 A.D.).
The four great founders of the orthodox sects are the imāms:—
Abū Hanifa (*b.* 699; *d.* 767).
Mālik ibn Ānas (*b.* 714; *d.* 795).
Shāfa'ī (*b.* 767; *d.* 820).
Aḥmad Ibn Hambal (*b.* 780; *d.* 855).
The angels (Jibrā,il, Mīk,āīl and Isrāfīl) were ordered to mould Ādam's body out of clay, white, red, and yellow; but earth entreated them not to rob her of her substance.
They acceded to her request. Thereupon, God gave the task to 'Izrā,īl, the angel of death.

223, (270).

1. Friendship in none, I perceive. To friends—— what hath happened?
Friendship ended when? To friends—— what hath happened?

Black of hue became the (limpid, gleaming) water of life. Khizr, auspicious of foot, is where?
From its own (roseate) colour, the rose hath changed. To the spring-breeze—— what hath happened?

None saith:—"A friend preserved the right of friendship."
Those right-understanding, what state hath befallen? To friends——
what hath happened?

Into the midst, the ball of grace and of liberality, they (Fate and Destiny) have cast:
In the plain (to take up the ball) none appeareth. To the horsemen (the seekers of God that they keep back from happiness and from liberality)——
what hath happened?

5. Many a rose (a created being) hath blossomed; no cry of a bird hath risen:
To the nightingales (lovers of God), what hath chanced? To those of a thousand notes (lovers of God)—— what hath happened?

No sweet melody, maketh Zuhra (the murshid). Perchance, she hath consumed her lute (tongue):
Intoxication, none desireth. To the wine-drinkers,——
what hath happened?

---

5. زهره (Venus) signifies:—
(*a*) Zuhra, the minstrel of the sky, whose dwelling is in the third heaven.
(*b*) the murshid.
Into existence, have come many a creature of divine creation, every one of whom is a pointer to the Creator, the only necessary existent one.
Yet, to the Creator, none inclineth.
What hath chanced to the lovers and the seekers, that they come not forth from creation to recognise the Creator?
What hath chanced to the murshid of the age, that he pointeth not out the Path for the people's guidance: and that he remaineth dumb?
So much, none knoweth love's delight as to bring, for a single moment, his head from carelessness.
To the lovers what chanced that, after arranging road-provisions for the Path to the true Beloved, they have fallen away from Him?

This land was "the city of friends" and "the dust of kind ones"
Friendship, how ended? To the city friends,—— what hath happened?

Years it is since no ruby came from the mine of manliness:
To the sun's neat, to the wind's effort, to the rains,——
what hath happened?

Ḥáfiẓ! divine mysteries, none knoweth. Silence!
Of whom, askest thou saying:—"To the state of Time's revolution,——
what hath happened?"

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8. Since the ruby is produced by the effects of the sun, the wind, and the rain, Ḥáfiẓ connecteth the ruby with manliness.
See Ode 19.

224, (195).

1. (O Minstrel!) play a note, at the melody whereof, a great sigh (of rapture from the body),—— one can cast:
Utter a verse, whereby the heavy cup of wine (on the earth)——
one can cast.

If at the (true) Beloved's threshold, one can lay one's head,
To the sky, the shout of loftiness,—— one can cast.

In (exchange for) one glance (of the true Beloved's), men of vision stake two worlds.
'Tis love; and, on life's cast, the first stake,—— one can cast.

Not contained in the cloisters are the mysteries of love-play (and of intoxication)
(For only) with magians, the cup of magian wine—— one can cast.

5. On the resolution of a great sovereign, a great omen, make. What knowest thou!
Possibly, from the midst of this, the ball of opportunity—— one can cast.

The victuals of the king's palace are not for the Darvish:
Old and ragged-clad are we upon whom fire —— one can cast.

The sum total of our desire is—love, youth, and profligacy:
When (luminous) the senses become (like) the (luminous) candle, the ball of explanation,—— one can cast.

(O true Beloved!) the highwayman of safety became Thy tress. This is no wonder.
If Thou be highwayman, a hundred Kārvāns,—— one can waylay.

---

1. رطل (ritl) signifies:—
A measure of 12 ounces; a cup of wine (two quarts at Shīrāz).

3. People of love stake first the cash of life.

4. With other than the magian, it is impossible to drink. Thus love's mysteries remain solely with lovers.

6. The second line means:—
We have chosen the old ragged garment of the darvish.

From shame, I am in the veil. Sāḳī! do me a little kindness (give me wine)
It may be that, on that mouth, some kisses,—— one can cast.

10. If the Beloved's shadow fall on the stream (of tears) of my eye,
On the dust of His thoroughfare, running water—— one can cast.

With reason, understanding, and knowledge, one can give the gift of speech:
When all is acquired, the ball from the midst,—— one can cast.

(In Thy sight), wretched appeareth our bent stature:
To the eyes of (Thy) enemies, the arrow from this (our) bow,——one can cast.

If fortune should open the door of union with Him,
In this (vain) fancy, on the threshold, many a head—— one can cast.

Ḥāfiẓ! by the truth of the Ḳurān (I swear) saying:—"From fraud and deceit come out:
"It may be, that (if so thou do) the ball of fortune with the sincere ones——
one can cast."

225, (247).

1. Again, from the power (of sense), wine took me:
Again, wine showed (its) power over me.

Be a thousand "āfarins" on the ruddy wine,
That, from my face, yellowness took.

That hand, that plucked the grape, I boast of:
That foot, that (for wine) pressed (the grape), cause not to pour forth (in decay).

Through Fate, love became decreed for me:
Decreed Fate, it is impossible to efface.

5. Boast not of wisdom. For, at the time of death,
Aristū (Aristotle) surrendereth life, like the wretched hero.

Zāhid! go; carp not at us;
For, not a small matter is God's (predicted) work.

In the world, so pass life
That when thou art dead, they say not:—"He is dead; (nay he is living)."

Foolish grief, display not; be happy:
Practise contentment. Satin this is like the (valuable) striped cloth (of Yaman).

From the cup of Alast (eternity without beginning), intoxicated with the unity of God becometh
Every one who, like Ḥāfiẓ, drinketh pure wine.

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1. Ḥāfiẓ wrote this ode in the state of basṭ (expanding) after the state of ḳabẓ (contracting).
Azdast burdan (to take from power) signifies:—
be ikhtiyār kardan to make powerless.
Dast-burd (power) signifies:—
ḳudrat, afsūni, dilīrī, chābuk-dastī, fazunī.

5. The second line may be:—
(*a*) Aristotle surrendereth life, when wretched he becometh.
If gard (contracted from gardid) be read for gurd.
(*b*) Aristotle surrendereth life like the wretched Kurd (of Kurdistān)
If kurd be read for gurd.

9. Alast. See p. 5.

226, (232).

1. How a (lustrous) verse exciteth afresh the heart that is sorrowful (through love for, and through the stain of, the world; and from search after lust)!
A subtlety out of this book, we uttered; and (enough) is this very subtlety.

O beloved! if, from thy ruby (lip) I gain a ring of protection,
Beneath the order of my seal-ring, will be a hundred countries of Sulaimān.

O heart! on account of the calumny of the envious, it is not proper to be sorrowful:
When thou lookest well (and arrivest at the truth of the matter) it is possible that, in this, is thy good.

Who understandeth not this (my) reed, image (loftily) raising (of God)
Let his form, move not, (let him die, even) if he himself be the (celebrated) painter of Chīn.

5. The cup of wine (of ease) and the blood of the heart (of grief) each, they (Fate and Destiny) gave to each one:
In the action of destiny's circle, thus it is (—to one grief, to another ease).

In the matter of rose-water and of the rose, the decree of eternity without beginning was this:—
"That that (the rose) should be the lovely one of the bāzār (the harlot); and that this (the rose-water) should be the sitter behind the veil (the chaste one)."

(Possible) it is not that from Ḥāfiẓ's heart profligacy should depart:
For, till the last of time will be that custom of first of time.

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2. To him whom they wish to keep in safety, kings give a ring. On seeing the ring, the soldiery do him no hurt.
Thus, did Elizabeth send her ring to the Earl of Leicester.

3. In love, when they reproach, love increaseth.

227.

1. That friend, by whom our house the (happy) dwelling of the Parī—— was,
Head to foot, free from defect, a Parī—— was.

Acceptable to the (All) Wise of mine (is) that moon. For, his,
With beauty of manner, the way of one endowed with vision——
was.

(My) heart said:—"In hope of her in this city, I will sojourn:"
Helpless, it knew not that its friend, a traveller—— was.

Out from my grasp, the malignant star plucked her:
Yes. What can I do? The calamity of the revolution of the moon it——
was

5. Not only from my heart's mystery, fell the screen:
Since the sky (time) was, screen-rending its habit—— was.

Sweet was the marge of the water, and the rose and the verdure. But,
Alas that moving treasure, a way-farer—— was.

Happy were those times which passed with the friend:
All without result and without knowledge, the rest—— was.

The bulbul (the true lover) slew himself through jealousy of this that, to the rose (the true Beloved),
At morning-time (the last breath of life), with the morning-breeze (the angel of death), splendour (of heavenly messages)—— was.

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1. This poem, Ḥāfiẓ composed, some say, on the sudden death of a friend; and others on the death of his wife. The mention of "house" maketh for the latter meaning.
2. "The moon" signifies:—
   Ali.
   Muḥammad.
6. گنج روان (moving treasure) signifies:—
   Ḳarūn's treasure.
8. بلبل (nightingale) signifies:—
   The true lover whose stage is the desired of all holy travellers.
   گل (rose) signifies:—
   the true Beloved (God).
   بادصبا (the morning-breeze) signifies:—
   (*a*) the morning breeze that causeth flowers to blossom; and is the source of envy to the bulbul.
   (*b*) the angel of death.

O heart! establish an excuse. For thou art a beggar; and here,
In the kingdom of beauty, the head of a crowned one—— was

Every treasure of happiness that God gave to Ḥáfiẓ,
From the auspiciousness of the evening-prayer, and of the morning-supplication,—— was.

وقت سحر (morning-time) signifies :—
the end of night which, for holy travellers, is the time of joy. Here it means the last breath, for the world is night—"man is asleep; after death, he will be awakened."
Which is the time of slumber and negligence. In the world, man's actions and conduct are the source of penitence and of shame.
The good deeds, because we did not them at first; the bad deeds, because we turned to them.
جلوه گري (splendour) signifies :—
the message-giving of angels from the great God to wretched slaves at the time of death.
The meaning is :—
Through jealousy that, at the last breath, the angel of death should be the intervener between the seeker (the true lover) and the Sought (the true Beloved, God),——the true lover slayeth himself, saying :—
"What if another became sharer of the true Beloved's splendour!"

228, (134).

1. Trace of the (true) Beloved's mouth, fortune—— giveth me not.
News of the hidden mystery, fortune—— giveth me not.

With desire, I died; and, within this screen (of divine knowledge) is no path:
Or (path) there is; and its trace, the screen-holder (the murshid)——
giveth me not.

For a kiss from His lip, I surrender my life:
This (my life), He taketh not; and that (the kiss), He—— giveth me not.

The morning-breeze drew His tress. Behold the mean sphere!
In that, there, the power of the whirling wind (to draw His tress) it (the sphere)—— giveth me not.

5. As much as on the border, compass-like, I go,
The path to the centre, Time like a point—— giveth me not.

In the end, by patience, sugar (of ease) appeareth. But,
Safety, the bad-faithlessness of Time—— giveth me not.

(To myself), I said:—"To sleep, I will go; and behold (in a dream) the beauty "of the true Beloved:"
But, with sighing and wailing, sleep, Ḥāfiẓ—— giveth me not.

---

3. بوسه (kiss) signifies:—
Readiness of acceptance of the true and the apparent word, which is the source of joy to holy travellers.

لب (lip) signifies:—
A word that giveth life; that bringeth from non-existence to existence those becoming effaced.

جان دادن (to surrender life) signifies:—
To become effaced; to go to the stage of non-existence.
The true Beloved taketh not my life and causeth me not to attain readiness of acceptance of that life-giving word.
For the acquisition of readiness of acceptance dependeth on the acquisition of non-existence and of effacement.

229, (208).

1. In the morning, to my pillow, vigilant fortune—— came:
(And) said:—"(From sleep) arise! For that thy dear Khusrau (the true Beloved)—— hath come.

"A goblet drink; and, for seeing Him, merry of head, go:
"That thou mayst see in what fashion, thy idol—— hath come.

"O Khilvatí, musk-pod opener! give the glad tidings——
"That, from the desert of Khutan (from afar), a musky deer (the true Beloved)—— hath come.

"To the (yellow) cheek of those consumed (with love in separation from Thee) my (bloody) weeping hath brought back a great (ruddy) lustre:
"Weeping, the helper of the (yellow-cheeked) wretched lover—— hath come."

5. O Sáḳí! give wine; suffer no grief on account of the enemy or of the (true) Beloved:
For, to our heart's desire, that (the enemy) hath gone; and this (the true Beloved)—— hath come.

(In) joy of the (true) Beloved, Parí of face, give a cup of pure wine:
For ruby wine, the remedy for the grief-stricken heart—— hath come.

Again desirous of the eye-brow bow is the bird of my heart:
O pigeon! be expectant. For the falcon—— hath come.

When, the spring-cloud beheld Time's bad faith,
On the lily and the hyacinth and the rose, its weeping (raining)—— came.

When, from the bulbul, the morning breeze heard Ḥáfiẓ's utterance,
At the spectacle of the sweet basil, ambergris-scattering, it (the breeze)—— came.

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3. Khilvatí. See Ode 67. Here it signifies the love of God; he is called "Musk-pod opener," because he is "a morning prayer utterer," acceptable to God.

8. The spring-cloud raineth not on the lily, the hyacinth, and the rose. Nay, it weepeth, saying:—"One day, Time will ruin the time of these."

230, (188).

1. When, in prayer, to me recollection of the curve of Thy eye-brow—— came.
(Over me such) a state passed that, into lament, the prayer-arch—— came.

Now from me expect neither patience nor the heart of sense ;
For that patience, that (before) thou sawest, to the wind all—— came.

Clear, became the wine ; and intoxicated, became the birds of the sward :
The season of being a lover ; and to foundation, the work—— came.

From the world's quarters, I perceive welfare's perfume :
Gladness, the rose brought ; and joyous the morning breeze—— came.

5. O bride of skill (the holy traveller)! complain not of fortune (for that time, whereof thou complainest, hath passed):
Adorn the chamber of beauty (thy own existence). For the bridegroom, skill understanding, is—— come.

O Yūsuf of Egypt! against Zulaikhā, approve not tyranny,
For the reason that, on her, all this injustice through love—— came.

The flowery heart-allurers (the rose, the hyacinth, the sweet basil) all put on jewels (of flowers):
Our heart-ravisher, who is with beauty God-given,—— came.

Beneath their load, are the trees (persons), that have attachment (to the world):
O happy the (free) cypress (persons), who free from grief's bond,—— came.

Minstrel! of Ḥāfiẓ's utterance, utter a sweet ghazal.
So that I may speak, saying :—"Recollection of Time's joy mine——became."

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5. Stain not thyself by inclining to that exterior to God ; adorn thyself with purification and decoration. For He is thy seeker and is nearer to thee than thou art.
Sā'dī saith :—
"The Friend is nearer to me than I am :
"This is the difficulty that far from Him, I am.
"What shall I do? To whom can one speak? for He
"(Is) in my bosom ; and excluded, I am."

231, (249).

1. O intimate friends (the crowd of lovers)! from the (true) Beloved's (black) tress, the knot (the forbidder of glories) open—— make ye:
Happy is such a night! it, with this union (with the tress), long—— make ye.

'Tis the court of the assembly of friendship; and collected are friends:
وان یکاد read ye; wide the door—— make ye.

Between the lover and the beloved, great is the difference:
(O lovers) when the beloved showeth disdain, supplication—— make ye.

(The sound of) the stringed instrument and of the harp (cometh); with shout, speak ye,
Saying:—"To the message of people of mystery, the ear of sense——make ye."

5. In this circle, every one who is not alive with love
Over him, not dead, by my decree, prayer for the dead—— make ye.

The first counsel of the Pīr (Murshid) of the assembly was this world:
From ignoble associates shunning—— make ye.

By the Beloved's soul (I swear) that grief rendeth not your screen,
If, on the bounties of the Work-performer (God), reliance—— make ye.

If from you, Ḥāfiẓ demand a great reward,
To the lip of the Beloved, heart-cherishing, consignment of him—— make ye.

---

1. زلف (tress) signifies:—
Carelessness as regards the world.
شب (night) signifies:—
The world, which is the garment of the first, and the last, world.
The explanations are:—
(*a*) The world is a pleasant night. In talk of love, make ye it long; in carelessness and in foolishness, ruin it not.
(*b*) Be vigilant in the work of knot-loosening; for long is the night of vigilance.
(*c*) From the blackness of the beloved's tress, long will be the night; for its blackness is superior to the sun's splendour and overcometh it.

2. وان یکاد signifies:—
A verse of the Ḳurān, uttered to repel the evil eye.

7. Ever your mystery remaineth hidden, if ye trust to God.

232, (140).

Elderly of head, into my head youthful love,—— hath fallen:
And that mystery (of love) that, in the heart, I concealed, out ——
hath fallen.

From vision's path, the bird of my heart went soaring:
O eye (of my heart)! behold into whose snare, it (the bird of the heart)——
hath fallen.

O sorrow! that, for that musky deer, dark of eye,
Like the musk-pod, much heart's blood, into my liver,—— hath fallen.

To every one to whom, I represented the burden of his grief,
That one became helpless; and, again, in my name, the die—— hath fallen.

5. From the thoroughfare of the (gracious) dust of the head of your street, is
Every musk-pod that in the hand of the morning-breeze,—— hath fallen.

Since thy eye-lashes drew forth the sword, world-seizing,
Many a slain one, heart-alive (the true lover it is) that, on each other,——
hath fallen.

Who cherisheth this cup, such that the tavern-drinker,
From its paradise perfume, out of himself, senseless,—— hath fallen?

If the (valueless) black stone give (its own) life, it becometh not the (valuable) ruby:
What may it do? With its original (ill) nature, it, (the state of) ill-nature——
hath befallen.

In this house of retribution (the upspringing of the world),
With the dreg-drunkards (holy men), whoever in (strife) fell, out (in wretchedness)——
hath fallen.

---

1. That is—
Love such as youth feels, I, an old man, feel.

9. درد کشان (dreg-drinkers) signifies:—
Holy men. Because Muḥammad, and the liberal companion, and the great Tāba'in (followers) had drunk all the pure wine.

در افتادن signifies:—
(a) to fall into strife,
(b) „ „ peril.

10. In the end, even the sigh of a heart will take its path
From this heart-consuming fire that, on the dry and the fresh,——
hath fallen.

Lament! that notwithstanding discernment, that bird, speech-weighing,
Its path, thought attacked; and, into the snare of danger, it (the bird)——
hath fallen.

Ḥāfiẓ whose happy hand hath the tress of idols,
Into his head, a very powerful rival is it (the tress) that—— hath fallen.

233, (230).

1. If, from thy garden, I pluck a rose,—— what may it be?
(If), by thy lamp (of splendour), I see before my feet—— what may it be?

O Lord (God)! within the border of the shade of that lofty cypress,
If, a moment at ease, I consumed sate,—— what may it be?

O seal-ring of Jamshīd, auspicious of effort, at last
If, on the ruby of the seal-ring, thy reflection fall—— what may it be?

Out from the house (of the brain), went my reason; and, if wine be this (in effect),
That, from the first, I experienced; in the house of my Faith——
what may it be?

5. When the Zāhid of the city chose the favour of the King and of the Ruler.
If I choose the love of an idol (an illusory beloved)—— what may it be?

On the (illusory) beloved and on wine, my precious life was expended:
Let us see, to me, from that (the beloved) what may happen; and from this (the wine)—— what may it be?

I who in the street (the world) of idols (the true Beloved) had my abode and dwelling,
If (in exchange for this), thou give a place in the highest Paradise,——
what may it be?

That I was a lover, the Khwāja knew and naught said:
If Ḥāfiẓ, also, know that I am such a lover,—— what may it be?

234, (166).

1. O heart! consume. For deeds (of God) thy consuming—— maketh:
The repelling of a hundred calamities, the midnight supplication—— maketh.

The reproach of the (true) Beloved, Parī of face, endure like a lover:
Because, compensation for a hundred (acts) of tyranny, one glance——maketh.

The screen from this world to the world of angels they rend for him,
Who, the service of the cup, world-displaying,—— maketh.

Of Masīḥa-breath and compassionate, is the physician of love (the murshid); but,
When, in thee, he seeth no pain, to whom (is it that) remedy he—— maketh.

5. Upon thy God, cast thou the work; keep happy of heart:
For if mercy, the adversary maketh not; (mercy) God—— maketh.

Through sleeping fortune, I am vexed. It may be that vigilance
A prayer, at the time of opening of morning,—— maketh.

Ḥāfiẓ consumed; and took not the perfume of the (true) Beloved's tress:
Perchance, the guide of this fortune of his, the wind—— maketh.

---

4. To the sick, they give the remedy for sickness.
If thou be a seeker of divine knowledge, the perfect murshid will show thee the path. If thou be not a seeker, what can he do?

235, (220).

1. For the congratulation of the Pīr, wine-seller (Muḥammad), the morning-breeze (Jibrā,il)—— came
Saying:—"The season of joy, and of pleasure, and of freshness, and of sweetness is—— come."

The air became Masīḥ of breath, and the dust, musk-diffusing:
Green, the tree became; and into song the bird—— came.

The oven (of beauty and of splendour) of the tulip the spring-breeze enkindled to such a degree,
That, immersed in sweat (of rose-water) the rose-bud became; and into agitation, the rose—— came.

With the ear of sense, listen to me; and for ease, strive:
For, to my ear, from an invisible messenger, this matter of the morning—— came.

5. From the bird of the morning (the Bulbul, the murshid), I know not the noble lily (the Ārif),
What (sorrowful matter) it heard, that, notwithstanding its ten tongues, silent it—— became.

From the thought of separation, come out (from thy own heart), so that collected (of heart) thou mayst be,
Since when Ahriman went, Surosh (Jibrā,il)—— came.

The assembly of affection is the place of society of the excluded—— what!
Cover the mouth of the cup; for the khirḳa-wearer (the Zāhid) is—— come.

---

1. This Ode is in congratulation of the appearance of Muḥammad, the last of the prophets.
The age of worship of Lāt,al'uzza and Mināh hath passed; and the time of love and of divine knowledge, come.
See the Ḳurān iv. 116; xxxix. 37; liii. 19.
Jibrā,il is for the prophets the road-guide of Faith.

5. When one heareth a sorrowful matter, notwithstanding the eloquence wherewith it may have been uttered, one remaineth silent.

سوسن ازاد (the noble lily) signifies:—
The Ārif in whom is—"Who knoweth God his tongue is dumb."
What subtlety from the perfect murshid, the Ārif heard with the ear of sense, I know not that, shell-like, he closed his mouth; and, having become the treasurer of that inestimable pearl, sat in the abyss of the sea of unity; and, notwithstanding his eloquence, became dumb.

Pleasant speech, to thee I uttered: bring pure wine,
For, forth from us went the Zāhid and the wine-seller (Muḥammad)—— came.

From the cloister to the wine-house, Ḥāfiẓ goeth:
Perchance, from the intoxication of austerity and of hypocrisy to sense he is—— come.

236, (118).

1. Come up hath the cloud āzar ; and blown hath the breeze of nau-rūz :
The way of wine, I desire; and the minstrel who singeth hath arrived.

In splendour (of beauty) the lovely (beloved) ones (are); and, ashamed of my empty purse, I am :
O sky ! this shamefulness, how long shall I endure ?

'Tis the drought of liberality : it is not proper to sell my own honour :
For the price of the khirka, wine and the rose it is proper to buy.

From my fortune, he will probably unfold a great work. For, last night,
I prayed ; and the dawn of creation dawned.

5. With a lip and a hundred thousand laughs, the rose came to the garden.
Thou mayst say :—" The perfume of a liberal one in a corner, it perceived."

If, in the world of profligacy, the skirt became rent,——what fear ?
In good name, also, the garment it is necessary to rend.

Those graceful words (of praise) that, of thy ruby lip, I spake,—— who spake ?
And that tyranny that, from the tip of thy tress, I experienced——
who experienced ?

If the Sulṭān's justice asketh not the state of the oppressed ones of love,
For those corner-sitting, it is necessary to sever love of ease.

On Ḥāfiẓ's heart, I know not who cast the arrow, lover-slaying :
This much I know that, from his fresh verse, blood dropped.

---

1. The first day of Firwardīn, when Jamshīd sat on his throne, is called : —
(*a*) Nau-rūz-i-'āmma,
(*b*) „ „ kūchak.
The sixth day of Firwardīn is called :—
Nau-rūz-i-khāṣṣat.

237, (218).

1. If, to limit (of his capacity), the Ṣūfī (the outward worshipper) drink wine (of love) to him, sweet may it—— be!
If not, the thought of this work (of love) of his, forgotten—— be!

That one who can give up a single draft of wine (of sensual pleasure),——
With the Beloved of his desire his hand in his bosom,—— be.

Who is that horseman, happy and joyful? Both worlds,
Bound to the fastening of his coat, and to the standard of his shoulder,——
be.

Said our Pīr:—"On the Creator's pen, passed no error:"
On his (the Pīr's) pure sight, error-covering, afrin—— be!

---

1. Ṣūfī signifies:—
(*a*) in the language of people of sharʿ ahl-i-taṣavvaf, a mystic, belonging to mysticism or to ṣūfiism; an anchorite.
(*b*) in the language of ahl-i-taṣavvaf, ahl-i-ẓāhir-i-sharʿ, one of outward religion.
(*c*) in common language what the context demands.
The one of outward religion, who entereth upon truth (ḥaḳīḳat), when he hath travelled the stages of the shari'at; and displayed desire for the paths of ḥaḳīḳat,—must display readiness in divine mysteries, and advance the foot.
For, he is, as yet, a child; and not so acquainted with the mysteries that he can grasp them.
If he preserveth not the stages; and, out of his own spirit, maketh further search; and revealeth the mysteries, this thought of love of his, forgotten be!

4. This couplet is of the number of abstruse couplets. "The Creator's pen" signifies:—
A pen, that (by reason of—"*The first thing God created was the pen*") came from non-existence to existence; and wrote whatever of good or of bad, of beautiful or of ugly, that is in the world.
In the Creator's creation-pen, was no error. Nay whatever was decreed was by the Creator's skill and design; by His decree is whatever is of good or of bad in the world.
On the murshid's pure sight, be afrin! For he is the repeller of error.
See Odes 69 and 179, couplet 6.
Whatever appeareth to be error is from our own short-sightedness.
The second line may be:—
On His (God's) pure sight, sin-forgiving, afrin!——may be.
If a slave considering a deed to be good commit it, his reward (according to his knowledge of the sharʿ, original and derivative) is good.
Thus a person censureth a fornicator, so that his censure may be an example to him and to others.
He is worthy of reward, although, that fornicator was, in his own mind, good.

5. The King of the Turkāns heard the speech of the adversaries:
Of the oppression of Siyāwash, his a great shame—— be!

Of the number of mirror-holders of his (the beloved's) line (of down) and mole, my eye became:
Of the number of the kiss-snatchers of his (the beloved's) bosom and back, my lip—— be

Although, through pride, he uttered no word to me, the poor darvīsh;
A ransom for His sweet, silent, pistachio nut (mouth), my life—— be!

If, considering a deed to be bad, he commit it, although in truth the deed was good, he is, before God, worthy of punishment.

Thus, a man lieth with his own chaste wife, thinking her to be a strange woman.

Although, the shará punisheth him not, yet, by the decree:—
"All according to intention" he is worthy of punishment.

The perfect Pīr beholdeth naught save God; in his eye, no other lodgeth; in the vision of his eye, other hath no existence; and in his eye, naught save God hath evidence.

For a fault, such a Pīr excuseth a disciple.

A stream that springeth from a fountain is pure and clean. Thence, it passeth; and, at every village, taketh purity and impurity, cleanness and uncleanness.

Thus, the slave, free agent, is rewarded, or punished, as he doeth.

Every man hath two entrances:—
(*a*) the heart and the soul.
(*b*) lust and desire.

Whatever cometh by way of the heart and the soul is good, be it apparently good or apparently evil.

Whatever cometh by way of lust and desire is evil.

When desire is according to the shará, and the mufti of the heart giveth approval—it is wholly good.

Thus lying with lawful women is doubtless good; but when through lust, desire is for a strange woman,—it is wholly evil.

Sanat-ul-lāh was a friend of Ḥāfiẓ and had for years pursued the art of writing.

Though he wrote, he wrote not well.

By chance, at an assembly, Ḥāfiẓ saw, and said:—
"O Sanat-ul-lāh! it is said that thou hast acquired excellence in writing. Show to what degree (of excellence) thou hast reached; for, into thy heart, many a good thought hath fallen."

Sanat-ul-lāh placed the written paper before him.

Although the writing was not good, yet when Sanat-ul-lāh glanced at him; and his own love for him fell into his mind, Ḥāfiẓ praised him.

In exemplification of this incident, Ḥāfiẓ wrote this couplet.

5. "The King of the Turkāns" signifies:—
(*a*) Afrāsiyāb, King of Tūrān.
(*b*) The beloved.

Siyāwash was:—
The son of Kaykāus, the father of Kay Khusrau; and son-in-law to Afrasiyāb by whom he was slain.
See History of Persia by Malcolm, or by Clements Markham.

The intoxicated narcissus, (the beloved's eye), favour-doer, man-preserver;
If it (the narcissus) drink lover's blood in a goblet, to it sweet may it—— be!

Ḥāfiẓ! in thy service, the world became famous:
In its ear, the ring of service of thy tress,—— be!

---

9. That is:—
The world be slave of thine; and order-bearer of thy tress, O Ḥāfiẓ!

238, (142).

1. O Lord! in the street of the wine-house (the corner of Ḥāfiẓ's heart), in the morning (the end of youth, the beginning of old age), what tumult (of ẕikr), that was:
For, the clamour of the lovely one, and of the Sāḳī (the form of God that, at the beginning of ẕikr is the spectacle-place of zākirs); and of the candle, and of the fire-grate (the fervour of divine lights, and the descending of endless bounties)—— was.

Love's tale, that is independent of letter or of sound,
With the reverberating drum, and the shrieking reed, and the resounding shout (of the ẕikr of the zākirs in exceeding desire and delight)—— was.

That disputation (of ḥaḳīḳat), that, in that circle of phrenzy, passed
Beyond (the disputations of the illusory of) the college, and the proposition, and the answer, and the question—— was.

From the glance (the glories of manifestations) of the Sāḳī (the adored God) my heart was in thanks. But,
From want of concordance of fortune, a little complaint mine—— was.

5. Of that eye, bold, sorcery-displaying, I estimated
Many a sorcerer, like the (great) Sāmirī, in lamentation of its (sorcery)——
was.

To Him, I said:—"On my lip, place a kiss."
With laughter, He spake:—"On my part this thus—— was."

---

2. غلغله (tumult) signifies:—
The clamouring of distraught bulbuls and of all birds, which, from exceeding intoxication, they make, while it is not manifest what it is they say.
Abdu-l-Kādir Ġhilānī, founder of the order of Kādiris, was the first to allow (1170 A.D.) the use of music (tambourines only) to mark the measure of the steps (of the darvīsh-dance); and to sustain the vivacity of their movements.
This practice was adopted by the—
Rafā,'is.
Maulavīs.
Bidāvis.
Sa'dīs.
Ashrafīs.
The Maulavīs have added the "shrieking reed" (nai), open at each end. On it, many of the darvīshes exquisitely play airs of a soft, tender, and pathetic, expression.
The convent of the general of the Maulavis has a band composed of six different instruments.

3. Ẕikr. See Ode 172.

5. Samirī was a sorcerer.
See the Ḳurān ii. 50; xx. 96.

From thy star, the auspicious view is in my path. For,
Between the moon and my beloved face, opposition—— was.

The beloved's mouth, that Ḥáfiẓ regarded pain's remedy:
Alas! how little of spirit, the time of manliness—— was.

---

7. When between the moon and an auspicious star, opposition occurreth, the view of the star is auspicious.

239, (271).

1. In the morning-time, me the opportunity of drinking one or two cups (of manifestations of glories)—— had befallen:
And into my palate from the lip of the **Sāḳī** (whose quality is discourse), wine delight-giving—— had fallen.

With the lovely one of lusty youth's time, again, through intoxication,
I desired restitution of conjugal rights. But divorce (from youth's time)——
had fallen.

I established the idea saying:—"Apart from that intoxicated eye, I will take the corner (of retirement):"
From the curve of his eye-brow arch (like a terrible bow), my power of patience—— had fallen.

O interpreter of dreams! give glad tidings. For, last night, to me, the sun,
In the sweetness of the morning sleep, (as an) ally—— had fallen.

5. In the stages of ṭarīḳat, wherever we travelled,
In glance-playing, ease, separation—— had befallen.

If, through liberality, the king had not been Yahī Naṣratu-d-Dīn,
From order and peace, the work of the country and of religion—— had fallen.

O **Sāḳī**! momently, give the cup. For, in the travelling of the Path,
Who lover-like was not, into hyprocrisy—— had fallen.

That moment when **Ḥāfiẓ** wrote this agitated verse,
Into the snare of longing desire, the bird of his thought—— had fallen.

---

2. ṭalaḳ (divorce) signifies:—
the releasing of the wife from the marriage-bond.
raj'at (restitution of conjugal rights) signifies:—
the returning, and the bringing back, of the divorced wife into her wife-hood.
The divorce of the time of youth from the time of old age is evident.
The return of youth is impossible.

4. This couplet describeth the conduct of a man, who pretendeth ignorance of what he knoweth.

5. In love-playing, I saw no ease.

240, (119).

1. If, by my door, that holy bird (the true Beloved)——• come back:
To me, elderly of head, my passed life may—— come back.

With these (my) tears like rain, I hope that
The lightning of fortune, that departed from my sight, may—— come back.

That one (the true Beloved), the dust of the sole of Whose foot was the crown of my head,——
I will exercise sovereignty, if to me He—— come back.

If, precious, I make not the scattering of the (true) Beloved's foot,
For what other work, may the jewel of my soul—— come back?

5. In pursuit of Him (the Beloved) I will go; and to dear friends,
If forth (from these troubles) my person come not, news of me may——
come back.

Its preventer is the twang of the harp (the talk of Árifs), and the sweetness of sleep of morning (the carelessness of the careless):
If not, if He hear my morning sigh, He may—— come back.

From the roof of happiness, I beat the drum of a fresh fortune,
If I see that to me, the moon of new journey (the young moon) may——
come back.

Desirous of the King's face like the moon, I am. Ḥáfiẓ!
A blessing, so that in safety, by my door, He may—— come back.

---

5. Men will say:—
In love for such a one, such a one surrendered his life.

6. The obstacles to the uplifting of the curtain between the seeker (the lover of God) and the Sought (God), and the preventer of the morning sigh from reading God, are:—
(*a*) the sound of the harp, the talk of Árifs,
(*b*) and the sweetness of sleep of morning, the carelessness of the careless.
Men are of two classes—common and special.
The obstacle of the common is carelessness; and of the special, the talk of the evening.
See the second line, Ode 239, c. 4.

241, (209).

1. The star (Muḥammad) gleamed; and the moon of the assembly (of the world) became:
Of our affrighted heart, the consoler and comforter—— became.

My idol (Muḥammad), who to school went not; and writing wrote not:
With a glance, the precept-teacher of a hundred schools —— became.

Now, became prosperous the joy of the palace of love:
When, its geometrician, the arch of my beloved's eye-brow —— became.

---

1. "The star" signifies:—
Muḥammad; because in the beginning he was an orphan, contemptible and friendless. Yet the splendour of greatness shone from his forehead.

"The moon of the assembly" signifies:—
Muḥammad; because, at last, he was the world's refuge.

The second line may be:—
Our heart became affrighted at every religion; and rested in no religion. For the truth of no religion was left to us.
This moon of the assembly became our consoler and path-shower.

Judged by the standard of human honour, the glory of what mortal can compare with the glory of Muḥammad?

2. Muḥammad is called——"the illiterate Prophet." The Ḳurān, vii.
Muḥammad had no other education than what was customary in his tribe, who esteemed no language in comparison with their own (Arabic), their skill in which they gained by use, not by books.
Muḥammad insisted that the beautiful writings, which he produced as revelations from God, could not possibly be a forgery of his own; because it was inconceivable that one, who could neither write nor read, should be able to compose a book of such excellent doctrine and of so elegant a style. See the Ḳurān, xxix. 47.

The Arabs valued themselves upon:—
(i) their eloquence and perfect skill in their own language;
(ii) their expertness in arms and in horsemanship;
(iii) their hospitality.
The orations were metrical (pearls strung) and prosaic (pearls loose).
To keep up emulation among their poets, the tribes met once a year at Ukāz, where, for a whole month, they employed themselves in reciting their poetical compositions and contending for the prize. The best poems were laid up in their king's treasuries.
The seven celebrated poems al Muʿallaḳāt, or al Muẕahhabāt, written on Egyptian silk in letters of gold, were placed in the Ka'ba.
Muḥammad suppressed the assembly at Ukāz.

(O Beloved!) to lovers, thy glance poured such a draught of wine,
That senseless fell (their) science; void of understanding, (their) reason——
became.

5. (Ḥāfiẓ!) make pure thy lip of the excess of wine——for God's sake:
For, with thousands of sins, a mutterer to itself, my heart—— became.

Now, in the chief seat of the inn, the Beloved placeth us:
Behold the city-beggar who, the chief of the assembly—— became!

By His (the true Beloved's) perfume, the sick heart of lovers (of God), like the (swift) breeze,
For the cheek of the wild rose, and for the (dark) eye of the narcissus, a ransom—— became.

Fancy established the water of Khizr, and the cup of Kay Khusrau:
With one sweet draught, the Sulṭān Abul-Farwāris, it (the fancy)——
became.

Like the precious gold of existence, is my verse. Yes:
The alchemy of this copper, the acceptance of the wealthy—— became.

Friends; from the path of the wine-house, turn the rein:
For, by this path went Ḥāfiẓ; and poor—— became.

In 688·5 A.D., Abū-l-aswad-ud-Dw'alī, at the instance of Ziyād ibn Abihi, in the reign of Mu'āwiyat, devised coloured dots to distinguish the vowels.

In 694·2—713·6 the secretaries of Al Ḥajjāj, Governor of Al 'Irāḳ, devised the points whereby the fifteen alphabet characters suffice for twenty-eight letters; and whereby written Arabic can with certainty be read.

In 718·5—791·2 Al Khalil ibn Aḥmad devised the marks that are now used in written Arabic.

In 786, Arabic prosody was digested into rules, see M. Stanislas Guyard's *Théorie Nouvelle de la metrique Arabe.*

The year of the Hijra is 622 A.D.

5. This may be addressed to the beloved.

7. This is a description of exceeding longing.
As the breeze becometh a ransom for the rose and the narcissus, so, by reason of the true Beloved's perfume that reached the rose and the narcissus, a ransom for them, the sick heart of lovers (of God)——became.

8. Khizr. See Ode 89.
Kay Khusrau. See canto 42 of the translation (out of the Persian) of the Sikandar Nāma Niẓāmī by Wilberforce Clarke.

242, (126).

1. Who is that one, who, by way of manliness, fidelity with me will—— make;
(Who) in respect of an ill-doer like me, once a good deed will—— make?

First, to the sound of the harp and of the reed, me, His (the true Beloved's) message, he will bring:
Then, with a measure of wine, fidelity with me, he will—— make.

The Heart-ravisher, for whom my soul withered; by whom, the desire of my heart opened not:
Of Him, one cannot be hopeless. Perchance, loving kindness, He may—— make.

I said:—"So long as I have been (Thy lover), I have not loosed a knot from that (Thy) tress:"
He said:—"I have ordered it (the tress). With thee, readiness (in having its knots unloosed) it shall—— make."

5. (O Murshid!) the wool-wearer, sullen of disposition (the hypocrite, captive to lust, in whom love hath no part) hath not perceived love's perfume:
Of its (love's) intoxication, utter a hint, that, abandonment of sensibleness (and the choosing of the intoxication of love) he may—— make.

A beggar, void of mark, like me! A Friend (God) like that was difficult to (obtain):
Hidden pleasure with the common bāzār-haunter, where doth the (great) Sulṭān —— make?

'Tis easy if, from that tress, full of twist and turn, I experience tyranny:
Of its bond and chain, what grief (is) that one's, who, coming and going, may —— make?

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1. "The fidelity" is:—
to do all that mentioned in couplet 2.

7. Ayyār signifies:—
a man who cometh and goeth.

'Iyyār signifies:—
a horse moving in gallop in every direction.

Countless, became grief's army. From fortune, I seek aid.
Until, perchance, consolation Fakhru-d-Dīn Ábdu-ṣ-Ṣamad may—— make.

Ḥāfiẓ! with this (the Beloved's) eye full of sorcery, attempt Him not:
For that tress of night hue of His many a deceit shall—— make.

243.

1. If the heart draw me to musky wine, it befitteth:
For, from austerity and hypocrisy, the perfume of goodness cometh not.

If all the people of the world forbid me love,
(Yet), that which the Lord commandeth, I shall do.

Sever not hope of the bounty of blessing. For the nature of the Merciful (God)
Pardoneth sin; and lovers, forgiveth.

The dweller of the circle of zikr, is the heart in the hope
That, the circle (knot) of the Beloved's tress-tip, it may loose.

5. For thee, whom God hath given beauty and the chamber of fortune,
Is what need that, thee, the attirer should attire?

Pleasant is the sward; heart-alluring is the air; pure is the wine:
Now, save the joyous heart, naught is wanting.

Beautiful is the bride of the world. But keep sense:
For, into no one's bond, cometh this young maiden.

Void of the cypress and of the tulip, this sward (the world) will not remain:
One continually goeth; another continually cometh.

Ask not the heart of our beggarly disposition; and behold:
For whatever is,—in the mirror of the face appeareth.

10. To her, coaxingly, I said:—"O moon of face! what will it be if,
"With a piece of sugar (a kiss) from thee, a heart shattered one resteth?"

Laughingly, she spake sarying:—"Ḥāfiẓ! for God's sake, think not
"That, my moon-face, thy kiss shall stain."

---

3. Otherwise—
Greedily, desire not the bounty of blessing.
ṭama' ma bar signifies:—Greedily desire not.
" " bur " Sever not hope.

4. Ẓikr. See Ode 172.

7. عفيفه (chaste one) signifies:—
(*a*) a young virgin, retired, veiled.
(*b*) a lady true to the marriage-bed; and veiled abroad.

244, (121).

1. Every one, who on account of shame, away from the head of Thy street,——
goeth,
His work proceedeth not; and, at last, to shame, he—— goeth.

By the light of guidance (of Muḥammad, or of the murshid), the holy traveller seeketh the Path to the (true) Beloved:
For to place arriveth not he, who, in error,—— goeth.

At life's end, from wine and the (true) Beloved, take a pledge (of pleasure)
Alas, the time that wholly in idleness—— goeth!

O guide (the true Beloved, or the murshid) of the heart-lost! for God's sake, a little help:
For if the stranger findeth not (the path), by the guide, he —— goeth.

5. The order of sobriety (piety) and of inebriety (impiety) all is at an end:
None knoweth to what state at last, he—— goeth.

The Kārvān, whose guide is God's grace
In life's enjoyment sitteth; and to greatness—— goeth.

Ḥāfiẓ! from the fountain of philosophy, bring to hand a cup (of wisdom)
It may be that, from the heart's tablet, the picture of ignorance——
goeth.

---

4. غريب (stranger) signifies:—
(*a*) one who hath gone far from his native land; and hath given to the wind his joy.
In this world, man is a stranger left far from his native land, steed driven to this halting-place.
(*b*) Ḥāfiẓ, or any holy traveller.

The first line may be:—
O guide! for God's sake, a little help to the heart-lost.

5. Thou callest that one pious, and this one impious. This is all at an end, for none * * *

245, (219).

1. At morning time, a perfume from the (true) Beloved's tress, the breeze (the fragrant murshid whereby the traveller's heart blossometh)—— brought:
Into action, our heart distraught for Thee—— brought.

(When my heart heeded not the murshid, and turned to sensuality), from the garden of the chest, I up-plucked that pine-branch (the heart intent on evil):
From grief for which, every rose that blossomed, (only) the labour-load (of the thorn)—— brought.

From fear of the plunder of His eye, I released my bloody (sinful) heart;
But (at the time of turning back), it (my heart, weeping blood) spilled blood on the path. In this way, it (the heart), it (His eye)—— brought.

From the roof of his palace, I beheld the moon's splendour (the Beloved's face),
From shame of which, its face to the wall, the (resplendent) sun—— brought.

5. In season and out of season, forth to the voice of the minstrel and of the Sāḳī I went:
For, with difficulty, on account of the heavy road, news, the messenger—— brought.

The way of graciousness and of kindness, altogether is the gift of the (true) Beloved:
Whether the (Muslim) rosary He ordered; or, the Christian cord, He——brought.

May God pardon the frown of his eye-brow, although powerless it made me;
(Perchance) in grace, to me sick, a message (from the true Beloved), it—— brought.

O happy that time and that hour (the state of attraction of the Heart-Possessor) when that knotted tress of His
Brought out (captivated) my heart; a great deed, confession whereto, the bold enemy (lust, whose approach is by deceit)—— brought.

---

1. Strictly, throughout this Ode, "used to bring" should be substituted for "brought."
2. شاخ صنوبر (pine-branch) signifies:—
   (*a*) The illusory beloved.
   (*b*) Whatever is in man's heart, and therefore beloved.
   From my chest, I pluck out that pine-branch (the person, or the thing, beloved) through grief for $\frac{\text{whom}}{\text{which}}$ is naught save toil.
4. "The sun brought its face to the wall" signifies:—
   The falling of its rays on the wall at the time of its ascending the heavens.

From envy (of the perfume) of the thread of the (true) Beloved's hair, to the wind of the air, gave
The breeze every musky pod that, from Tātarī, He (the true Beloved) —— brought.

10. Last night, I wondered at **Ḥāfiẓ's** cup and goblet:
But, I argued not. For them, like a Ṣūfī, (in exceeding delight and desire), he —— brought.

246, (262).

1. Every one, who, his heart collected and the beloved acceptable —— hath,
Happiness became his fellow-companion; and fortune, his fellow-sitter, he —— hath.

Much more lofty than reason is the court of the fold of love:
That threshold, that one kisseth who, his life in his sleeve,—— hath.

(O beloved!) thy small sweet mouth is perchance Sulaimān's seal;
For, the world beneath the seal-stone, the picture of the seal of its ruby (lip) —— hath.

The ruby lip and the musky hair, when His is that (the lip) and His is this (the hair),
Of my Heart-ravisher, I boast; because this and that, His beauty —— hath.

5. When thou art on the surface of the land (yet living) regard powerfulness plunder (take profit of it; be not careless):
For, beneath the surface of the land (in the grave), many a non-powerful one Time—— hath.

O opulent one! with contempt, regard not the weak and the poor:
For, the chief seat of honour, the (poor) Faḳīr, the road-sitter—— hath.

The turner (aside) of calamity from the soul and the body, is the prayer of the poor:
Who experienceth good, who, from that harvest, shame of the (poor) corn-gleaner—— hath?

---

3. Sulaimān. See the Ḳurān:—
succeeds David xxvii. 6.
his power over the wind xxi. 81; xxxviii. 35.
gives judgment xxi. 79.
receives Queen Balkīs xxvii. 23.
is tricked by devils ii. 101.
orders horses to be killed; is deprived of his seal-ring xxxviii. 30, 33.
dies xxxiv. 13.

7. ننگ داشتن (to have shame) signifies:—
To keep back from gaining profit.
O beloved! thou who keepest back the corn-gleaners (the poor) from the harvest of thy beauty; and, therefrom, allowest them not to pluck profit, what profit hast thou?
From them, withhold not the harvest of thy beauty. For their prayers are the turners aside of calamity from the soul and the heart.

O breeze! utter a secret of my love to the sovereign of the lovely ones,
Who, as the meanest slave, a hundred (mighty) Jamshīds and Kay-Khusraus
—— hath.

If he (the beloved) say:—"A poor lover like Ḥāfiẓ I desire not:"
Speak ye to him, saying: "Imperial sway, the beggar, road-sitter—— hath."

---

8. Lovely ones. See Ode 209, c. 5.
9. See c. 6.

247, (175).

1. 'Tis a long time; and the Heart-possessor (God) a message—— sent not;
A letter, wrote not; and a salutation,—— sent not.

A hundred letters, I sent; and that sovereign of horsemen
A messenger hastened not; and a message—— sent not.

To me, like a wild beast, reason affrighted,
One, deer of gait, partridge of strut (messenger), He (the heart-possessor)——
sent not.

He (the true Beloved) knew that (through separation from Him) the bird of my heart would go from my hand (would die),
Yet, of that chain-like hair, a snare, He—— sent not.

5. Complaint! that Sāḳī (the true Beloved) sweet of lip, intoxicated,
Knew that I was wine-sick; and a cup of wine,—— sent not.

As long as I boasted of excellences and of the stages (of divine knowledge),
To me, any news of any stage (of divine knowledge), He—— sent not.

---

1. سلام salutation, couplet 1 پیک messenger, couplet 2.
کلام letter, „ 1 غلام slave „ 2.
آهو روشی couplet 3 one of deer-gait } hidden inspirations.
کبک خرام „ 3 one of partridge-gait }
signify events, whose descending on the hearts of Ārifs is undoubted; and is of the essence of God.
These events draw them at every stage, to ascent; and, again, for trial-sake, to descent.
In the state of ḳabẓ (contracting) Ḥāfiẓ wrote this Ode.

To himself, he saith:—
A long while ḳabẓ overpowered me; no event of manifestations occurred. A hundred times, I displayed patience, submission, grief, broken-heartedness, and good doing; but that king of horsemen sent me no messenger.

3. The second line may be:—
The one of partridge-strut (the messenger), the one of deer-gait (the true Beloved)——
sent not.
Me, He remembered not; and me, union gave not.

Ḥāfiẓ! be with respect. For appeal is none:
If a message to a humble slave, the King—— sent not.

---

7. Wā khwāst signifies:—
Muḥāsiba . an account.
muṭāliba . a demand.
bāz khwāst . an investigation.
dar khwāst . an appeal.

248, (127).

1. O thou whose pistachio (mouth), laugheth at the tale of candy!
(Of thy laughter), I am desirous. For God's sake, one sweet smile—smile.

Where my (resplendent) beloved, with sweet smile, breatheth,
O pistachio! who art thou? For God's sake, to thyself, laugh not (for there, no splendour is thine).

(Equality) with thy stature, (even) the (lofty) Ṭubā tree (of paradise) cannot boast:
By this tale, I pass. For long, becometh the matter.

If sullenness thou display; or if reproach, thou make,
The allied friend of the man, self-approving, we are not.

5. Of the perturbation of my state, acquainted how becometh
That one, whose heart captive to this noose became not?

Thou wishest not that a river of blood should gush from thy eye?
On the constancy of society of rosy ones, bind not thy heart.

Brisk is the market of desire. Where is that candle-face (the beloved)?
So that, on the ruddy fire of his face, soul and heart, I may make rue (may scatter).

Ḥāfiẓ! the glance (with eye-brow and with eye) of the saucy ones, thou abandonest not:
Knowest thou where thy place is—Khwarazm, or Khujand?

---

3. See Ode 88.

8. Khujand is a village in Turkistān.
Khwarazm and Khujand are renowned for their lovely ones, saucy of eye, tyranny (of love) practising.

249, (190).

1. From desire (of the beloved), I restrain not my hand until my desire——
cometh forth:
Either to the beloved, my body reacheth; or, from the body, my soul——
cometh forth.

Every moment, one cannot, like the unfaithful ones, take another beloved:
Together, are we and the dust of His street, until from the body, the soul——
cometh forth.

The soul is on the lip (ready to depart), and vexation in the heart. For, from this mouth,
Not a single desire taken, from the body, the soul—— cometh forth.

From regret for His mouth, to straits cometh my soul:
From that mouth, the self-desire of those short of hand, how——
cometh forth?

5. (O beloved!) after my death, open my tomb; and behold
From the fire of my heart, smoke from the shroud—— cometh forth.

Arise! since,—on account of thy stature and standing, of the sward,
Into the bosom, the cypress cometh; and the pomegranate——
cometh forth.

In the hope that, into the garden, a beautiful rose like thy face may come,
The breeze cometh; and momently, around the sward—— cometh forth.

Show thy (lovely) face,—a whole people go lamenting and wailing (in love for thee):
Open thy lip (to speak),—from man and woman, cry—— cometh forth.

Fifty barbed hooks, hath every coil of thy tress:
In that coil, this shattered heart, how—— cometh forth?

10. To myself, I spake saying:—"From him (the beloved), up-pluck thy heart:"
My heart said:—
"This is the work of that one, who with himself (victorious)——cometh forth."

---

1. "Reacheth." See Ode 262, c. 5.

In the crowd of love-players, they make mention for his good:
Wherever, in the assembly, Ḥāfiẓ's name—— cometh forth.

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11. The first line may be:—
(*a*) In the crowd of love-players, they speak saying:—"His mention be for good!"
Thus, do they speak of a friend.
(*b*) In the crowd of love-players, they utter "the mention for his good."

One may say:—
ẕikrash ba k͟hair bād!
ẕikr-i-k͟hair-i-o.

250, (259).

1. If, to the moon and the Pleiades, comparison of thy face they—— have made,
By conjecture, a form unseen, comparison they—— have made.

Out of the tale of our love, tumult exciting, (only) a little is
Those (love) tales that, of Farhād and of Shīrīn, they—— have made.

O **Sāḳī**! give wine. For, by the decree of eternity without beginning, deliberation is none (all is decreed):
Not worthy of deliberation is what decreed, they—— have made.

(In tyranny of love), no long eye-lash or glance of sorcery made
What that dark mole and musky (fragrant black) tress (of the beloved)——
have made.

5. At the earthen pot of the profligates, look not with contempt:
For, the service of the cup, world-viewing, these companions—— have made.

Of wisdom, how knoweth the stranger! Into thy bosom, draw
The daughter of the vine, whose dowry, the cash of reason, they——
have made.

(By wretchedness, humbleness, weakness), portionless of the cup of wine of liberality are the dusty ones (the lovers):
This (practice of) tyranny, behold that with (wretched) lovers, they——
have made.

Fit for preying and capturing, is not the long wing-feather of the (impudent) crow and of the (filthy) kite:
This favour, the associate of the noblest species of the falcon and of the royal white falcon, they—— have made.

---

1. To thy face, the moon and the Pleiades have no similitude. Their comparison is error.
2. Farhād. See Ode 72.
3. Then, in wine-drinking, what crime?
7. کاس signifies:—
a cup of wine; wine.
8. The two kinds of falcon signify:—
Beloved ones; or perfect disciples.
The crow and the kite signify:—
Those who are not beloved ones; hypocritical Zāhids.

The dust of the street of Heart-ravishers hath the perfume, soul-giving,
Hence, the perfume-place of musky (fragrant) reason, lovers—— have made.

10. (O beloved!) one (piece of) sugar (a kiss) was our reward; and no indulgence, gave thy lip:
Justice for it (thy lip), give thou thyself. This, (is it that) those sweet lips (of thine)—— have made.

From the ruddy fire of their tinted cheek, momently, the lovely ones,
Breaches in the heart and in the faith of Zāhids,—— have made.

The poetry of Ḥāfiẓ, that wholly, is the description of your beauty,
Wherever they have heard, with sincerity, its laudation, they—— have made.

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11. "Lovely ones." See Ode 209, c. 5.

251.

1. O sweet idol! by art, thy beautiful form,—— they have established.
Thou mayst say:—"With the sweet soul, the picture of thy lip——
they have established."

Thy fresh hair and cheek, I found pleasing and heart-alluring:
Around the wild rose, a canopy of ambergris-dust,—— they have established.

For (welcoming) the arrival of the troop of thoughts of thee, men,
In the dominion of the eye, the decoration of coloured tears,——
have established.

The work of thy tress is musk-scattering. But now,
For good counsel sake, on the musk-pod of Chīn a suspicion (of musk-scattering)—— they have established.

5. O Lord! is that the face; and about it, the cap-fastening?
Or about the gleaming moon, the (glorious) constellation of the Pleiades (is it that)—— they have established?

The praise of my love, and of the beauty of the beloved's face had been all
That, before this, on Farhād and Shīrīn,—— they have established.

Ḥāfiẓ! utter the essence of truth, that is love's mystery:
Save this (mystery), the rest (is) a mere fancy by conjecture (that)——
they have established.

---

1. The second line may be:—
Thou mayst say:—"With the soul of (beauteous) Shīrīn, the picture of thy lip they——
have established.

6. Farhād. See Ode 72.

252.

1. The perfume of musk! From Khutan, the morning-breeze—— cometh:
What is this wind, whence thy perfume—— cometh?

From the pocket of the breeze, the perfume of the musk of Khutan whirleth;
Perchance, from the country of Khaṭā a great Kārvān—— cometh.

From Him, I take not off my heart so long as from my body, the soul goeth not:
Listen. For, from my speech, the perfume of fidelity—— cometh.

O heart! before the arrow of grief for Him, prepare not the shield of the chest:
The eye, close up. For, from the lofty air, the arrow (of fate)—— cometh.

5. Love for thy eye-brow, ever asketh me:
A king is he, to whom recollection of the beggar—— cometh.

From my tears, often (it was) that into the clay, thy foot descended:
Of thee, to the man of my eye, awe—— cometh.

Ḥafiẓ! abstain not from wine. For, again to the garden, the rose,
For the sake of pleasure, with a hundred ornaments and decorations,——
cometh.

253, (196).

1. The day of union of friends—— remember:
Those times, remember—— remember!

At this time, fidelity in none remaineth,
The faithful (that are gone) and (the fidelity of) beloved ones,—— remember!

From the bitterness of grief (of separation from the beloved) my palate hath become (bitter) like poison:
The tumult of the drinking (of bumpers) of wine-drinkers—— remember!

Although free of recollection of me, are friends
Them, on my part a thousand times,—— remember!

5. Entangled, I am in this bond of calamity:
The endeavour of those upright ones—— remember!

Although in my eye, are a hundred streams
The Zinda-rūd of gardeners—— remember!

Well, in the thought of grief, I am fixed:
The remedy of those grief-consolers—— remember!

(Mystery-keeper, none), after this, the mystery of Ḥāfiẓ un-uttered remaineth:
Alas! the (passed) mystery-keepers—— remember!

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1. In Persia this couplet is well known; and is quoted by friends in letters.
3. By listening to the tumult, the bitterness may be assuaged.
6. The student will note:—

آن روزگاران یاد باد couplets 1, 3, 5, 6, 7.
زان وفاداران „ 2, 8.
ایشان را „ 4.

Thus, we can say:—
dostdārān yād bād.
az „ „
„ rā „

The Zinda-rūd is the river Zinda, at Iṣfahān famed for its pleasant gardens and palaces.

254, (242).

1. Wonderful harmony and great melody, my minstrel of love—— hath:
Every picture of the hidden (divine knowledge) that he striketh, path to place ——
hath.

Void of the wailing of lovers, be not the world:
For a note, pleasant of melody and joy-giving, it—— hath.

Although neither gold, nor force, hath our Pīr, dreg-drinking,
Happily, a God sin-forgiving, error-covering, he—— hath.

(O true Beloved!), keep my heart great. For this sugar-worshipping fly (the heart),
Since Thy desirer it became, the pomp of the (auspicious) Humā—— hath.

5. Far from justice it is not, if of his state inquireth
That King (the true Beloved), who, in his neighbourhood, a beggar (mé)——
hath.

To the physicians, I showed my bloody tears. They said:—
'Tis love's pain; and the remedy (for it), "the burning of the liver——
hath."

The tyranny of the glance, learn not. For, in love's order,
Every work, a reward; and every deed, a requital —— hath.

That idol of the young Christian, the wine-seller, well said:—
"Enjoy the joy of that person's face, that purity,—— hath."

O King! Ḥāfiẓ, a sitter of thy court, reciteth the fātiḥa;
And, from thy tongue, the desire of a prayer—— hath.

---

1. The second line may be:—
Every musical note that he striketh, path to place (musical mode)——hath.

4. The fly (the heart) is called sugar-worshipper, because it desireth the sweet lip of the Beloved. Humā. See Odes 4, 50.

6. That is, love's malady is irremediable.

7. It is unnecessary to learn the tyranny of the glance; for the result of tyranny is evil.

9. Fātiha is chapter 1 of the Ḳurān.

255, (256).

1. In this city is no idol that, our heart,—— taketh:
If fortune be my friend, hence my chattels, it (fortune)—— taketh.

Where is a companion, disdainful and intoxicated, before whose generosity,
The mention of his desire, the heart-consumed lover—— taketh?

O gardener (outward worshipper)! careless of the autumn (the resurrection-day), I behold thee:
Alas! that day when thy beautiful rose (of desire) the wind of death——
taketh.

Time's highwayman (Shaiṭān) hath not slept. Of him, be not secure,
If thee, he hath not taken to-day. For, to-morrow, thee he—— taketh.

5. The ass (the Israelite), the shout-like bellow of the ox (of Sāmirī) deceiveth.
Reflection from the effulgent sun, (the obscure star) Suhā when—— taketh?

In fancy, I play all this idol (verse) in this desire,——
Possibly, the mention of the spectacle (of verse) a master of vision——
taketh.

The science and the eloquence that, in forty years, my heart acquired;
I fear that, as plunder, that intoxicated narcissus (the sorcery of the beloved's eye)—— taketh.

With miracle, sorcery maketh not equality. Safe be:
Who is Sāmirī that, from the white hand (of Mūsā) superiority he—— taketh.

Although Love's path is the ambush-place of bowmen,
Knowing, whoever goeth,—profit from enemies—— taketh.

---

5. Literally—
To the ass, the shout-like bellow of the ox giveth deception.
Sāmirī. See Ode 123, c. 8.

6. Nām-i-tamāsha burdan (to take mention of the spectacle) signifies:—
to desire the spectacle.
See couplet 2.

8. pahlu zadan (to associate together; to boast equality) signifies:—
to make equality.

10. The obstacle of the heart-straitened one's path is the crystal-glass of wine :
From thy hand, put it not, lest from thy place, thee grief's torrent—— take.

Ḥāfiẓ! if the beloved's intoxicated eye seek thy life,
Clear out the house (of the heart) of life ; and let it go, so that it (thy life) it (the beloved's eye) may—— take.

---

11. Make void the house of thy heart or thy existence of aught exterior to God.

256, (152).

On account of the new moon (of the 'īd), on the eye-brow of the 'īd, the world drew indigo (applied kuḥl)
On (in) the (curved) eye-brow of the beloved, the new (crescent) moon it is proper to see.

Like the (round) back of the new moon, my stature became broken;
Like indigo, my beloved again drew the bow of the eye-brow.

(O Beloved!) cover not thy face; and of the people's gaze, be not distressed:
For, on thy face, thy (soft) hair chaunted and breathed "va in yakād."

Perchance, at morn, in the sward, the breeze swept over thy body,
Since, with thy perfume, the garment on its body the rose rent like the morning (rent from night).

5. The harp was not, nor the stringed instrument, nor the rose, nor wine:
For, stained with grape-wine and date-wine, was the rose of my existence.

Come; so that, to thee, I may utter the grief and the distress of my heart:
For, without thee, power of speaking, or of hearing, I have none.

(Even) if life be the price of union with thee, the purchaser I am;
For the good thing (union), at whatever price he saw, the penetrating one purchased.

Spill not the water of my tears. For, without thee, far from thee, (the state of my face is this):—
Like the wind (swiftly), it (the tear) went; and, into the dust of the Path, fell.

When the (resplendent) moon of thy face in the (dark) evening of thy tress, I beheld,
Luminous like the day, became my (dark) evening by thy (resplendent) face.

---

3. This couplet refers to a passage in the Ḳurān—
"Those who are infidels," which they utter against the evil eye.
در خط شدن (to go into line) signifies:—
to be distressed; to be senseless and restless.

8. To spill the honour of one that loveth thee so much is improper.

10. (Ready to depart), my soul reached the lip; and (yet) desire was not accomplished:
To an end, reached my hope; to an end (fulfilment), reached not my desire.

O sphere! expect naught from time's convulsion:
As, on the world's face, the morning (the sky) in this way laughed (so it will laugh).

On account of thy tress, my heart was distraught. I know
That, before thy face, on itself like the flashing lightning, it flashed.

Some words, through desire of thy face, Ḥāfiẓ wrote.
In his verse, read (the pearls); and, like pearls, put (the verse) in thy ear.

257, (202).

1. Last night, to the wine-house (the Ārif, the comprehender of truths), Ḥāfiẓ, sitting in khilwat,—— went:
From the head of his covenant, he departed; and to the head of the cup,—— went.

To him, in dream, the mistress of youth's time had come:
With elderly head, lover and distraught he—— became.

A young Magian, the highwayman of truth and of heart, passed:
In pursuit of that Friend (God), a stranger to all else, he—— became.

The (ruddy) fire of the cheek of the rose consumed the bulbul's harvest (of existence):
The moth's calamity, the laughing face (the burning wick) of the candle,—— became.

5. Evening and morning, our weeping—thanks that it was not lost:—
A peerless jewel, a drop of our raining (weeping)—— became.

Yesterday, the distraught Ṣūfī who broke the cup and the goblet:
Yester-night, by one draught of wine (of love), wise and learned—— became.

---

1. Last night, Ḥāfiẓ, contented with dry austerity, went to the wine-house (the stage of love and of divine knowledge); broke the covenant of the Lords of outward forms; practised love; and became a lover.
Ḥāfiẓ (the perfect Ārif), sitting in khilwat, uttered not a word of divine knowledge.
From the head of his covenant (not to reveal God's mystery) he departed; to the head of the cup (of wine of love) went; and becoming intoxicated with love, revealed love's mysteries.
If Zāhid be read for Ḥāfiẓ we have—
Last night, the Zāhid, outward worshipper, came forth from outward worshipping; entered upon love's path; joined the perfect Ārif; broke the covenant that he had established with his outward companions; came to wine—(the ennobling and the examining of the heart); and, in it, ended his work with fellow-travellers.
Khilwat. See Ode 67.

3. مغبچه (young Magian) signifies:—
Glories without the essence of God, which, at the beginning of the mystic state, appear to the holy traveller.
The glory of glories round about the Zāhid passed. When the Zāhid found Him his friend, he hasted to him, and one with him became.

The narcissus (the perfect beauty) of the **Sāḳī** uttered a spell of sorcery:
The assembly of sorcery, the circle of our religious readings—— became.

Now the stage of **Ḥāfiẓ** is the banquet-place of Kings. (For)
To the Heart-possessor (God), his heart went; to the (true) Beloved, his soul
—— went.

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7. اوراد (readings) signifies:—
   (*a*) Portions of the Ḳurān recited on different lines.
   (*b*) The daily prayers.

   The explanations are—
   (*a*) In whatever place of outward worshippers, we made a circle, we performed a ẕikr.
   (*b*) We rested in the circle of the praisers of God (utterers of ẕikr) and heard their admonitions. In his place we sing the tale of love; and, for hearing truths of divine knowledge, turn into the murshid's assembly.

   Common folk consider the hearing of truth of divine knowledge only a tale.

8. شد signifies:—
   (*a*) "went" in couplets 1 and 8.
   (*b*) "became" in the other couplets.

258, (266).

1. From the tablet of my heart and soul, Thy image, ever—— goeth not:
From my recollection, that proudly moving cypress ever—— goeth not.

O true (Beloved!) from my distraught brain, the image of Thy cheek,
By the sky's violence and time's wrath,—— goeth not.

In eternity without beginning, covenant with Thy tress-tip, my heart established:
Till eternity without end, it draweth not forth its head; and, from the head of the covenant,—— goeth not.

Save the load of grief for Thee, whatever is in my wretched heart,
Goeth from my heart; but from my heart that (grief's load)—— goeth not.

5. In my heart and soul, my love for Thee hath taken a place, such
That (even) if my head (life) goeth,—from my soul, my love for Thee—— goeth not.

If for the pursuit of lovely ones, my heart goeth, 'tis excusable:
It hath (love's) pain. What may it do if, for remedy-sake, it—— goeth not?

Whoever head-bewildered like Ḥáfiẓ, wisheth not to become
Giveth not his heart to lovely ones; and, in pursuit of them,—— goeth not.

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1. See Hindley's Persian Lyrics, p. 65.
7. "Lovely ones." See Ode 209, c. 5.

259.

1. Love for Thee, the plant—— of perturbation became
Union with Thee, the perfection (height)—— of perturbation became.

In the sea of union, (is) many a drowned one who, at last,
With a head in the state—— of perturbation became.

Remaineth neither union nor the uniter:
There, where the imagination—— of perturbation came.

From every side, whereto I applied my ear,
The sound of the question—— of perturbation came.

5. Show me one heart, in whose path,
On the face, no mole (dark spot)—— of perturbation came.

With grandeur's perfection, became crushed
That one, to whom the glory—— of perturbation came.

Head to foot, Ḥāfiẓ's existence,
In love, the plant—— of perturbation became.

260, (179).

1. Last night, He (the true Beloved) came; and His cheek, He——
had enkindled.
Let us see, the grief-stricken heart (of the lover), how He——
had consumed.

The custom of lover-slaying; and the way of city-upsetting
Was a garment that, on His form, He—— had stitched.

Rue for His own face, He (the true Beloved) regarded the lover's soul:
And, for this work (of consuming the lover), the (ruddy) fire of His cheek,——
had enkindled.

The (black) infidelity of His (dark) tress attacked the path of faith: and that one of stony heart,
In its (faith's) path, a torch (formed) of His ruddy face,——
had enkindled.

5. To hand, much blood my heart brought; but, my eye (with bloody tears) spilled it:
Allah, Allah! (this blood) who had expended; who—— had collected?

The (true) Beloved, sell not for the world (and in the world's attachments be not foot-bound). For, much, it profited not
That one who, for base gold, Yūsuf,—— had sold.

Although, outwardly, He spake saying:—"I will cruelly slay thee," I saw
That secretly towards me, heart-consumed, His glance—— had been.

He spake, and sweetly spake:—"Ḥāfiẓ! go; and burn the khirḳa:"
O Lord! from whom, this (power of) base-coin recognising (is it that) He——
had learned?

---

4. To the last line, add:—
So that, easily, He might conclude his work.

8. Khirḳa. See Ode 124.

261, (225).

1. By the sword (of inclination) of thine, the slaughter of this shattered one
decreed, it—— was not:
If not, by the glance of sorcery of thine, a fault it—— was not.

O Lord! lustre how hath Thy beauty's mirror,
Wherein, to my sigh the power of impression—— was not.

---

1. At the time of separation from his murshid, Ḥāfiẓ wrote this Ode.

"shattered" signifies:—
wounded. For, to the limit of his nature, man is wounded with love's arrow; but, through exceeding carelessness, knoweth it not.

شمشیر (sword) signifies:—
inclination.

تقدیر (decree) signifies:—
measuring. Possibly, God most high, on the day of eternity without beginning, measured out to each one—deeds, conduct, riches, lives, lusts, and other things; and recorded them in the mother of books (the Ḳurān).

To the murshid, at the time of separation, the holy traveller representeth his state; and, with humbleness, saith:—
"The slaying of this wounded one, and the causing him to attain perfection, through thy inclination (kindness) were not decreed.
If not, there was no want of grace and kindness on thy part.

2. When one breatheth on a mirror, the mirror becometh clouded.
Although, I weep and wail, towards me thou inclinest not; by me, passest not; and on me, pity showest not.

"sigh" signifies:—
The revealing of the defects of the holy traveller, the hearer of these perils.

If the couplet be addressed:—
(*a*) to the perfect murshid.
What essence hath the mirror of thy beautiful nature that our faults affect it not, although it bringeth to existence (showeth) faults; and thy heart, by the exigency of humanity, becometh wounded?
(*b*) to the Hidden Murshid (God).
O Lord God! what essence hath the mirror of Thy beauty (the collection of laudable qualities), that, within it, it bringeth not forth the effects of my offences and sins.
Although our sins become great, by the decree
"His mercy surpasseth His anger" He displayeth to me mercy.
As the mirror becometh changed and clouded by the sigh, so doth the pure essence of God, the Merciful, change through the sins of His worshipper.

(O true Beloved!), when I, distraught, released Thy tress,
For me (distraught), more fit than the chain-fetter, aught—— was not.

In the sward of grace, more graceful than Thy stature, aught grew not
In the world of picture, more pleasant than thy picture aught—— was not.

5. So that, perchance, like the morning-breeze I may reach Thy tress,
Last night, my profit save night-weeping, aught—— was not.

Through astonishment, at the door of the wine-house (the world of love and of divine knowledge) I put out of my head:
When, in the cloister, a Pīr, a recogniser of thee—— was none.

O fire of separation! from thee, that I endured that, candle-like,
Save self-destruction, by thy hand, a plan for me—— was none.

Ḥāfiẓ's grief without thee was a mark of torture:
Of which to any one, need of explanation—— was not.

---

3. دیوانه (distraught) signifies:—
One, over whom love's laws prevail, whom they have drawn forth from the circle of the wise.
If the couplet be addressed:—
(*a*) to the perfect murshid.
When, through association with separation, I became distraught and stranger to wisdom; and let go the attraction of thy grace, naught seemed more fit for me than the fetter-chain.
(*b*) to the Hidden Murshid (God);
I, who, distraught and stranger to wisdom, came to existence from non-existence—for me naught was more fit than the fetter-chain (love and phrenzy).
Praised be God that that hath been attained.

4. عالم تصویر (the world of picture) signifies:—
The upspringing of the world which is the field of the first (this) and the last (the next) world.

5. شب گیر (night) signifies:—
(*a*) night.
(*b*) the dawn.
(*c*) to travel at the end of night.
(*d*) to go a road at night between midnight and dawn.
(*e*) a bird that, at the end of night, maketh a sorrowful cry.

6. The first line means:—
I practised love, and entered the world of love.
When I became free from service, I associated much with murshids of love. O Pir! I beheld none like thee—although the whole world, I wandered.

262, (193).

1. Desire for thy lip, ever my heart—— hath :
O Lord ! from Thy lip, what desire (is it that) it (the heart)—— hath ?

The draught of love and the cup of desire, my soul,
In the heart's cup, completely—— hath.

The one distraught for the beloved's tress ever,
In the snare of calamity (of thy tress ; or of love's pain), dwelling—— hath.

Until, by boldness, he maketh prey of a heart,
On the rose (the beloved's face), the snare of the violet (the dark tress), he——
hath.

5. At last, it reacheth me ('tis my right) that I may plainly ask,
Saying :—" What name is it that our heart-ravisher—— hath ? "

With the beloved, how sitteth that one, who,
Thought of high and of low,—— hath.

Joyous of heart, (is) that one, who society,
With the beloved, ever,—— hath.

Since, a moment, the (holding of the) assembly (of friends) is (with the society of friends) happy,——Ḥāfiẓ
The requisites of pleasure ever—— hath.

---

8. چو (since) signifies :—

miṣal	like.
mānand	,,
shart	if.
hangām	when.
'illat	because.
hujjat	,,

263, (246).

1. (Together are) I and rectitude and integrity. Suspicion of this,——
beareth none;
For suspicion of that, in respect of a profligate of the tavern,——beareth none.

This old patched garment, I have for the sake of that
That, beneath the khīrḳa, I drink wine. This suspicion,—— beareth none.

Of the science and the practice of the theologian of the time, be not proud:
For, beyond God's decree, his life—— beareth none.

Of the goblet's colour and perfume, be not enamoured. Drink:
For, (away) from thy heart, the grief's rust, save the wine of the Magians,——
beareth naught.

5. O heart! although thy eye is the guard,
Be in sense, that thy (heart's) cash, the guard—— beareth not.

O heart! if reward be necessary to thee, strive with effort,
He who did no work, reward for naught—— beareth not.

Ḥāfiẓ! in the presence of the speech-possessor, present not speech:
For, to the sea and to the (jewel) mine, the treasure of the pearl, and the jewel,
—— beareth none.

---

2. Khīrḳa. See Ode 124.

5. Every evil deed that the eye seeth, of it, it informeth its master (the whole body).
In the Zakhīratu-l-mulūk, they relate that, in man's existence, the eye is the nearest to Shaitān's deceit.
For, in their own place, the four other senses are; and so long as to them something arriveth not, in it they cannot be engaged.
Be in sense that this guard (the eye) bear not away thy heart's cash; and make thee captive to the creature (instead of to God).

264, (176).

1. Yesterday, the Pīr, the wine-seller—whose mention be for good!
Said:—"Drink wine; and, from recollection, take the heart's grief."

I said:—"To the wind, wine giveth my name and fame:"
He said:—"Accept the word: be whatever be."

Since, from thy hand, will go profit and loss and capital,
Say:—"For this matter, neither noyous nor joyous be!"

In thy hand is only wind, if thou place thy heart on any (perishing) thing:
In a meeting-place (the world) where to the wind, (even) Sulaimān's throne goeth.

5. Neither is the rose without the thorn; nor also the honey without the poison:
Deliberation is what? The world's way chanced like this.

Ever make the cup full of wine. With the ear of sense:
Hear the tale of Jamshīd and of Kay Ḳubād.

In the desire that my heart may attain that ease,
Within my heart, my soul placeth love's grief for him.

Ḥāfiẓ! if thine be vexation on account of the counsel of the sages,
Let us make short the tale, saying:—"Long life be thine!"

---

1. See Ode 249, c. 1.

6. Jamshīd. See Odes 144, 176, 199.
Kay ḳubād was the founder of the Kayān dynasty.
See History of Persia by Malcolm and by Clements Markham.

7. Couplet 4 leadeth to this couplet's meaning.

265.

1. To whom, the cup of pure, red morning, wine—— they give,
Know that, in the sacred fold of the most sacred, his place—— they give.

Ṣúfí! denier of profligates, be not. For love's mystery,
On the day of eternity without beginning, to the man, tavern-haunting,——
they give.

Sáḳí! wine, rose of hue, musk of perfume, bring:
For, trouble to the profligate, the Lords of reason—— give.

A little enjoyment of life's enjoyment, hath not
That one, to whom to-day, the promise of to-morrow,—— they give.

5. For the abandoning of the garden of paradise, Ḥáfiẓ hasteneth
If, to him, dwelling in the sacred fold of union with Thee,—— they give.

266, (239).

1. From the (perverse) revolution of the sky, to order, my work—— arriveth not:
Through pain, blood became my heart; and to the remedy—— arriveth not.

Notwithstanding that, like the (impure) dog, I became the dust of the street, yet
Goeth the tear of my face; but the Friend—— arriveth not.

Not a tendon of a morsel (of flesh) off from any bone, I gnaw,
Till many a wound to my teeth—— arriveth not.

By the heart of friends, (I swear that) I am sated of my own life. But,
To the helpless, what help,—when the command (of death)—— arriveth not.

5. Through grief, white became Ya'ḳūb's two eyes;
And (yet) from Egypt to Kin'ān, the report thereof—— arriveth not.

Through desire for Thee, heavy became my heart's load of grief:
Alas! to me, desire easily—— arriveth not.

So long as from the soil, spring not a hundred thousand thorns (endless troubles, countless griefs),
In the rose-garden (the luminous heart), a rose (the light of divine knowledge) from a rose-bush—— arriveth not.

From the superiority of time's violence, to people of excellence (justice);
This grief (is) enough that (to self-destruction) their hand towards their life —— arriveth not.

To (lofty) Saturn, people of ignorance in pomp have reached:
To (lofty) Saturn, aught save the sigh of people of excellence—— arriveth not.

---

9. Saturn is in the seventh heaven.

10. Ṣúfí! with the water of the wine (of love) wash the rust (the dross) of thy own heart:
By this washing and washing of the (outward) khirḳa (of hypocrisy), the pardon (of God)—— arriveth not.

Ḥáfiẓ! be patient. For, in the path of being a lover,
Whoever gave not his life (for the Beloved), to the Beloved,—— arriveth not.

---

10. Khirḳa. See Ode 124.

267.

1. O how happy the time when the Beloved—— cometh back.
When to the desire of the grief-stricken, the grief-consoler—— cometh back!

Before the king of his fancy, the black and the white of the eye, I extended,
In that hope that that imperial horseman might—— come back.

In expectation of His white poplar arrow, the heart of the prey keepeth fleeing,
In the fancy that, for preying, He—— cometh back.

Like dust, dweller at the head of His path I have sat,
In the desire that, by this way, He may—— come back.

5. If, in the curve of his chaugān, my head goeth not,
Of my head what may I say? and to what work (is it that) the head itself,——
cometh back.

That heart, to which the tip of His two tresses gave repose,
Think not that, in that heart, rest—— cometh back.

Like the sea, the wave on the shore, my tear dasheth not,
If, into my embrace His waist—— cometh back.

From December, what tyrannies (they were) that the bulbuls endured:
In the hope that, again, the fresh spring may—— come back.

Ḥāfiẓ! from the painter of destiny (God), hope of that is
That, to my hand, like the cypress, the idol may—— come back.

---

2. "black and white" signifies:—
Game (beasts and birds) coloured black and white. See c. 3.

268.

1. At the head of the market, the life-stakers (lovers of God) proclaimed a proclamation :—
"O dwellers of the street of the (true) Beloved! hear ye! hear ye!

"Some days it is since that to us lost became the daughter of the vine (wine of "love);
"She went so that she might take her own desire. Take care! take care! be "ye ready!

"A garment of ruby, she hath; and a crown of bubbles:
"Reason and knowledge, she taketh. So safe from her, sleep ye not."

Whoever giveth to me the sweetness of that bitter (wine signifying love) its price I give my soul (than which nothing is sweeter):
And if the sweetness be concealed or hidden, to hell it (the soul) goeth.

5. That daughter is night-wanderer, and bitter and sharp, and rose of hue, and intoxicated:
If ye find her, to **Ḥâfiẓ's** house take ye her.

---

1. In the state of ḳabẓ (contracting), Ḥâfiẓ wrote this Ode.
The proclaimer is **Ḥâfiẓ** himself.

4. دوزخ (hell) signifies:—
(*a*) wine.
(*b*) the stage of toil and terror, wherein the foot of endurance of vicissitudes cometh not.
Every murshid, who, with eloquence, explaineth truths of divine knowledge is to us sweeter than sweetmeat.

5. When ye find her, to the house of Ḥâfiẓ take her, by the fortune of whose coming, he may bring himself to soul-surrendering, since without her, he hath no livelihood.

269, (139).

1. Last night, to the rose, the violet spake; and a sweet trace —— gave,
Saying:—"In the world, me, torment a certain one's tress—— gave."

The store of mysteries, was my heart; and (so that it might reveal naught), the hand of Fate
Closed its door; and its key to that heart-ravisher (the true Beloved)——
gave.

To Thy court, like one shattered, I came. For, the physician (the Murshid),
Me, a trace to the electuary of Thy grace—— gave.

By me, miserable, He passed; and to the watchers, said:—
Alas! What a soul, my slain lover—— gave.

5. Sound be his body; glad be his heart; happy, his mind!
That, the hand of justice and help to the feeble one, he—— gave.

O counsel utterer (wine-forbidder)! go, devise thy own remedy:
Loss to whom, (is it that) wine and the sweet mistress—— gave.

From the jewel of mysteries, the treasure of Ḥāfiẓ's heart,
For the joy of thy love, the capital of a world,—— gave.

270, (223).

1. (O Beloved!) not easily is it that, out from my head love for Thee—— goeth.
Not a loan is (my) love for Thee that, elsewhere, it—— goeth.

In my existence, is love for Thee; and in my heart, love for Thee:
Within (me), with (mother's) milk, it (love) went; and, forth (in death) with my soul—— goeth

Love's pain is a great pain, the remedy whereof,
Although thou make great effort, worse (the pain, greater; the state, worse) it—— becometh.

In this city, such a one am I that, first, every night,
To the skies, my cry through love—— goeth.

5. If in that way, I scatter my tears in the Zinda river (which thereby becometh flooded),
'Irāḳ's sown field, all, at once, wet (with the flooding)—— becometh.

Last night, in the midst of the tress, I beheld the beloved's face,
As a form, that the cloud, moon-encircling,—— becometh.

(To the beloved), I spake saying:—"A beginning, I make with a kiss." She said:—"Nay:
"Tarry till, out of Scorpio (my tress), the moon (my face)—— goeth."

Forth from the brick (of the grave), in longing for foot-kissing (of thee), Ḥāfiẓ bringeth his head,
If trampled by your foot, his dust—— becometh.

Ḥāfiẓ! if, to the memory of his (the beloved's) ruby-(lip), thou drink wine,
Take care! allow not that, to the adversaries, the news—— goeth.

---

5. The Zinda river is the river of Iṣfahān.
7. When the moon is in Scorpio, to do a good deed is forbidden.

271.

1. If a person, for every sin (that he doeth), God (in wrath)—— taketh,
Upon wailing, the earth entereth ; and, to weeping, time—— taketh.

Alike, before the Lord, are the (little) grass(-blade) and the (great) mountain :
Sometimes, for a mountain (of sin), He pardoneth ; sometimes, for a grass-blade (of sin), He (in wrath)—— taketh.

Sin, thou makest earth's (broad) surface ; thou knowest not
That, eclipse from the blackness of thy sin, the moon on the sky—— taketh.

Pure of skirt, thou art? Yea, but, evident becometh,
Thy sins, to-morrow (the resurrection-day) when thee, the justice-demander—— taketh.

5. Through shame of my sin, at night I weep so bitterly,
That, that night, all verdure (through the watering of my weeping) my supplication-place—— taketh.

At the time of farewell, I weep to that extent that the beloved,
In every land, where he goeth, my tear-path—— taketh.

Ḥāfiẓ! When the King designeth any one's destruction.
Who hath boldness and powerfulness that, them before the King, he—— taketh.

272.

1. In our head, the desire of passion for Thee—— revolveth:
Behold, in the distraught head what—— revolveth.

Whoever in the curve of the chaugān of Thy tress-tip established his heart,
Doubtless, on head and foot (swiftly), like a ball—— revolveth.

Although that heart-ravisher of ours practiseth injustice and tyranny,
Even so, in pursuit of Thee, to fidelity, the heart—— revolveth.

From the sky's violence, and time's rage, a hundred times,
The shirt of patience on my body—— rendeth.

5. In feebleness and slenderness, my helpless body
Is like a (crescent) new moon that the finger-stock—— becometh.

From separation from the rose-bed of beauty, my bulbul-nature,—
'Tis a long time since, without adornment and decoration, it—— revolveth.

O heart! how often say I to thee, go not in pursuit of lust and of desire:
For this is a wind that, in the essence of fault,—— revolveth.

O cypress stature, tulip-cheek! in desire of Thee
Is many a one that, perturbed and bewildered,—— revolveth.

Like the breeze, dweller at the head of Thy street, the heart of Ḥāfiẓ
Is sorrowful; and, in hope of remedy,—— revolveth.

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2. "tress-tip" signifies:—
a wink, an amorous glance.

4. قبا گشتن (to become a long coat open in front) signifies:—
to be rent.

273, (251).

1. Every moment of the hand (of tyranny) of separation from Thee, I complain:
Alas, if the wind cause not my bitter wailing to reach Thee!

What may I do, if weeping and wailing and lamenting I make not!
For, from separation from Thee, I am (so shattered), that (shattered) like that be Thy enemy!

Night and day, grief and sorrow I suffer. How should I not suffer?
Since, far from the sight of Thee, I am—— heart joyous, wherefore should I be?

Since far from the eye of me, heart-consumed, Thou wentest,——
O many a bloody fountain that, from my eye, my heart hath opened.

5. From the root of every eye-lash, trickle a hundred drops of blood,—more
When, complaint of the hand (of tyranny) of separation from Thee, my heart bringeth forth.

Day and night, immersed in recollection of Thee became Ḥāfiẓ's heart:
Of this heart-bereft slave, wholly free thou art (and of him thinkest not).

274, (250).

1. If power be mine, as to union with Thee, than—that
More, from my own fortune, mine what desire——

On Thy threshold, what wonder the clamour of lovers!
For, wherever is the sugar-place (Thy place), the fly (the lover)——

Necessity for the sword of slaughter of the lover is what?
When for half my life (who am Thy lover), a single glance sufficient——

If, in both worlds, I express a single breath with the (true) Beloved,
From both worlds, that breath, my acquisition——

5. With this desire since short is the hand of my fortune
Power to (reach to) Thy lofty cypress mine, how——

The path of deliverance is where for that drowning one?
From before and behind whom, the torrent of love's labour——

A thousand times, I became His lover; and, again,
He seeth me; and speaketh saying:—"Who is this person?"

Pleasant is the coloured wine; and the (true) Beloved's society:
In this desire, heart-bereft, ever Ḥāfiẓ——

275, (267).

1. To the desert, me, the desire of the spring-breeze—— took:
Thy perfume, the breeze bringeth; and from me patience—— took.

Wherever a heart was, it from the Path, Thy eye took (and made distraught):
My heart shattered and sick, not alone it—— took.

Came tears like silver; and the water (lustre) of my face, took:
Came that one, who, gold for gold gave; and these goods (tears)—— took.

To the path, my tear brought Thy stony heart:
To the river-bank, the (hard) stone the torrent can—— take.

5. Last night, the pleasure of my joy bound the chain of desire for Thee;
From its place, the foot of the horsemen of my wisdom, grief's army—— took.

Our path, the glance of that Bold one of bow eyebrow assaulted:
Our chattels, the tress of that cypress of straight stature—— took.

Last night, Thy lip, the cup of wine boasted of life-giving:
Wine's lustre, the lip life-giving, soul-refreshing,—— took.

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3. گرم (hot) signifies:—
(*a*) hot.
(*b*) swiftness, haste.

If the passage be:—
آمد و گرم meaning (*b*) is appropriate.
آمدهٔ گرم meanings (*a*) and (*b*) are appropriate.

زر (gold) signifies:—
gold and silver.

The explanations are:—
(*a*) From much weeping, my cheek (that was yellow gold of colour) became lustreless. Through torment, my ruddy face departed. The silver tear gave silver; took gold; and gave to lustrelessness, my lustre.
(*b*) From my eye, tears of silver hue issued; and quickly took my lustre:
Came that one, who gold for gold gave; these goods, took; and to my ruddy cheeks, penitence gave.
(*c*) Tears of silver hue swiftly came; took the lustre of my face; and to my cheeks, gold of hue, gave whiteness.

7 لب جان بخش (lip, life-giving) signifies:—
(*a*) The lip of beloved ones other than the beloved of Ḥāfiẓ.
(*b*) The lip of the person addressed, if in the first line az labat stand for ba labat.

To Ḥāfiẓ, mention not the bulbul's sweet talk;
For before the (eloquent parrot) (Ḥāfiẓ), the name of the bird of (only) a thousand songs, one cannot—— take.

By reaching thy lip, the cup of wine boasted of life-giving; and, thus, the lustre of the lip of beloved ones took.

8. In comparison with the parrot, the bulbul is insignificant.

276, (211).

1. In the morning when, his standard on the mountainous lands, the Khasrau of the east (the rising sun)—— pitched,
With the hand of mercy, the door of hopeful ones, my beloved—— beat;

Before morning, when it became manifest what is the (inconstant) state of the sphere's love,
It (the morning) ascended; and, on the pride of potentates, a sweet laugh—— expressed.

Last night, when with the intention of dancing, my idol stood up,
From the tress, she unloosed the knot; and on the hearts of beloved ones—— beat.

From (goodness and) the colour of rectitude (and piety), that moment, I washed my hand in the heart's blood:
When His (the beloved's) eye, wine-measuring, to the sensible ones, invitation (for drinking wine)—— expressed.

5. This usage of deceit, what iron (heart) taught Him (the true Beloved),
That when (from his own house) He came out, those keeping awake at night (the 'ābids, and the zāhids), He first—— attacked.

The idea of horsemen my wretched heart matured; and (near to them) went:
O Lord! preserve it, for, on the centre of the horsemen, it—— dashed.

In the lustre and colour of his cheek, what soul we gave: and what blood (of grief) we drank:
When His picture first appeared, on those soul-surrendering, the writing (of effacement), he—— expressed.

By the woollen khirḳa, how into the noose (of my power) may I bring Him,
A hair-clad one whose eye-lash, those dagger-thrusting—— attacked.

---

5. The second line means:—
The 'ābids and zāhids, He made senseless and lovers of Himself.

8. Khirḳa. See Ode 124.
The second line is:—
A hair-clad one, whose eyelash attacked those dagger-thrusting.

On the die of grace, and the felicity of the King's fortune, my glance is:
(O beloved!) give the desire of the heart of **Ḥāfiẓ** who, the omen of the fortunate,—— struck.

10. The great king, Muẓaffar of pomp, the bravery of the kingdom, and the faith of Manṣur
Whose (exceeding) liberality without hesitation, laughter, against the (generous) spring-cloud,—— expressed.

From that moment when, by his hand, the cup of wine became honoured,
In memory of its wine-drinkers, the cup of joyousness, time—— drained.

With his head-cleaving sword, gleamed victory that day
When, like the star-consuming sun, on thousands, alone he—— dashed.

God most high! since it gained the sorcery of existence, excellent the nature (of Shāh Manṣūr)
The purity of whose pure essence, the breath (of equality) with the austere—— expressed.

Ḥāfiẓ! from God's grace, ask for his (Shāh Manṣūr's) lasting life and kingdom;
For, in the time of the people, this coin of fortune, the sphere—— struck.

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9. Ḥāfiẓ speaketh of:—
Shāh Manṣūr Muẓaffar (*d.* 1393).

14. The terminal words of these couplets are, in Persian, expressed by one word زد (zad).

277, (138).

1. Come for the standard of Manṣūr, the King—— hath arrived.
To the sun and the moon, the joyous news of victory with glad tidings——
hath arrived.

The veil from victory's face, the beauty of fortune hath cast.
To the complaint of the complainers, the perfection of justice——
hath arrived.

Now, the sky displayeth a sweet revolution; for the moon hath come.
Now, to the heart's desire, the world arriveth; for the King—— hath arrived.

Safe from the assaulter of the path, at that time go
Ḳāfilas of heart and knowledge. For the man of the path—— hath arrived.

5. To the vexation of his jealous brothers, the dear one of Egypt (Yūsuf)
Came forth from the violence of the pit; and to the exaltation of the moon,——
hath arrived.

The Ṣūfī (the hypocrite), Anti-Christ of form, atheist in religion is where?
Say:—"Consume. For the Mahdī, (the murshid) religion-shelter,——
hath arrived."

O morning-breeze! tell the Beloved, in this grief of love, over my head, what,
From the fire of my consuming heart, and (from) the pain of sigh,——
hath arrived.

---

1. At the time of getting the Murshid, and of overcoming lust, Ḥāfiẓ wrote this Ode; and this gave guidance to holy travellers. See Ode 276, c. 9.

4. "The man of the Path." See Ode 298, c. 5; 303, c. 6.

5. Yūsuf signifies:—Shāh Manṣūr.

6. مهدي (Mahdī) signifies:—
(*a*) The King, in whose time Dujjāl will appear. This King will wait with his army for the descent of 'Isā who will slay Dujjāl.
(*b*) 'Isā.
(*c*) The Murshid.

صوفي (Ṣūfī) signifies:—
(*a*) a wearer of wool, who outwardly arrayeth himself with the ways of the pious.
(*b*) the desire of lust.

"Where is the desire of lust that, by Shaiṭan's deceit, regardeth itself God"?
Every part of my existence gaineth superiority.
Say, consume in grief. For the Murshid, religion-shelter, hath come; and drawn me to God.
Now, to him, I give myself; and from wandering from the path turned my face to the path.

O King! from the desire of (beholding) Thy face, to this captive to separation,
Hath arrived (that consuming) which, from fire to grass—— hath arrived.

To sleep, go not. For, at the court of acceptance, Ḥāfiẓ,
From the midnight-prayer, and the morning-reading (of the Ḳurān)——
hath arrived.

278, (174).

1. O just one! the draught-drinker of thy cup the sky—— be!
Immersed in blood, like the streaked tulip, thy enemy of black heart—— be!

With excess of exaltation is the summit of the gallery of thy rank,
For the wayfarers of imagination, the path of a thousand years—— be!

Thy tress full of coil is the eye and the lamp of the world:
From the breeze of thy fortune, in the coil of thy ringlet, the soul—— be.

O moon of the sphere of justice! the eye and the lamp of a whole world!
The pure wine in the cup, and the goblet, ever thine—— be!

5. When Zuḥra (the minstrel of the sky) becometh chaunter in song of praise of thee,
From the hearing of it, the companion of weeping and of wailing, thy envier —— be

The nine layers of the sky, and that disc of silver (the moon) and of gold (the sun) that are:
Of the lip of the tray of thy grandeur, the simplest bits—— be.

The confidant of thy praise became the daughter of my virgin thought (lustrous verse);
To thy hand, the dowry of a bride like this consigned —— be.

In this ghazal, thy Ḥāfiẓ gave the argument of service to thee,
Witness of this contract (of service), thy kindness, slave-cherishing—— be.

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2. Thy majesty (which is exceedingly lofty) hath that degree of exaltation that, to it, even the imagination of man reacheth not.

4. The first lines of couplets 3 and 4 are similar. The address is to Muḥammad, who is the object of the whole of the human race.

279.

1. The white breath (of morn), when the perfume of life's grace, the breeze—— taketh:
Through the air's grace, a sweet message to the heart, the sward—— taketh.

A thin cloud in the sward, a thousand perfumes of the rose established:
From the reflection of the (ruddy) crepuscule, the hue of the rose-garden, the horizon—— taketh.

The harp's melody inviteth the morning cup in that way,
That the path to the door of the Magians (the wine-sellers, the holy travellers), the Pīr of the cloister—— taketh.

When, on his face, the King of the sky (the sun) draweth the golden shields,
With the sword of the morning and the rays of the (crepuscule of the) horizon, the world, he—— taketh.

5. In abhorrence of the black crow (the dark night), the falcon of golden wing,
In this lofty azure building (the sky), his nest,—— taketh.

To the banquet-place of the sward, go; for it is a pleasant spectacle,
Where the cup of the wild (white) rose and of the (ruddy) arghavān, the tulip —— taketh.

When the horseman of the sky gazeth at the cup of morning wine,
(He seeth) that, with his splendour, the seal of the east, the sun—— taketh.

What is the state, when her face in the sward, the rose showeth?
What is the fire that, the bird, morning-singing,—— kindleth?

What is the ray that, the light of the morning-lamp giveth?
What is the splendour-ray that, the candle of the sky—— kindleth?

10. If in Ḥāfiẓ's head, the fancy of being a king be not,
With the sword of the tongue (of eloquence), the plain of the world, why (is it that) he—— taketh?

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8. In couplets 8, 9, 13, and 44, the expression is درگرفتن to take effect, to affect, to kindle. See Ode 67, and couplets 1, 3, 6, 7, 8, 9, 13, and 14 of Ode 143.

Behold how, momently, like the profligate, toying with the beloved, the breeze,
Sometimes, the lip of the rose; and sometimes, the tress of sweet basil,——
taketh.

From unity of protoplasm (matter), and contrariety of form,
From every new rose, the picture of a hundred explanations, wisdom—— taketh.

In that, I (am):—This auspicious breath is whose breath,
That, at morning time, this dark dust-heap (the world)—— kindleth?

With a hundred griefs and regrets, the sphere of spheric form, why
Me, in the midst, the compass-point, (is it that) it—— taketh?

15. To none, I unfold my mind's attention. That (is) best:
For jealous is time: suddenly, it—— taketh.

In disclosing mystery, whoever became engaged, like the candle,
At night, his tongue, the scissor-blade—— taketh.

My Sāḳī of moon-face is where, who, in kindness,
To his own half-intoxicated one, the heavy cup,—— taketh.

Who, from the Friend, bringeth a message; and, following it, a cup,
In joy of the face of that kind moon,—— taketh.

If, the melody of our assembly, the minstrel draw out,
Sometimes the path (note) of 'Irāḳ; and sometimes the path of Iṣfahān,——
taketh.

20. Thou art Sikandar, the dweller of whose fold, like Khizr,
From the bounty of the dust of his door, everlasting life,—— taketh:

(Thou art) the beauty of the form of the helping Shaikh Abū Isḥaḳ,
Under whose feet, the adornment of the rose-garden, the country—— taketh.

Sometimes, to the sky of Lordship, he ascendeth:
First, his own rank to the summit of the Farḳadain, he—— taketh.

The lamp of Maḥmūd's eye, of whose enemy,
The household, from the flash of his sword, fire—— kindleth.

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11. Holy Basil. See Ode 200.
20. Khizr. See Ode 89.
21. Abū Isḥaḳ, governor of Shirāz, died 1357. He was a man who helped those in need.
22. Farḳadain signifies:—
The two stars of Ursa Minor, near the pole.

To the moon's summit, reacheth a wave of blood, when he draweth his sword ;
Upon the sword of the sphere, he bringeth assault, when the bow, he——
taketh.

25. From shame of his (Abū Isḥaḳ's) luminous judgment, the (resplendent) bride of the east (the sun)
Is in his own (proper) place, if, the path to Ḳīrvān, he—— taketh.

O thou that art of great majesty ! whoever is thy slave,
From the exaltation of thy girdle, safety—— taketh.

An angel, verily Surūsh of the hidden world,
The garden of whose liberality subtlety against paradise,—— taketh.

From the sphere of Mercury, thousands of congratulations reach thee :
When the nature of the order—" Be and it was,"—thy thought—— taketh.

Ever in pursuit of blame against the envious one and thy enemy, is
Arcturus. Therefore, day and night, the spear, he—— taketh.

30. When the sky beholdeth thy bay steed, splendour displaying,
The summit of the (lofty) milky way, his (the steed's) lowest place, he ——taketh.

When thou enduredest a little affliction, it giveth thee a great happiness,
For, in this way, the arrangement of his own work, Jupiter—— taketh.

From examination of thee, this intention was time's
That, trace of the purity of austerity, thy heart may—— take.

If not, higher than that, is the rank of the Book (the Ḳurān),
Whereon, the letter of examination, time—— taketh.

Bold in wisdom is that one, who, in every state,
First looketh ; then, the path—— taketh.

35. From the bitterness of grief, secure becometh the palate of his soul,
Every one, who, into his mouth, the sugar of gratitude to thee,—— taketh.

---

25. Ḳirvān signifies :—
Cyrene in Africa. When there the sun goeth, he becometh black (through shame).

26. Ḥāfiz mentions Abū Isḥaḳ in couplet 20 ; and addresses him in couplets 26 to 35. This change is called ṣan'at-i-iltifāt.

كن فكان (Be and it was) is :—
an epithet of God. See the Ḳurān, xxxvi.

Of Life, that one eateth the fruit who, in all qualities,
Looketh at himself; then, the path—— taketh.

When he seeth no room for battle, to the cup, the hand he bringeth:
When the time of action is, the sword, life-taking, he —— taketh.

From kindness hidden in hardness, turn not the face from hope:
For, within the (hard) bone, dwelling, the good (soft) marrow—— taketh.

After abstinence, sugar gaineth the perfection of sweetness:
Therefore, first, in the narrow channel (of the cane) dwelling, it—— taketh.

40. In that place, where, on left and right, is the torrent of vicissitude,
So it happeneth that, from the midst, the side safety—— taketh.

In every state, what grief hath the firm mountain,
When the wave of such a sea, weight—— taketh?

Although, now, thy enemy goeth arrogantly,
Pleased be thou. For his rein, his arrogance—— taketh.

Although, in respect of this household of fortune, evil, he uttered,
In respect of wife, children, household, and house, him retribution——
taketh.

Thy life's time lasting be! For this fortune
Is a (happy) gift that, the work of man and of jinn,—— affecteth.

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36. The second lines of couplets 34 and 36 are similar.

40. Safety goeth aside, and departeth.

44. Jinn (*sing.* jinni) consist of five orders:—
(*a*) Jānn who are transformed jinn; just as certain apes and swine are transformed men. These are the least powerful (Mir,atu-z-zamān).
(*b*) Jinn (pari. dev).
(*c*) Shaiṭān, who is any evil jinni.
(*d*) 'Ifrīt, a powerful „
(*e*) Marīd, a most powerful „

Al jānn signifies:—
(*a*) a name of Iblīs. Ḳurān, xv. 27.
(*b*) a serpent. „ xxvii. 10; xxviii. 31.
(*c*) jinn. „ iv. 39, 74.
(*d*) the father of all the jinn (Mujāhid from Ibn-i-'Abbās, in the Miratu-z-zamān).
See the Ḳurān, art. Jinn (genii).
P. D. 121, 146; vi. 101; lv. 14; xlvi. 28—31; lxxii.

45. Chief of the sovereigns of speech is
Ḥāfiẓ. Therefore, momently, with the Zū-l-fiḳār of speech, the plain of explanation, he—— taketh.

God created:—
(*a*) The angels of light — Mir,ātu-z-zamān.
(*b*) Iblis (Shayṭān) of fire. — Ḳurān, vii. 11; xxxviii. 77.
(*c*) the Jānn of smokeless fire (the fire of the simūm; the flame of fire). Ḳurān lv. 14; Mir,ātu-z-zamān.
(*d*) Ādam (man) of earth. — Ḳurān, vii. 11; xxxviii. 77.

45. Ẕū-l-fiḳār (possessed of joints) signifies:—
the sword of Ali.

280.

From great grief not a moment my body—— resteth:
From immeasurable agony, my heart—— withereth.

When from my heart to my head, the vapour of regret for him goeth,
From my eyes, the water of grief's rain—— descendeth.

My face, yellow, my two eyes cannot behold:
Therefore, it, with the heart's (red) blood, the eye—— plastereth,

So that if, one day, the ill-wisher behold my face,
To his eye, not yellow of colour, my face—— appeareth.

Wherever is a great tumult, ill time,
Before my eye, (it) like a bride—— adorneth.

From me, whatever was mine, time snatched:
Save love for the (true) Beloved which firm—— remaineth.

Wherefore weepeth not my eye? wherefore bewaileth not my soul?
How (is it that) neither patience decreaseth, nor grief—— increaseth?

When the sky beheld my joyousness, all (the joyousness) it reckoned:
Now, that grief it giveth, naught (of grief) it—— measureth.

When with me (even) my Friend took vexation,
Pity on my body, the enemy how—— giveth?

If I bewail not, they say:—"Necessitous, he is not:"
If I bewail, they say:—"Thistles, he—— eateth."

Not a grief is mine, for the reason that the great and glorious God
Not a door closeth, so long as not another, He—— openeth.

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10. "Thistles, he eateth" signifies:—
Obscenely, he talketh.

11. The second line may be:—
A door closeth not so long as another (door) He openeth not.

281, (237).

1. (To the beloved), I said:—"A mistake Thou madest; and this not deliberation was:"
He said:—"What can one do? For like this, fate —— was."

I said:—"On Thee, many a line of fault, (of tyranny and of sin) they draw:"
He said:—"Was all this as, on the tablet of the forehead,—— was."

I said:—"To this (evil) day, the evil associate casteth thee:"
He said:—"My ill-fortune, My own ill associate—— was."

I said:—"O moon! love for Me wherefore hast thou severed?"
He said:—"With Me, of ill-love with wrath, the sky—— was."

5. I said:—"Before this, many a cup of joy, thou drankest:"
He said:—"In the last cup, the remedy—— was."

I said:—"O life! wherefore, quickly, wentest thou?"
He said:—"O certain one! What could I do? Life this indeed—— was."

I said:—"For union with Him, God gave thee deşire:"
He said:—"For union with Him, not this, my purpose—— was."

I said:—"The time of Thy journeying, not thus quickly was:"
He said:—"Perchance, in this, time's counsel—— was."

I said:—"Far from Ḥāfiẓ wherefore wentest thou?"
He said:—"All the time, this purpose (to go far from Ḥāfiẓ), mine—— was."

ر

The letter Rā.

282, (274).

1. Ho! O parrot (murshid)! thou that art the utterer of the mysteries (of God)
Void of sugar (of the mysteries of God), thy beak (mouth), be not.

Ever be thy head fresh, and thy heart happy;
For of the line (of mysteries) of the (true) Beloved, a happy picture, thou displayedest.

With the rivals (the Ārifs), thou utteredest speech head-closed (veiled),
For God's sake, uplift the veil of the enigma (of the head-closed speech).

(O Sāḳī!) On our faces, a cup (of divine truths) of rose-water dash;
For, we are sleep-stained, and wakeful of fortune.

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1. طوطي (parrot) signifies:—
(*a*) the parrot impassioned for eloquent speech.
(*b*) the murshid, who describeth divine truths.

In couplet 1, Ḥāfiẓ has committed inversion, that is, he has written:—
"O parrot! be not the sugar void of thy beak."

Instead of:—
"O parrot! be not thy beak void of sugar."

In the Makhzanu-l-asrār, Niẓāmī has used this inversion.

Many of the eloquent ones of Persia and Arabia are followers of Sakāki (a great author) who used this inversion.

Sakākī is the surname of:—
Abū Ya'ḳūb Yusūf bin Abu Bakr, also called—Sirāju-d-Din al Khwārizmī (*b.* 1160; *d.* 1229).

4. ساغر و (cup) signifies:—
The Ārif's heart, full of knowledge.

گلاب (rose-water) signifies:—
Divine knowledge and truths, which the murshid's heart hath; and, wherewith, he soweth the seed of happiness in the soil of readiness of seekers.

بخت بيدار (vigilant fortune) may signify.—
the parrot (the murshid) in line 1.

5. In (musical) note, what path is this that the minstrel struck,
That, together, the insensible and the sensible dance!

From this opium (mystery), that the Sāḳī (the murshid) casteth into wine
To the rivals (the Ārifs), remaineth neither head nor turban (so intoxicated on hearing it are they).

To (the great) Sikandar, they give not that water- (of-life):
Attainable neither by force nor by gold (without God's grace), is this matter.

Though reason is the cash of created (and of existing) beings,
Before love, the alchemist, what weigheth it?

Come; and hear the state of the people of pain:
In word, little; in meaning, much.

10. The enemy of our religion, became the idol of Chīn:
O Lord! my heart and faith, keep.

In some copies, the second line is:—
For we are sleep-stained O vigilant fortune (murshid)!
O vigilant fortune! out of the cup of thy heart, dash upon our face the explanation of truths.
—For, through desire, I am sleep-stained with carelessness;—possibly, by thy aid, I may escape from this sleep of carelessness and may advance the foot.
For repelling the langour of sleep, they dash, on the sleeper's face, rose-water mixed with water.

6. افیون (opium) signifies:—
the pressed juice (koknār) of the poppy.
Before this, my heart was intoxicated with love. When the murshid explained divine knowledge intoxication on intoxication increased.
Thou mayst say:—
The murshid hath poured opium into the wine, since to the Ārifs, no recollection of the veil-keeper's song remaineth.

7. In love, they (Fate and Destiny) give no honour to Sikandar.
Notwithstanding love and search, to Sikandar, with all his fortune and pomp, they (Fate and Destiny) gave not the water of life:
Khizr, who had neither force nor gold, obtained the water of life.
See Ode 89.

8. Although reason is the stamped coin of the court; and is necessary to the beggar and to the king,—love (whose work is alchemy; and whose loftiness is from God) bringeth the base copper of the traveller's existence to the state of pure gold.

To those veiled (the illusory beloved ones), utter not the mysteries of intoxication (truths):
"From the (lifeless, senseless) wall-picture, ask not the tale of life."

Towards us slaves, he (our praised one) did the work of a Lord:
O Lord! him preserve from calamity.

In the fortune of the standard of Manṣūr Shāh,
In the ranks of verse, Ḥāfiẓ the standard became.

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11. To those, the centres of outward worshipping, whose eyes, inwardly seeing, have not opened; and, like veils of darkness, have folded up the veils of the elements of their own existence,——utter not the mysteries of divine knowledge, and truths of endless wanderings.
For it is far from their comprehension; still, in the placenta of the mother of the elements, are they seated; and, not having issued therefrom, are unworthy of understanding it.

13. Manṣūr may be:—
Shaikh Abū Isḥāḳ, ruler of Shirāz, patron of Ḥāfiẓ.
S'e Ode 276.

283, (289).

1. If life were, to the wine-house, I would go an—— other time:
Save the service of profligates, I would do no—— other work.

Happy that day, when, with weeping eye, I go:
So that, on the wine-house door, water (of tears) I may dash an——
other time.

In this tribe (with whom, I am captive) divine knowledge is none, O God! a little help,
Whereby, my own jewel (of existence), I may take to an—— other purchaser.

If the (true) Beloved departed; and recognised not the right of ancient society.
God forbid that I should go in pursuit of an—— other beloved.

5. If my helper be the circle of the azure sphere,
Him (the true Beloved), to hand, I will bring with an—— other compass.

Ease seeketh my heart, if permit
His bold glance and that cut-purse tress an—— other time.

Behold our closed-up mystery that, as a tale, they uttered,
Momently, with drum and reed, at the head of an—— other bāzār.

Momently, with pain, I bewail. For, momently, the sky,
For my wounded heart, maketh device with an—— other torment:

Again, I say:—"(Captive) in this matter (of pain) not alone is **Ḥāfiẓ**
In this desert (of pain), overwhelmed, hath become many an——
other person.

284, (291).

1. Back to Kin'ān, lost Yūsuf cometh :—— suffer not grief :
One day, the sorrowful cell becometh the rose-garden :—— suffer not grief.

O grief-stricken heart! better, becometh thy state; display not the ill-heart:
Back to reason, cometh this distraught head :—— suffer not grief.

If on the sward's throne, again be the spring of life,
O bird, night-singing! over thy head, thou mayst draw the canopy of the rose:
—— suffer not grief.

Ho! since thou art not acquainted with the hidden mystery, be not hopeless:
Within the screen, are hidden pastimes ;—— suffer not grief.

5. In the world, whoever (the holy traveller) became head-revolving (distraught and perturbed) ; and gained not a grief-consoler (a murshid),
At last, to a grief-consoler, he attaineth. Ho!—— suffer not grief.

If, for a space of two days, to our desire, the sphere's revolutions turned not,
Ever, in one way, the state of revolution is not :—— suffer not grief.

If, from desire (of pilgrimage) to the Ka'ba thou wilt plant thy foot in the desert,
(Then) if the (mighty) Arabian thorn make reproofs,—— suffer not grief.

O heart! if the foundation of thy existence, the torrent of passing away (mortality) pluck up,
Since Nūḥ is thy boat-master, of the deluge,—— suffer not grief.

Although the stage (of this world) is very fearsome ; and the purpose hidden,
There is not a road, whereof is no end ;—— suffer not grief.

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1. This is one of the non-mystical odes of Ḥāfiẓ. In it he giveth consolation to his grief-stricken heart; and pointeth out, that, if, to the slave, a trouble appear, after a while, a time of ease appeareth.
See the Ḳurān, xciv.
Such a barrier, hath God established; such is time's revolution that, without grief and sorrow, none seeth ease : without the thorn (the work of the rose), from this rose-bed (the world), none plucketh his desire.
So long as the slave tasteth not grief, ease, he gaineth not.
In the Būstān, iv, c. 476-480, Sa'di explaineth this matter.
كلبهٔ احزان (the sorrowful cell) signifies :—
a distressed family.

10. In separation from the Beloved, and vexing (on the part) of the watcher,—our state (of perturbation and confusion):
All, God, our state causing, knoweth;—— suffer not grief.

In the corner of poverty and in the solitude of dark nights, Ḥāfiẓ,
So long as thine are the practice of praying and the reading of the Ḳurān (wherein is the salvation of the next world)—— suffer not grief.

---

11. God knoweth; justice, He will do; and change our state.

285, (283).

1. (O beloved !) display thy face and my existence from my mind—— take:
And the harvest of those consumed, (lovers) say:—" O wind ! all—— take."

When to the deluge of calamity, we gave our heart and eye,
Say:—"Come grief's torrent, and up, from its foundation, our house—— take."

Be the fortune (wherein is no decline) of the Pīr of the Magians, because (the travelling of) the rest is easy.
(If) another (go), say: "Go: and out from thy memory (for easy is this) our name,—— take."

Hi tress, like pure ambergris, who may smell? Alas!
O heart! raw of greed, from thy memory this matter (of smelling His tress)—— take.

5. After this, (together are) my yellow (grief-stricken) face and the dust of the Friend's door;
Forth, bring the wine; and, altogether, from my memory, grief—— take.

Last night, He (the Beloved) said:—" With my long dark eye-lashes, I will slay thee:"
O Lord! from His heart, the thought of injustice—— take.

Tell the heart:—" (By thy own great fire), slay (quench) the flame of the (great) fire-temple of Fārs;"
Tell the eye:—" (By thy great weeping), lustre from the face of the mighty Tigris of Baghdād—— take."

In this path (of divine knowledge), effort not borne, thou reachest not to place (of rank):
If thou seek the reward, the service of the teacher (the murshid)—— take.

On the day of (my) death, give me, one moment, the promise of seeing Thee:
Then to the tomb me, free and independent,—— take.

10. **Ḥāfiẓ**! think of the delicacy of the (true) Beloved's heart:
From His court, go; and this, thy wailing and lamenting,—— take.

286, (278).

1. O breeze! from the dust of the (true) Beloved's path, a perfume—— bring:
My heart's grief, take; glad tidings of the heart-possessor—— bring.

(O breeze!) from the (true) Beloved's mouth, a soul-expanding subtlety utter:
From the world of mysteries, a letter of pleasant news—— bring.

From the Friend's thoroughfare, a little dust, for the blindness of the watcher,
For the assuaging of this my blood-raining eye,—— bring.

Immatureness and simple-heartedness is not the way of those life-sporting (who, for the heart-ravisher, play the cash of the heart):
From that heart-ravisher, sorcerer, a little news—— bring.

5. So that by the favour of Thy gentle breeze, my perfume-place, I may perfume,
A little of the odours of the Beloved's breath—— bring.

(O breeze, I conjure thee) by thy fidelity, the dust of the path of that dearly Beloved,
Without a particle of dust that from stranger appeareth,—— bring.

A long time it is since that my heart the face of its purpose, beheld:
O Sāḳī! that goblet, the mirror of conduct—— bring.

O bird of the sward! thanks for that that thou art in ease,
To the cage-captives, glad tidings of the rose-bed—— bring.

Bitter became the soul's desire through the patience that I exercised without the Friend:
The way of that sweet lip (of the Friend's) sugar-raining—— bring.

10. Forth from the chain, cometh not the distraught heart:
The ring of the curl of that decorated tress (of the Beloved)—— bring.

Ḥāfiẓ's ragged garment,—what is it worth? Be-colour it with wine:
Then, to the head of the market, him (Ḥāfiẓ), intoxicated and ruined,——
bring.

287, (279).

1. O breeze from such a one's street, me, a perfume—— bring.
Weeping and sad of grief, I am; me, ease of soul,—— bring:

For our profitless heart, strike out the elixir of purpose:
That is:—From the dust of the Beloved's door (which is indeed an elixir), me, a trace—— bring.

With my own heart, in the ambush-place of vision, is war:
To me, an arrow and a bow fashioned from His (curved) eye-brow and (shooting) glance—— bring.

In wandering, and in separation, and in grief of heart (I have spent my life; and now) I am become old:
(So that from the present, freedom, I may obtain; and, for the past, compensation), me, a cup of wine from the hand of a youthful one,—— bring.

5. Two, or three, cups of this wine, cause the deniers to taste:
And, if they take (them) not, running (with speed) to me,—— bring.

O Sāḳi! the ease of to-day, to to-morrow, cast not,
Or, from Fate's book, me, the line of safety (that, till to-morrow, I shall live), —— bring.

Last night, forth from the screen went my heart, when Ḥāfiẓ said:—
"O breeze! from such a one's street, me, a perfume,—— bring."

288, (277).

1. O thou, from the splendour of whose cheek, is joyous the tulip-bed—— of life
Come back; for, without the rose of thy cheek, spilleth the spring—— of life.

Of the ocean of effacement no thought is (his) to whom,
On the point of thy mouth, (the hidden mystery), is the centre—— of life.

If, like rain, the tear drop from my eye, it is lawful:
For, in grief for thee, like lightning (swiftly in tumult) passed the time——
of life.

Without life, alive I am. This, esteem no great wonder:
The day of separation, who placeth in the reckoning—— of life.

5. From every quarter (of the world), is the ambuscade of the troop of vicissitudes:
In that way of thought, rein-drawn, (impetuously, saying God forbid I should be captive to vicissitude) runneth the horseman—— of life.

These moments, one or two, when the fortune of seeing Thee (O Beloved) is possible,
Discover our work (the fortune of seeing Thee). For, not revealed is the work
—— of life.

Till when (art thou careless and senseless in) the wine of the morning, and the sweet sleep of dawn,
Ho! be wakeful: for passed hath the choice—— of life.

Yesterday, He (the Beloved) passed; and towards me glanced not:
O helpless heart! that saw naught (of profit) from the passing—— of life.

Ḥáfiẓ I utter speech. For, on earth's surface,
Of thy eloquence, (only) this picture remaineth, the recollection——
of life.

---

2. Into the point of Thy mouth, effacement entereth not.
The iẓáfat between muḥiṭ and fanā is—
the iẓáfat of the ṣifat (adjective) to the mauṣuf (the noun described).
نقطه دهان (the point of the mouth) signifies:—
(*a*) the small mouth of a lovely one.
(*b*) a concealed mystery; the quality of the speech of the true Beloved (God), whereby Masiḥ brought forth breath that made quick the dead.

289, (287).

1. 'Tis the 'īd; and, at last, the rose and friends (are) in expectation:
Sāḳī! in the king's (resplendent) face, behold the (effulgent) moon; and bring wine.

From the spring-season of the rose, I had uplifted my heart (for in the rose-season, I drink no wine; wander not about the forbidden; and, in the service of the pure, acquire perfection); but,
(In it) the blessing of the pure ones of the time did no great work (effected little).

To the world, attach not the heart; and of the intoxicated one (the holy traveller) inquire,
Of the bounty of the cup; and of the tale of Jamshīd.

O heart! lofty, is love's power; (make) a resolve:
Hear well the tale; and to this tale, apply the ear.

---

1. When they see the new moon, they look at the gold and the silver which for charity they have acquired for the months:—

Muharram	the	first	month.
Rajab	„	seventh	„
Ẕū-l-ḳa'dat	„	eleventh	„
Ẕū-l-ḥijjat	„	twelfth	„

Otherwise—
Behold the moon of the king's face; this is, verily, the moon.

A Persian informs me that they look:—

	In the month.
At gold	Muḥarram.
„ the mirror	Ṣafar.
„ running water	Rabī,'u-l-awwal.
„ a flock of sheep	„ akhir.
„ silver	Jamāda-l-awwal.
„ an old man	„ ākhir.
„ Ḳurān	Rajab.
„ fresh grass	Sha'bān.
„ the sword	Ramaẓān.
„ green garments	Shawwāl.
„ a boy	Ẕū-l-Ḳa'dat.
„ a lovely girl	Ẕu-l-Ḥijjat.

See Ode 35, c. 8.

3. The holy traveller hath abandoned the world's affections arising from his lust.
Otherwise—
Through intoxication, one must know this matter.—The cup and Jamshīd, they were what? They became what? So that known to thee may be the truth of the world.
Jamshīd. See Odes 144, 176, 199.

5. Naught have I in hand, save life's cash: the wine (is) where?
That it also, on the Sāḳī's glance, I may scatter.

If the early morning meal (deeds of service and of abstinence) hath vanished, what matter? There is (still) the morning wine (deeds of love):
With wine, fast-breaking (keeping back from the world's affluence), the seekers of the true Beloved make.

I fear that, on the day of rising up, rein on rein (equally), urge——
The rosary of the (holy) Shaikh, and the khirḳa of the profligate, wine-drinker.

Joyous is pleasant fortune; and pleasant is the merciful king.
O Lord! From time's eye-wound, them preserve.

To the slave's verse, drink wine. For another decoration giveth
Thy bejewelled cup to this royal pearl (the murshid).

10. For the reason that Thy merciful disposition is the screen-concealer,
On our heart, bestow pardon; for it is a little cash of small proof.

Ḥāfiẓ! since fasting (austerity and chastity) hath departed; and the rose (love's season) also departeth,
Helpless, drink wine (of love); for, from the hand, (the goal of) work hath departed.

---

6. سحور (early morning meal) signifies:—
the meal at the end of night (early dawn) in the Ramaẓān. Odes 93 and 113.
روزه کشا (fast-breaking) signifies:—
Iftār, fast-breaking after sun-set in the Ramaẓān.
With the taste of union with the (true) Beloved, lovers break the fast.
If the deeds of austerity's stage have departed,—what matter?
For to the holy traveller, love bringeth deeds of love's stage, which are higher.

7. Through hypocrisy, the holding of the rosary in the hand is of the quality of wine-drinking.
Khirḳa. See Ode 124.
The rosary. See Odes 132 and 178.

11. The second line:—
True love or the true Beloved (God), gain; abandon delight of manifestations of delight.
For, from thy hand, gone are the rein of power and the goal of work.

290, (286).

1. O breeze (murshid) ! thy passing by the dwelling of the (true) Beloved,——
keep not back :
For the wretched lover (Ḥāfiẓ), news of Him (the true Beloved) ——
keep not back.

O rose ! in thanks that, to thy heart's desire, thou blossomedest,
From the bird of the morning (the bulbul), the breeze of union——
keep not back.

(O true Beloved !) on one glance of Thine, is dependent all our desire :
From old friends, this much—— keep not back.

Now, that the fountain of sugar (the water of life) is Thy sweet ruby (lip),
Utter speech ; and from the parrot (Ḥāfiẓ), sugar (the true Beloved)——
keep not back.

5. When thou wast the new moon (in the beginning of youthful beauty), I was thy companion :
Now, that (in beauty) thou art the full moon, (from the state of me foolish) the glance (of mercy)—— keep not back.

Mean (small) and contracted is the world ; and all that in it is :
(O true Beloved !), from the people of divine knowledge, this contracted portion—— keep not back.

To the (far) horizon, taketh the poet thy deeds noble and generous :
From him, allowance and provision for the journey—— keep not back.

(O praised One !) since thou desirest good mention (of thy self), this the matter :—
In respect of the price of speech (good mention), silver and gold——
keep not back.
Ḥāfiẓ ! grief's dust departeth ; better cometh thy state :
From this thoroughfare, the water of thy eye (tears)—— keep not back.

---

2. The first line appeareth in Ode 292, c. 2.

5. Towards my miserable state, incline : for, from one's sight, it is not proper to cast the cherished one.

6. To the last line add :—
So that, in the contracted portion, they may not be captive; and out of Thy love, remain.

8. Gifts to poets, grudge not.

9. Weep; make no diminution thereof. For, from weeping, better thy state becometh.

291, (282).

1. (O true Beloved!) display Thy face; and to me speak, saying:—"From life thy heart up—— take:"
Say:—"Before the candle, with soul, the fire of the moth—— kindle."

At our thirsty lip, look; and (from it), water withhold not:
To the head of thy slain one (thy lover), come; and him, from this dust (of contempt) up—— take.

The darvīsh, abandon not, if his be not silver and gold:
In grief for thee, this (crystal) tear, silver reckon; and his (ruddy) face, (red) gold—— take.

Twang the harp; and (with it), be content. If aloe-wood (fuel) be not, what fear?
My love, the fire; my heart, the aloe-wood (fuel); and my body, the censer, —— take.

5. Into samā', come; off from thy head, cast the khirḳa; and dance:
If not, into the corner (of solitude), go; and on thy head, our khirḳa of (hypocrisy)—— take.

Off from thy head, draw the wool (-garment of beggary); and the wine of purity, drink:
Silver, play (spend money); and, with gold, into thy embrace one of silver bosom (a beloved one)—— take.

---

1. To my face, surrender thy life.

"The candle" signifies:—
The true Beloved's face.

"The fire of the moth" signifies:—
The love of the lover (of God).

درگرفتن to take effect, to affect, to kindle.
See Ode 67, couplets 2, 5, 7.
„ 68, „ 1.
„ 143, „ 1, 3, 7, 8, 9, 13, and 14.
„ 279, „ 8, 9, 13, 23, and 44.

5. Choose either وجد (ecstacy or) حالت (mystic state): choose either سماع (samā') or رقص (the whirling dance) or ریا (hypocrisy). Join not سماع (samā') to ریا (hypocrisy). See Ode 45, c. 6.

Khirka. See Ode 124.

"To pluck off the khirḳa." See Ode 65.

Say, the Friend (God) is (my) friend,—(then) be both worlds (my) enemy!
(Then) say, fortune becometh recreant; and (all the men of) the surface of the land, army —— taker.

O Friend (the true Beloved)! for going away, make no desire: with us, a moment be:
On the rivulet's bank (formed of my tears) joy, seek; and, in thy hand, the cup—— take.

Gone from my bosom, this fire (of love) and water (of tears) of my heart and eye,—— take:
My hue, yellow (with grief); my lip, dry (with thirst); my bosom wet (with tears)—— take.

10. Ḥāfiẓ! the banquet, adorned make: and to the admonisher, speak,
Saying:—"My assembly behold; and, the (path of) abandoning the pulpit—— take."

---

7. After each line, must be understood the words "I care not."
Let both worlds be my enemy; let fortune turn her back upon me; let the earth's surface be covered with soldiery,—if God be my friend, I care not.

8. On the rivulet's bank, wine-drinkers drink wine.

292, (281).

1. Again, from the branch of the straight cypress, the patient bulbul
Shouted glad tidings, saying :—"From the face of the rose, far be the evil eye!"

O rose (beloved)! in thanks that, to thy heart's desire, thou blossomedest,
With bulbuls, the distraught lover, display no pride.

Against the hand of thy absence, no complaint, I make:
So long as (long) absence is none, no (great) pleasure giveth the presence (of the beloved).

Hopeful of Ḥūr and of palaces (above),—if the Zāhid be,
For us, the wine-house is the palace; and the beloved, the Ḥūr.

5. To the sound of the harp, drink wine; and suffer no grief. If any one
Speak to thee saying:—"Wine, drink not (for 'tis sin)," say:—"The forgiver is God."

If, joyous and gladsome in pleasure and joy—others be,
For us, the grief (of love) for the idol (the true Beloved) is joy's source.

Ḥāfiẓ! complaint of grief of separation, why makest thou?
In separation, is union: in darkness, light!

---

2. The first line appeareth in Ode 290, c. 2.

3. Shakespeare saith:—
"Absence makes the heart grow fonder."

4. The Zāhid awaiteth what we already enjoy. Hūr, see Ode 60, c. 1.

5. Allāh ta'ālā ghafūr, God most high, the forgiver.
Hūwa-l-ghafūr, He (God) is the forgiver.

7. In straitedness is the end of the work of separation.

293. (285).

1. 'Tis the night of power; and closed is the book of separation:
On that night, is safety to the rising of separation.

O heart! in being a lover, be firm of foot:
For, in this path, is no work void of reward.

Of profligacy, I will not repent me,
Although, through stone and separation, thou causest torment to reach me.

Went my heart from the hand; yet the beloved's face, I saw not:
Of this tyranny,—complaint! of this reproof,—lamentations!

5. O luminous morning of the heart! come forth:
For dark indeed, I see the night of separation.

Ḥāfiẓ! thou desirest fidelity?—Be endurer of the tyranny (and of the grace of the Beloved):
Then in traffic, is the verification of profit and of loss.

---

1. "The night of power." See Ode 26, c. 1; 113, c. 1.
In Arabic, are the second lines of couplets 1, 3, and 6.

6. As in traffic (of merchandise) is sometimes profit and sometimes loss, even so in love is sometimes loss (the beloved's capriciousness and haughtiness) and sometimes profit (the beloved's graciousness and favour).

294, (290).

1. A piece of advice, I make thee; listen; make no excuse:—
"Whatever the kind admonisher saith to thee, accept."

With those of youthful face, the enjoyment of union take up:
For, in ambush of life, is the deceit of the old world.

Before lovers (of God), the affluence of both worlds (is) as a barley-corn:
For, that (world) is of little merchandise and this (world) of little value.

A pleasant companion, I desire; and some music with an instrument
That, to the wail of bass and of treble, I may utter my pain.

5. On that, I am intent that I drink no wine, and commit no sin,
If fate be concordant with my desire. (If not, I am helpless).

A hundred times, with the resolve of repentance, out of my hand the goblet, I put:
But, desisting from wine, the **Sāḳī's** glance maketh not.

Wine two years old (the Ḳurān) and the beloved fourteen years old
For me, this indeed is enough, the society of the small (the two years) and of the great (the fourteen years).

---

5. bar ān saram signifies:—
(*a*) irādah dāram, I have the desire;
(*b*) ba khud muḳarrar karda, am, I have settled with myself.

6. The **Sāḳī's** glance alloweth me not to repent; and giveth me the distress of drinking wine.

7. The Ḳurān descended twice:—
(i) on the shab-i-ḳadr, to earth's sky from heaven. See Odes 26, 113.
(ii) to Muḥammad from earth's sky.

مي دو ساله (wine of two years) signifies:—
(*a*) old wine that from the plain hath taken the ball of delightfulness.
(*b*) the glorious Ḳurān and the great Furḳān, which, to the Lords of delight, is peerless in delightfulness.
(*c*) a love that, coming forth from the illusory, soweth, in the field of ḥaḳiḳat, the seed of happiness.

محبوب چارده ساله (the beloved of fourteen years) signifies:—
(*a*) the perfect murshid. For at forty years of age, he attaineth perfection.
(*b*) Muḥammad, who was about forty years of age when he began his prophetic mission.

When, without my presence, they (Fate and Destiny) made God's decree of eternity without beginning,
If a little, not in accordance with fate, be (from me),——carp not.

O **Sāḳī**! into my cup, pour pure wine like the (ruddy) tulip,
That, from my mind, depart not the picture of the idol's mole.

10. O heart! said I not to thee—"Beware of his tress?"
For, into this ring (of His tress), in chains, they draw (even) the (free) wind (and give it not freedom).

The ruby cup of bounty, bring; and the pearl of beautiful water (lustrous verse):
Tell the envious one:—"The liberality of an Āṣaf, behold; and die!"

Wine drink; and resolution of union with the (true) Beloved, make:
The speech that, to thee, from the vault of the ninth heaven, they shout——hear.

Our affrighted heart, who hindereth?
To Majnūn, escaped from chains,——give ye news.

Ḥāfiẓ! in this banquet-place, utter not the tale of repentance (as to wine)
For, thee, with the arrow, the **Sāḳīs** of bow eye-brow will strike.

(*c*) the true Murshid (God), worthy of being beloved.
(*d*) the great Furḳān, which, in the opinion of the Lords of perfection, is fit for being a beloved. At Madina, Muḥammad sojourned fourteen years, during which time the Ḳurān descended.

The illusory (outward) meaning is—
To drink old wine; and, into the embrace, to take the mistress of tender years is enough for me. For the society of the small and the great is, each, unequalled in giving joy.

The true (inward) meaning is:—
Association with the glorious Ḳurān, and the great Furḳān; and with the Murshid, perfect and peerless in guiding—the society of the small and the great—are enough for me.
In the world's abundance, they have created man endowed with disposition; and, for his advantage, chosen traitors (women and wine). Then, from the small and the great, no flight is his.
For the small, I choose the Ḳurān; and for the great, I engage with the Murshid.
Muslims state that the wine of two years and a mistress of fourteen years are at their best.

13. pesh giriftan here signifies:—
Māni' va muzāhim shudan. For the forms of giriftan, see Odes 67, 68, 143, 151, 271, 279, and 291.

15. For the utterance of Khājū and the verse of Salmān——what room?
For, better than the beauteous verse of Ẓahīr (is) the verse of Ḥāfiẓ.

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15. Khwaja Kirmānī (whose poetical title was Khwāja and Khwajū) lived in the time of Sa'dī; he died in 1345.
Salmān Sawajī surnamed Jalāla-d-Dīn Muḥammad lived in the time of Amīr Shaikh Ḥasan Jalyar (Ḥasan Buzurg) and of his son, Sulṭān Uvais, rulers of Baghdād. He died 1377. See Ode 204.
Ẓahiru-d-Dīn Fāryābī lived in the time of Ṭughral III, Saljūḳī, and of Atābak Kizal Arsalān. He died at Tabriz, 1201; and is buried near the tomb of Khākānī.

295, (280).

1. O heart! from the eye, some blood thou sheddest: shame have—— at last:
O eye! a great sleep, make thou: Forth the heart's desire, bring—— at last.

O Lord! I am that one who, from the beloved's arm, snatch a kiss:
The prayer of dawn, thou sawest how to use (profit), it came—— at last?

On me, the purpose of this world and of the next world, the Provider of daily food bestowed:
(He caused to reach) the ear, the word of the harp (the murshid), first; and to the hand, the (true) Beloved's tress (the attraction of God's grace, and perpetual union)—— at last.

From the harvest of the mean (outward worshippers) to snatch like the (swift) wind, an ear of corn how long?
By thy own resolution, necessaries (road-provisions) take up; a seed (in thy own capacity) thyself sow—— at last.

5. Not thy palace will become, I know, the picture-gallery (the stage of true love for the true Beloved) of Chīn; but,
With the tip of the reed, musk-mixing, (the pen-point ink-leaving), a picture (of verse) evoke—— at last.

O heart! in the land of night-rising (to pray), if, from grief, thou flee not,
Tidings from that land, thee, the breath of dawn (when prayers are answered) will bring—— at last.

An idol, (beauteous) as the moon, knelt with respect; (and ruddy) wine like the (fiery) ruby presented:
Ḥāfiẓ! thou sayest, I am penitent (as to drinking wine). Of the **Sāḳī**, shame have—— at last.

---

7. Zānū zadan (to kneel) signifies:—
With respect, in the fashion of praying, to kneel.

296, (284).

1. O Sāḳī! me, youth's capital—— bring.
Cups of pure wine, one or two,—— bring.

The remedy of love's pain, that is wine,
Is where? The remedy of the shaikh (the old) and of the youth,—— bring.

The sun is the wine; and the moon, the cup:
In the midst of the moon, the sun,—— bring.

All obstinacy, displayeth reason:
For its neck, the rope of wine (to drag out its obstinacy)—— bring.

5. (O Sāḳī!) for this my fire (reason, world-kindling) dash a little water:
That is:—That fire (of love) like water (wine),—— bring.

If the rose has departed, say:—"With joyousness, go:"
The pure (ruddy) wine like rose-water (be perfumed)—— bring.

If the clamour of the nightingales remain not,—— what grief?
The guggling of the glass (long-necked) flagon of wine—— bring.

Either right or wrong is (wine-) drinking:
If it be wrong, or if right,—— bring.

Grief for time that hath gone to the wind, suffer not:
The twang of the stringed instrument, (the murshid) and of the lyre (the murshid),—— bring.

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5. آتش (fire) signifies:—
(*a*) *in the first line*, reason, the cause of the enkindling of the people of the world.
(*b*) *in the second line*, love, the desired of people of love. In whose house, this fire kindleth it consumeth all his property.

O Sāḳī! on the fire of my reason, which is wholly enflamed, cast water; and its fury cast out. Love, which is a fire, is verily the consumer and the destroyer of that exterior to it; and, like soft water, into the parts of our existence, is the enterer.

Bring the fire of love, the slayer of reason; and, pour it upon the fire of my reason. For with love, no power of conflict hath reason.

7. بالل (nightingale) signifies:—
(*a*) a bird that is inflamed with, and impassioned by, its own sweet note.
(*b*) outward sages, whose rank in this meaning, is evident.

غلغله (clamour) signifies:—
the talk of outward sages.

8. See Couplet 12.

10. (O Sāḳi!) save in sleep, union with Him (the true Beloved), one cannot see:
The medicine that is the source of sleep (love for God that draweth the holy traveller from existence to non-existence)—— bring.

Intoxicated, though I am, three (or) four cups (of wine) more,
So that completely ruined (senseless) I may be,—— bring.

To Ḥāfiẓ, heavy riṭls, one or two, give:
If it be sin, or if virtue,—— bring.

---

10. داروي اصل خواب (the drug, the source of sleep) signifies :—
love, that draweth the holy traveller from existence to non-existence.

12. The last line is like the second line of couplet 8.
The riṭl (1 quart), see Ode 315, c. 2.

297.

1. O cypress, lofty of stature, sweet of gait,
Dainty heart-ravisher, rose of cheek!

By sorcery, our heart, thou hast ravished:
It, for God's sake, keep.

Since, thy two eyes of sorcery, I beheld,
In my heart, hath remained neither patience nor rest.

If the hyacinth of thy (perfumed) tress, thou spread,
The (fragrant) musk's power, no more will be.

5. Faithlessness, again practise not:
O idol of sorcery! for faithfulness, strive.

Me, sometimes with a kiss cherish,
So that, of life, the tree fruit-enjoying thou mayst be.

Astonied, is poor **Ḥâfiẓ**:
Thy slave, he is without gold or silver.

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6. برخوردار See Ode 114, couplet 2.

ز

The Letter Zā.

298, (297).

1. Who, for the sight of the (true) Beloved, opened my eye, that one am I :
O work-door, slave-cherisher! what thanks to Thee, shall I utter?

To the indigent man of calamity, say:—"From dust, wash not thy face:"
For the dust of the street of indigency is the alchemy of thy desire.

O eye! with drops (tears only) one or two that thou scatteredest,
O many the glance and the look that, on the face of fortune, thou castedest.

If with the blood of the liver, purification (in love) the lover (of God) make not,
By the word of the muftī of love, not true is his prayer.

5. O heart! from the difficulties of the path, turn not the rein:
For, of descent and of ascent, reflecteth not the man of the Path.

From the breeze, word-picking (fault-finding) what profit shall I gather?
When, in this garden, not (even) the straight (upright) cypress is a confidant.

---

1. منم که (that one am I) signifies:—
(*a*) من آنم که
(*b*) من ازینکه

3. دولت (fortune) signifies:—
Union with the Beloved.

4. Purification in love is that the lover drink the blood of his liver; and sacrifice his life.
Only after purification with water, are the five daily prayers of the muslim effective. See Ode 35, c. 8.

5. See Ode 299, c. 2; 302, c. 10, 303, c. 6.

6. Since, from place to place, the breeze taketh the perfume of the rose, thou mayst say that it revealeth a secret.
In the place where, the cypress, notwithstanding its uprightness, is not confidant of a mystery, —what profit from the breeze, word-picking?
In the place where, the true (upright) player (the cypress) is like this (not confidant), how is it proper to regard the fault-finder (the breeze) as confidant.

In this illusory stage, save the cup (of love for God) take naught:
In this house (the world), save love, a pastime play not.

Independent of love, though Thy beauty is,
Not that one am I who, from this love-playing, back will turn.

To Thee, how may I utter what, from the burning of my heart, I behold?
Of my tears, ask the tale; for not the informer am I.

10. The desire of beauty's glance is (his). If not, is no need
Of the tress of Ayāz to the beauty of Maḥmūd's fortune.

The ghazal-singing of Nahīd (Venus, the minstrel of the sky) taketh not the lead.
In that place, where forth his voice (of song) Ḥāfiẓ bringeth.

---

8. Although Thy beauty hath such renown that, to increase its splendour, no need is its that any one should be its lover,—yet never will I give up my love for Thee.
The more lovers a woman can gather about herself, the greater is the renown of her beauty. Thus, the number of lovers gives splendour to her beauty.

10. Maḥmūd of Ghuznī, (*b.* 967, *d.* 1030) conqueror of India, possessed the beauty (favour) of fortune. Of the love of his favourite Ayāz, his was no need. See Ode 87.

محمود (Maḥmūd) signifies:—
The only necessarily existent one, God.

ایاز (Ayāz) signifies:—
(*a*) The name of a favourite slave of Maḥmūd's.
(*b*) Mankind, the favoured of all the creatures of God.

299, (298).

1. Thanks a thousand, that, again, to my desire, I beheld thee,
In truth and purity, concordant with my heart, become.

The Path of calamity, tread the travellers of ḥaḳīḳat!
Of the descent and of the ascent, reflecteth not the companion of the Path (ṭarīḳat).

Better than search for the watcher, is grief for the hidden Friend (God):
For, not the confidant of mystery is the heart of the Lord of malice.

For this thanks that, by the Friend, the assembly is illuminated:
If an act of tyranny reach thee, like the candle, consume and be content.

5. With a half kiss purchase a prayer from one of heart (one of vision; a lover of God),
That, from the enemy's malice, thee, soul and body may preserve.

The sadness, that, on my face hath come from grief for thee,
O Āṣaf! 'tis possible that the (long) explanation, I may give in a long year.

Love's murmur, into Ḥijāz and 'Irāḳ, casteth
The melody of the strain of the ghazals of Ḥāfiẓ of Shirāz.

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2. The second line occurs in Ode 298, c. 5, and 303, c. 6.

3. „ „ „ „ Ode 302, c. 4.

4. The second line. See Ode 300, c. 8; 301, c. 5.

5. "Half a kiss." See Ode 169, c. 3.

6. In some copies, the second line is:—
"Of my tears ask the tale (of pain) for not the informer, am I,"
which is couplet 9, Ode 298.
Āṣaf. See Ode 43.

7. زمزمه (murmur) signifies:—
(*a*) خواندن و ترنم کردن chaunting.
(*b*) words, which the Magians utter at the time of praise, of asking help from God, and of eating.

نوا (melody) signifies:—
(*a*) نغمه و آهنگ و ناله the modulation, the harmony, and the lament of men and of birds.
(*b*) the name of a musical note.
When to Ḥijāz and to 'Irāḳ, the ghazals of Ḥāfiẓ reached, they revealed to all the state of his love. See Ode 57, c. 7.

Otherwise:—
Through hearing the ghazals of Ḥāfiẓ, the men of Ḥijāz and of 'Irāḳ became lovers; and in their heart, love took root.

300.

1. Happy that night, when, with a hundred glances and airs, thou comest:
With sauciness, thou practisest disdain; and with supplication, I endure.

Like the rose-bud, how remaineth concealed its inward mystery,
For confidant of my heart, is the fragrant air of the breeze (the murshid)?

From lofty fortune, hope of thy stature——I had:
From (my) long life, the fragrant air of thy tress,——I desired.

What tumult it was that the attirer of Fate evoked,
When, his (the beloved's) bold narcissus (eye), he made black with the collyrium of grace.

5. Through consuming, what rings (of knockers) I beat on the heart's door,
In the hope of the day of union with Thee in the long night.

---

2. In the text دهان (mouth) should be read for درون

دهان (mouth) signifies:—
a hidden mystery.
"The jewel-mine of the soul, the Ārifs have pierced:
"Its mouth, they have called the hidden mystery." *Mirātu-l-Ma'ānī.*

Like the rose-bud, that, from the effects of the breeze, blossometh and revealeth its hidden mystery, how remaineth hidden my heart's mystery, which is a hidden mystery?

The friend (the murshid, acquainted with mysteries) entered the stage of instruction. Then in that stage that is fit, the holy traveller—God willing—resteth.

4. نرگس (narcissus) signifies:—
(*a*) the eye of the beloved.
(*b*) the results of deeds from the joy (arising therefrom) that appeareth from the inward to the outward.
(*c*) the world by reason of its variegated aspect.

ناز (grace, air) signifies:—
(*a*) the air and grace, by the revealing of which the beloved is inflamed.
(*b*) the power given by the beloved to the lover in respect to effort towards the Lofty Desired One, and High Object.

What tumult it was that the attirer of fate and destiny evoked—
(*a*) when, with the blackness of collyrium of grace, He mixed the intoxicated eye of beloved ones.
(*b*) when, having, in the eye of lovers, illumined the results of the deeds of love (which are manifestations of the beauty of the beloved's soul), he cast from the world these results.

That is—To the lover (of God), he gave such a power that the bearing of the load became easy to him; and the lover, having stitched up his eye as to reward and punishment, beheld naught save the beauty of the beloved's soul.

Mine, what thought of Thy violence; and of the tyranny of the watcher?
From long calamity, no grief hath love's captive.

At the approach of the rose, the breeze gave rest of soul:
On such an informer, be a thousand blessings of God!

Blind, our heart's dust maketh the enemy's eye:
O Ḥāfiẓ! in the dust, place thy face; consume; and be content.

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8. The first line occurs in Ode 302, c. 8.
The second line—
See Ode 299, c. 4; 301, c. 5; 330, c. 8.

301, (293).

1. On the path to the wine-house (the stage of divine knowledge), in haste and speed, lovers have
The very same supplication as, on the road to Ḥijāz (the Ka'ba), pilgrims (have).

Through separation from Thee, away from the world, my body stitched its eye;
To me, the hope of the fortune of union with Thee, again gave life.

After this, from the presence of the Friend (God), to no door, do I go:
Since the Ka'ba, I have gained; from idol-worshipping, back I come.

From (my own) fortune, (in prayer) at the morning-time, I desire a night like this,
That (in it), the explanation of my own end (the desire of union with Thee) with Thee, I may begin.

5. From desire of the assembly of that canopied moon, Ḥāfiẓ!
If violence reach thee, like the candle consume; and be content.

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3. The Ka'ba. See Ode 45, c. 8; 73, c. 2.

5. See Ode 299, c. 4; 300, c. 8; 330, c. 8.

302, (295).

1. Back to the banquet of the rose-bed, again hath come the bride of the rose:
The sweet bulbul is where? Say (to him that) song, he should bring forth.

O heart! of separation complain not. For, in the world,
Grief is and joy; the thorn and the rose; degradation and exaltation.

Like the bow, doubled (bent) I am through grief: and I speak not,
Yet, of abandoning those of bow eye-brow, arrow-casting (the beloved ones).

To the enemies, relate not the tale of the night of separation;
For, not confidant of the mystery (of divine knowledge) is the heart of the Lords of malice (the Zāhids dry, void of love for the Friend).

5. (O true Beloved!) through Thy (musky) tress, revealed became my heart's agitation:
Yes, on the part of musk, if it be the informer,—— 'tis not strange.

On Thy face, a thousand eyes are spectators: and Thou, Thyself,
On any one's face, through grace, castest not a glance.

O heart! if thee, He consume, complain not of the pain (of consuming),
Of love for Him, express breath (boast); with the pain, be content.

Blind, the dust (of grief) of the heart of us (lovers, humble ones, darvishes) maketh the enemy's eye:
O Ḥāfiẓ! in the stage of supplication, place thy face in the dust.

Not, this time, (now), distraught of heart placed I my face
On Thy threshold. Nay, in eternity without beginning (I placed on it my face) with ardour (of love) and with supplication.

10. To Ḥāfiẓ, are one the difficult and the easy in the Path:
For, to the bird, the declivity and the acclivity, the difference is what?

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1. The first line wholly differs from, and the second line agrees with, the Calcutta text, Ode 295.
4. „ second line occurs in Ode 299, c. 3; 300, c. 2.
8. „ first „ „ „ Ode 300, c. 8.
10. „ second „ „ „ Ode 298, c. 5; 299, c. 2; 303, c. 6.

303, (305).

1. (O true Beloved!) come, so that, in my shattered (and grief-stricken) heart, power may enter—— again:
Come so that, in my dead body, life may enter—— again.

Come; for separation from Thee hath closed my eye in such a way
That, it, (only) the opening of the door of union with Thee may perchance open —— again.

That grief, that, like the (black) army of Zang took, in blood, my heart,
By the troop (of horse) of joyousness of the Rūm (the country) of Thy face, will be effaced—— again.

Before the mirror of the heart, whatever I hold,
Save the image of Thy beauty appeareth not—— again.

5. By that proverb that the night is "pregnant with events and vicissitudes," far (in separation) from Thee (which is the cause of humiliation),
I count the stars (and am in this fear and danger). Let us see what the night bringeth forth—— again.

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3. In Ouseley's *Oriental Collections*, 1797, vol. ii, No. 3, p. 302; it is said:—
Zang is bordered on the north by Yaman; on the south, by deserts; on the east, by Nubia; on the west, by Ḥabsh.
The inhabitants are never sorrowful, the cause being that Suhayl (canopies) rises over them.
The men of Zang are descended from Zangī, son of Khush, son of Kina'ān, son of Ham; and are called man-devourers, because they devour the enemy whom they slay.
They are supposed to be the troglodytes of the ancients. See translation by Wilberforce Clarke, out of the Persian, of the *Sikandar Nāma,-i,-Niẓāmī*, Canto xviii.

4. What is held before a mirror, in the mirror, its reflection appeareth.
But, here, whatever I held before the mirror, in it only the image of Thy beauty appeared.

5. دور از تو (far from thee) signifies:—
(*a*) his own farness from the true Beloved.
(*b*) a prayer to avert evil from his beloved.
From thee, far be this state (of humiliation through farness)! For an occurrence of this kind is perturbation.
Since the night is pregnant with the day, one may say that the day is the child of the night.

Through fear of the desert, evil make not thy heart: the iḥrām, bind on:
For reflecteth not the man of the Path, though (from the desert, or from the journey) he cometh not—— again.

Ḥāfiẓ! come. For the bulbul, agreeable of heart,
By the perfume of the rose-bed of union with thee, singeth—— again.

---

6. The true lover regardeth not the terror and the danger that lieth in the path of love.
The man of the Path reflecteth not of his not-returning from the desert (of love).
See Ode 298, c. 5.
"The Iḥrām" signifies the pilgrim robe worn at Makka. See Benton's Makka and Madina.

304, (292).

1. O thou dainty cypress of beauty that with grace sweetly movest!
Momently, to lovers, (are) a hundred needs of Thy grace.

Auspicious be the dress of honour of Thy beauty. For, in eternity without beginning,
To thy cypress stature, they (fate and destiny) cut a garment of grace.

Whose is desire for the perfume of the ambergris of thy tress,
Say:—"On the consuming fire like the aloe-wood (fuel), consume; and be content."

Through the watcher's reproof, altereth not my proof (of value),
If me, like gold, they cut in the mouth of the shears.

5. Through the candle, heart-consuming was the moth's (lot):
Without the candle of Thy cheek, melting was my heart's (lot).

The heart that, from the circuit of the Ka'ba of Thy street, gained news,
Through desire for that sacred fold of Thy street, no wish for Ḥijāz (the Ka'ba) hath.

Momently, with blood (-tears) of the eye, ablution what profit, when there is not
Permitted for me the prayer without the arch of Thy eye-brow?

The Ṣūfī who, last night, without Thee, had repented of wine
Broke his covenant (of austerity; and practised love), when open he beheld the door of the wine-house (the stage of love and of divine knowledge).

Like the intoxicated cup at the head of the jar, palm-clapping, went
Ḥāfiẓ! who, last night, from the lip of the cup, the mystery (of divine knowledge) heard.

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6. See Ode 45, c. 8; 73, c. 2.

305, (294).

1. Through desire of thy lip, forth cometh not my desire—— yet
In the hope of the cup of thy ruby (lip), a dreg-drinker am I—— yet.

On the first day (the day of Alast), in desire of thy two tresses, departed my faith:
Let us see, in this phrensy, what my end will be—— yet.

O **Sāḳī** (perfect Murshid)! of that water, fire of hue, one draught, give me. For I,
In the midst of those experienced in His Love, inexperienced am I—— yet.

One night, in mistake, I called Thy hair the (fragrant) musk of Khuṭan:
Momently, a sword on my limbs (saying why didst thou liken His glorious hair to contemptible musk?) the hair striketh—— yet.

5. One day, in mistake, to the true Beloved's lip, went my name:
To people of heart, from my name the perfume of the soul (of the Beloved) cometh—— yet.

In my khilvat, a ray (of splendour) of Thy face, the (resplendent) sun beheld:
Momently, like the shadow, to my door and roof, he (the sun) goeth—— yet.

To us, in eternity without beginning, the **Sāḳī** gave the ruby of Thy lip;
The draught of a cup, of which cup, senseless am I—— yet.

O Thou that saidest:—"Give thy soul, that ease of heart may be thine,"
In griefs for Him (the true Beloved), my soul, I gave. Mine, not ease, is——yet.

The tale of the ruby of Thy lip, **Ḥāfiẓ** brought into his pen (writing);
Momently, from my pens, the water of life floweth—— yet.

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2. "The first day," see p. 5.

6. Khilvat, see Ode 67.

9. In the second line the word "my" refers to **Ḥāfiẓ**.
The poet addresses himself in the first line; and maketh himself present in the second line.

306, (300).

1. The state of bloody hearts, who uttereth—— again
From the sky, (revenge for) the blood of Jamshīd, who seeketh—— again?

Of the eye of wine-worshippers, shame be its:
The intoxicated narcissus, if up it spring—— again.

Save Plato, jar-sitter with wine,
To us, the mystery of philosophy, who uttereth—— again.

Whoever, like the (cup-shaped) tulip became cup-circulator,
On account of this tyranny, his face in blood, washeth—— again.

---

3. In knowing God, are two parties, both possessed of pomp—
(*a*) One party, in revealing and in evidence, hath dashed its hand of resolution at the skirt of its object.
If they adhere to Muḥammad, they are Ṣūfis and men of acceptance; if not, they are the sages of ishrāḳiyyat, and the Lords of abhorrence.
(*b*) The other party, by beauty of argument, hath ascended the fortress of divine knowledge.
If they adhere to Muḥammad, they have the name of orators.

فلاطون (Plato) signifies:—
(*a*) the sage Plato, who placed jars in the ground; and, sitting therein, learned the world's mysteries.
The poet calleth Plato wine, because he passed his time (as wine does) in vaults.
(*a*) the perfect murshid, the comprehender of the important affairs of holy travellers.

خم (jar) signifies:—
دن a very large oblong wine-vessel open of mouth, in form a wide vat (kandū) which the vintners bury in the earth and in which they cast the juice of the grape, so that, by the earth's heat, it may be matured.
In Ṣūfī idiom, the murshid, in whom is the divine knowledge of evidence and of the mystery of existence, is called:—

خم خمر the jar of wine.

سر حکمت (mystery of philosophy) signifies:—
divine knowledge and endless mysteries.
Without the perfect murshid (who is the jar-sitter of love; and the enkindler of love) who will point out to us the divine mysteries and endless truths and take us out of us.

4. کاسه سرگردان (cup-circulator) signifies:—
(*a*) a person who goeth to the doors of houses and of shops; and beggeth.
(*b*) the Sāḳī.

5. Since, in its notes (the mystery of ḥaḳīḳat), the harp (the Ārif, mystery-revealer) uttered speech (of grief):
Its chord, cut; so that it may not moan—— again.

Like the rose-bud, expandeth my heart, if
The cup of tulip colour, it smell—— again.

About the sacred house of the jar (of wine of love), Ḥāfiẓ.
If he can, on his head (swiftly) will run—— again.

---

5. پرده (note) signifies:—
a mystery of ḥaḳīḳat, the revealing of which is contrary to the people of ṭariḳat,

موی (hair) signifies:—
the attraction of love.

When, in respect of the note (of the mystery of ḥaḳīḳat), the Ārif-traveller speaketh in the state of love's attraction; and, in the field of the seeker's heart, soweth the seed of desire and of delight,—he severeth love's attraction, and casteth the seeker from effacement to sobriety. This is, he doth that the seeker may not reveal the mystery which is contrary to teachers of past and of present times.

7. بیت الحرام (the sacred house) signifies:—
the Ka'ba.
See Ode 45, c. 8; 73, c. 2.

307, (301).

1. (O **Sāḳī**!) arise; and into the cup of gold, joyous water (wine; the intoxication of love)—— cast:
Before that the cap of the head (the skull), dust becometh—— cast.

In the end, our dwelling is the valley of the silent (the place of tombs);
Now into the vault of the skies, the (resounding) shout and clamour (of zikr va fikr)—— cast!

Far from the (true) Beloved's face, is the eye stained with sight (for other than God):
On His face, from the pure mirror (of the pure heart), glance—— cast.

O cypress! (I conjure thee) by thy verdant head, when I become dust,
Out from thy head, disdain put; and, on this my dust, shade—— cast.

5. For our heart that, from the deadly snake of Thy tress-tip, is shattered:
From Thy own lip to the recovery-house, the antidote (of a kiss)—— cast.

The country of this sown-field (the world) thou knowest that it hath no permanency:
Into the countries (of the world) from the liver of the wine cup, (the murshid's interior) a great fire—— cast.

---

1. In the second line, the word "cast" is simply a caution.
The heart saith to the body; or the soul to lust:—
O distraught one! arise; display anxiety; cast joyous wine (love's intoxication) into the cup,——before thou diest in natural death; and the cup (of thy body) becometh dust-caster.
Know that in this world is the time of acquisition of love; and of discovery of love's stages.
What is acquired is acquired; what is left, is left. From what is left, naught is acquired save the dregs of dregs.

2. Ẓikr va fikr (repetition of God's name and thought thereof). See Ode 172.

3. The eye that, in the Beloved's absence, glanceth at others; and that hath no pure glance void of shame.

5. There are many antidotes (tiriyāḳs)—
(*a*) tiriyāḳ-i-fārūḳ, the antidote against poisons (the best treacle).
(*b*) „ „ af'ai, „ of serpents.
(*c*) „ „ afyūn „ of opium.

6. جگر جام (the liver of the cup) signifies:—
The interior of the murshid, who is, like the cup, taste-giver to the holy traveller.
At those things that have ravished thy heart, and that thou hast, regarded thy property, cast fire, so that all may burn, and to naught the attachment of thy heart, remain.

In (my own) tears, I bathed. For the people of ṭarīḳat say :—
" First be pure : then, on (the beauty of) that Pure One, (the true Beloved), thy eye—— cast.

O Lord ! that zāhid, self-beholding, who, save defect, saw naught,
Into the mirror of his understanding (so that he may, no longer, see defect) the smoke of a great sigh—— cast.

Ḥāfiẓ ! like the rose, on account of His perfume make rent thy garment :
And, in the path of that form (of the Beloved) swift (for the slaughter of lovers), that (rent) garment—— cast.

---

7. See Ode 359, c. 5. First the Guide, then the Path.

308, (302).

1. Ravished is my heart by one like a singing girl, clamour-exciter,
False of promise, slayer by nature, and colour (of deceit) -mixer.

A ransom for the rent garment of those of moon-face, be
A thousand garments of piety and the k̲hirḳa of austerity!

In thanks for that that, in beauty, thou tookest from the (glorious) angel the ball of superiority,
The cup, demand; and on Ādam's dust, a little water sprinkle.

Poor and shattered, to Thy court, I have come. A little pity,
For, save attachment to Thee, attachment, mine is none.

5. The slave, I am of that word that enkindleth the fire (of love):
Not (the slave of that word, that), in speech, dasheth cold water on the fierce fire (of love).

Come; for last night, to me, the invisible messenger spake,
Saying:—"In contentment's stage, be; from destiny, flee not."

Of thy own arm, be not proud; for in record it is:
"In (by, under) the order of the king-maker a thousand arrayings."

In my coffin, put up the cup; so that, on the morning of rising,
I may, with wine, take from my heart the terror of the day up-rising and springing.

Between the lover and the Beloved, veil is none:
Ḥāfiẓ! thou thyself art thy own veil. From the midst, arise; and attain unto the Beloved.

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1. لولي (singing girl). See Ode 8.
2. K̲hirḳa. See Ode 124.
5. I am the slave of speech, love-kindling.
8. See Ode 309, c. 7.

309, (299).

1. (O true Beloved!) come; and, upon the river of wine, our boat-shaped wine-cup —— cast:
Into the soul of the shaikh (the old) and of the youth, shouting and howling, (in envy thereof)—— cast.

O Sāḳī! into my boat, cast wine:
For, they have said:—"Goodness, do; and upon the water,—— cast."

In mistake, from the street of the wine-house (the stage of love and of divine knowledge), I wandered:
In kindness, in the path of rectitude (to the wine-house) me, again—— cast.

Of that wine, rose of hue, musk of smell, a cup bring:
Into the heart of the rose, sparks of jealousy and of envy—— cast.

5. Intoxicated and ruined, though I am, me a little kindness do:
On this heart, perplexed and ruined, Thy glance (of mercy)—— cast.

If at midnight, the sun be necessary for thee,
From off the face of the vine's daughter, rose of face, the veil,—— cast.

Permit not that, on the day of death, they consign me to the dust (of the grave):
Me, to the wine-house take; into the jar of wine,—— cast.

If, one hair's tip from Thee, the heart of Ḥāfiẓ draw its head,
Seize it; and, into the curl of Thy tress, with twist and turn,—— cast.

Ḥāfiẓ! when from the sphere's violence, thy heart reacheth to the soul,
At the Dev of calamities, the arrow-point of a falling star—— cast.

---

1. The first line signifies:—
Full of wine, make the boat-shaped cup.

2. The signification is:—
(*a*) *the first line*—give good wine.
(*b*) „ *second* „ —a famous proverb.

6. The second line signifies:—
From off the wine-vessel, take the fastening.

7. See Ode 308, c. 8.

9. See the Ḳurān lxvii. 6; lxxxvi.

س

The Letter Sīn.

310, (306).

1. O breeze! if by the bank of the river Araxes, thou pass,
Upon the dust of that valley, a kiss express; and thy breath (from the perfumed dust) musky—make.

Salmā's dwelling—to whom, momently, from us, a hundred salutations be,——
Full of the clamour of the camel-drivers; and of the crash of the great bell, thou seest.

The beloved's litter, kiss: then, with soft emotion, the request present,
Saying:—"O kind one! from separation from thee, I consume. Help!"

I who used to call the counsel of the counsellors (love-forbidding), the empty sound of the stringed instrument,
(Now, since) I have experienced the ear-rubbing (torment) of separation, enough for me (is) this counsel.

5. Night-taking, make pleasure without fear. For, in love's city,
With the chief of the patrol, the night-prowler (the holy traveller) hath friendship.

O heart! not the work of playing is love-playing. Play thy head (life):
If not, with the chaugān of passion, one cannot strike the ball of (pure) love.

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1. Aras signifies:—
a river near the Euphrates and the Tigris,—the Araxes or Aborus.

2. Salmā signifies:—
the name of a lovely Arabian woman. See Ode 360.

5. Shāb-gir (night-taking) signifies:—
(*a*) the night, the morning-time, and the end of night.
(*b*) Journeying at night,—before the morning and after midnight.
(*c*) A bird, that after midnight, uttereth a mournful sound.
(*d*) „ man, who at the end of night riseth for devotion.

Shāb-ravān signifies:—
night-prowler, thief, and here means:—Those that in prayer to God, keep awake at night, or holy Travellers.

To the intoxicated eye of the (true) Beloved, its own soul, my heart with pleasure giveth:
Although, to none gave sensible ones their own will.

In sugar-land, parrots (other disciples) urge their own pleasure (by the aid of the perfect murshid);
But, through grief, his wings about his head the wretched fly (**Ḥáfiẓ**) beateth.

If to the nib of the friend's reed, the name of **Ḥáfiẓ** ascend,
From His Majesty, the King, this (that is) supplicated is enough.

311, (307).

1. O soul! who spake to thee, saying:—"The circumstances of us (lovers)——
ask not:
"Unknown, wander; the tale (of health) of any friend—— ask not?"

(O true Beloved!) on that account that comprehending is Thy compassion; and merciful, Thy nature,
A sin not done, pardon; and the past circumstance,—— ask not.

Luminous (clear) to thee, thou wishest that the state (of mystery) of love's consuming may be?
Of the candle (entangled in love), the tale (of love), ask: of the morning-breeze (love untasted),—— ask not.

Of the darvīsh-world, no knowledge was his,
That one, who with thee spake, saying:—"The darvīsh,—— ask not."

5. Of the ragged-clad one of the cloister (the ṣūfī, the hypocrite) the cash of search (of the state of men of God; of divine knowledge; of truths) seek not:
That is,—of the indigent, the matter of alchemy,—— ask not.

Not read have we the tale of Sikandar and Dārā:
Save the tale of love and of fidelity, of us a tale,—— ask not.

---

1. "Ask not." See Ode 312, c. 1.

جرم نکردہ (sin not done) signifies:—
(*a*) a sin, whereof the desire is in the heart.
(*b*) „ which will happen.
(*c*) „ „ is the least possible.

جرم (sin) is of two kinds:—
(*a*) جرم امر the sin of the order.
This signifies disobedience of that ordered by God, and established by the shara'.
(*b*) جرم نہی the sin of prohibitions.
This signifies the perpetration of the forbidden.
If a merciful one say to his slave:—"I pardon thy sin that is going to pass," it is no pardon; it is the *promise* of pardon, as befitteth the merciful.
After the passing of the sin, the merciful one pardoneth according to his promise—
"The covenant is a debt, whose fulfilment is obligatory."

6. Sikandar. See Wilberforce Clarke's translation (out of the Persian) of the Sikandar Nāma,i-Niẓāmī.

In the wise physician's book, chapter of love is none:
O heart! to pain, accustom thyself; the name of the remedy—— ask not.

(O true Beloved!) the picture of the obligations of service, and of the sincerity of service (that, on Thy heart's page, we have painted),
(First) it, from the tablet of Thy heart, efface; and (then) our name,——ask not.

Ḥāfiẓ! the rose-season hath arrived: divine knowledge, utter not:
The cash (value) of time, discover; of how and of why—— ask not.

---

8. This couplet may be addressed to the heart. See c. 7.
Man's heart hath two stages. One stage is for evil thoughts; and the other for good thoughts. See Ode 28, c. 2.

After the words "O true Beloved," understand:—
If Thou wishest to take up from us the eye of attention; and the rights of companionship that we had; and the picture of the obligations * * * —

312, (308).

1. Of His black tress (the world), complaint I have to such a degree——
that ask not:
For, on account of it, without means and resource, I am become in such a way
——— that ask not.

In the hope of its fidelity, let none abandon heart and soul (the being a lover);
For, of this done, I am penitent to such a degree—— that ask not.

For (the sake of) one draught (of wine) wherein is the injury of none.
From the ignorant man, such torment I suffer—— that ask not.

Zāhid! from us in peace depart! for this ruby wine
Taketh from the hand, heart and faith in that way—— that ask not.

5. Corner (of retirement) -taking and safety were my desire. But,
That maddening narcissus practiseth a way—— that ask not.

In this Path, the talk is that life melteth:
Every one—the contention of this one (is) "that look not;" of that one,——
"that ask not."

---

1. The phrase "ask not" signifies:—
   (*a*) there is no room for asking.
   (*b*) it is not worthy of asking.
   (*c*) no asking, hath the tongue.

زلف سیاه (the black tress of the true Beloved) signifies:—
   (*a*) the world, whose dwelling is in the darkness of vicissitudes and of calamities; and which is the hinderer of manifestations of the Beloved's grace to holy travellers.
   (*b*) the attractions of divine grace.

If meaning (*b*) be used, the second line will be:—
For from (the tress), I have become * * *

2. The explanations are:—
   (*a*) In the hope of the constancy (of the world), let none abandon heart and soul; and become its lover. For it is void of constancy; and the companion of the traitor.
   Of this done, so much I repent that room for asking is none; so much blame I take, that room for blame is none.
   (*b*) In the hope of constancy (of the tress, divine grace), let none abandon heart and soul as I did; and, thereby, to penitence brought my face.
   So penitent am I that ask not.
   Having considered love's attraction most laudable; an established mountain; and firm handle of religion, I sought conjunction with love that thereby I might attain my object.
   To itself, love made me captive; and me advancing, cast back.

I said:—"From the ball of the sky, I ask the present state:"
It said:—"In the curve of the chaugān, that I endure—— that ask not."

To Him (the true Beloved), I said:—"By whose malice, dishevelledest Thou Thy tress?" He said:—
"Ḥāfiẓ! long is this tale; by the Ḳurān (I conjure thee)—— that ask not."

---

8. زلف (tress) signifies:—
the world (as in couplet 1).

زلف شکستن (to dishevel the tress) signifies:—
to adorn and to arrange the tress.

At the time of conciliating, I asked the true Beloved, saying:—
"For what didst Thou arrange this world, the abundance of existing things, with such conditions and arts? For what ruin, didst Thou prepare it? Wherefore is inclination to it unlawful?"

The true Beloved answered saying:—
Ḥāfiẓ! long is this tale. By the Ḳurān I conjure thee ask not; abstruse is the mystery, but not concealed from the Lords of knowledge and of vision."

O seeker! desist not from verifying what is said.

Honoured in a special way, is the talk of the special ones with God. But, since carelessness hath overpowered us, and made us blind and deaf, we have left off talking with God; and, on the dry land, stranded our bark.

See Ode 325, couplets 6, 7.

313, (309).

1. Love's pain, I have endured to such a degree—— that ask not.
Separation's poison, I have tasted in such a way—— that ask not.

In the world I have wandered; (and its good and bad; its heat and cold experienced) and at the end of work,
A heart-ravisher (the true Beloved), I have chosen so peerless——that ask not.

In the desire of the dust of His door, in that way,
Goeth the water (tears) of my eye—— that ask not.

Last night, from His mouth, with my ear,
Words, I heard such—— that ask not.

5. Towards me, wherefore bitest thou thy lip, saying :—"Speak not,"
A ruby lip, I have bitten (kissed) such—— that ask not.

In the hut of my own beggary, without Thee,
Sorrows, I have endured such—— that ask not.

In the path of love, like Ḥāfiẓ the stranger,
At a stage (of trouble), I have arrived such—— that ask not.

---

1. "That ask not." See Ode 312, c. 1.

6. Although ease and repose are in my dwelling, yet, even there, without Thee, is no repose.

7. غريب (poor) may be taken with :—
(i) Ḥāfiẓ.
(ii) "I have arrived."
(iii) "stage."
Like Ḥāfiẓ in the path of love, stranger I have arrived at such a stage * * *
" " " at such a strange stage *

314, (311).

1. O heart! the companion of thy journey, fortune, well-wishing, (is)——
for thee enough:
The footman of the path, the breeze of the garden of Shīrāz (is),——
for thee enough.

O Darvīsh! from the true Beloved's abode, again journey not;
For, the spiritual walk and the cloister-corner (are)—— for thee enough.

The desire for the accustomed dwelling (this world) and the covenant of the ancient Friend (God),
With way-experienced way-farers, asking pardon (on account of thy refraining from the journey)—— for thee enough.

On the tavern-settle, sit; the cup, drink:
For, of the world, this degree of acquisition of wealth and of rank (is)——
for thee enough.

5. If from thy heart's corner, a great grief make ambush,
The fold of the court of the Pīr of the Magians protection (is)——
for thee enough.

Excess, seek not; easy to thyself, make work;
For the flagon of ruby wine; and, an idol, (beauteous) as the moon, (are)——
for thee enough.

To the ignorant man, the sky giveth the rein of desire:
A man of excellence and of knowledge, thou art. This very sin (is)——
for thee enough.

To the favour (and kindness) of others, accustom not thyself. For, in both worlds,
The will of God, and the favour of the king (are)—— for thee enough.

Ḥāfiẓ! of any other task, no need is thine:
The midnight-prayer; and the morning-exercise (are)—— for thee enough.

---

2. سیر معنوي (the spiritual walk) signifies:—
(*a*) the discovery of truths and of divine knowledge;
(*b*) proceeding in the stages of the Path, and of divine knowledge.

315, (312).

1. From the world's rose-garden one rose of cheek (is)—— for us enough:
From this sward, the shade of that moving cypress (the true Beloved is)——
for us enough.

I and the fellow-companionship of people of hypocrisy—from us be far!
Of the weighty things of the world, the weighty riṭl (is)—— for us enough.

In return for (good) deeds, the palace of paradise, they give:
We, who are profligate and indigent, the cloister of the Magians (the stage of divine knowledge and of love) is—— for us enough.

On the marge of the (passing) stream, sit; and the passing of life, behold:
For this example of the passing world (is)—— for us enough.

5. The cash of the world's market, and the world's pain, behold:
If this profit (is not) for you enough; this loss,—— for us enough.

With us, is the (true) Beloved. That more we should desire, what need?
The fortune of the society of that dear Friend of the soul,—— for us enough.

For God's sake, from Thy door, send me not to paradise:
For of existence and abode, the head of Thy street,—— for us enough.

In the head, not a desire is ours save union with Thee:
This traffic of the goods of two worlds,—— for us enough.

Ḥāfiẓ! void of justice, is the complaint of the watering place of fate (the world):
The nature (pure) like water, and the moving ghazals (eloquent and sweet, are)—— for us enough.

---

2. Riṭl (1 quart). See Ode 315, c. 2.
9. At a watering place, no one stayeth long. He drinketh from the well, and passeth on. Even so, in this world, it is.

ش

The Letter Shīn.

316, (313).

1. If thou be the compassionate friend, true of covenant,—— be:
The companion of the closet (in grief); and of the hot bath and of the rose-garden (in ease)—— be.

To the power of wine, the curl of thy dishevelled tress give not (so that its perfume may not agitate lovers):
Speak not saying:— "Say, lovers' hearts agitated—— be."

If thine be desire to be (in exaltation) fellow-sitter with Khizr,
Hidden from Sikandar's eye, like the water of life,—— be.

Not the work of every bird is the power of love-playing
Come; and of the bulbul, ghazal singing (Ḥāfiẓ), the new rose (beloved)—— be.

5. The path of service, and the usage of attendance-making
For God's sake, let go to us; and Sulṭān—— be.

On the prey (the lovers of God) of the sacred fold, again draw not forth the sword. Take care!
Of what thou hast done with our heart, penitent,—— be

(O true Beloved!) the candle of the assembly Thou art; one of tongue, one of heart,—— be
The fancy of the moth's effort (in sparing not its own life), behold; and laughing (consuming like the candle)—— be.

In glance-playing, is the perfection of heart-ravishingness and beauty (of beloved ones)
Of (the crowd of) the rare ones of the age, in the art of viewing (and comprehending others)—— be.

---

2. Speak not saying:—
Though lovers' hearts be agitated, this thing, I will do.

3. All worldly attachments, abandon; from people of fortune be far; from their sight, concealed be. See Translation (out of the Persian) by Wilberforce Clarke of the Sikandar Nāma,i-Niẓāmi, canto 69.

Ḥāfiẓ! silence; and of the Beloved's violence, bewail not:
Who spake to thee saying:—"At the lovely face (of the Beloved) astonied——
be?"

---

9. For that done by thyself, is no remedy.

317, (335).

1. O (true Beloved)! the form, all of Thine is beautiful; and the place all——
of Thine, happy:
My heart from the grace of the ruby lip sugar-eating—— of Thine, happy.

Gracious is Thy existence like a fresh rose-leaf:
Like the cypress of paradise, head to foot—— of Thine, happy.

Sweet, the way of Thy grace; beautiful Thy line (of down) and mole:
The eye and the eye-brow of Thine, adorned; the stature and form——
of Thine, happy.

Both, my fancy— the rose-garden full of decoration and adornment of Thine:
Also, my heart,—by the lily-exhaling tress—— of Thine, happy.

5. (O true Beloved!) before Thy eye, I die. For, in that sickness,
Pain maketh me, through the adorned cheek—— of Thine, happy.

In love's path, where, from calamity's torrent is no passing,
My own heart, I make by the sight (of the form)—— of Thine happy.

In the desert of search, although from every side is danger,
Ḥāfiẓ, heart-bereft, goeth in love—— of Thine happy.

---

4. زلف (tress) signifies:—
(*a*) the attraction of God's grace.
(*b*) „ hidden divine essence.
(*c*) „ upspringing of the world.

According to (*a*)—

Both my fancy became a rose-garden of glories, full of decoration from the fancying of Thee; and also my heart became happy by the attraction of Thy grace.

According to (*b*)—

Both the rose-garden of my power of fancy became full of decoration with fancies of varied hue from the fancying of Thee; and also my heart, through the upspringing of the world, became happy by Thee.

Another explanation is:—

By the decoration of Thy face, I fancy the rose-garden of my fancy is full of decoration by Thee.

Whatever is desired from coming into the world, to me appeared through the grace of the Friend.

See Ode 295, c. 3.

the world, pleasure is much to each one according to his capacity. The outward join the outward; but, to it, notwithstanding its beauty, the inward incline not, and with it are vexed.

318, (328).

1. The thought of the bulbul (the holy traveller) all is that, that the rose (the true Beloved), his beloved may be:
The rose, in thought how, in her work, grace she may display.

Not all heart-ravishingness is that that slayeth the lover:
Khwaja is he, whose attendant is grief.

That is a place where into the ruby's heart the wave dasheth blood,
With this loss that its (the ruby's) market-value, the sherd shattereth.

From the bounty of the rose (the true Beloved), the bulbul (the holy traveller) learned speech; and if not, there had not been
In his beak, all this (sweet) speech and song.

---

1. عشوه (grace) signifies:—
That grace, fascination, and gait of the Beloved, whereby the lover's heart is ravished.

بلبل (nightingale) signifies:—
Holy travellers and lovers (of God) who like the bulbul, by the decree—
"Who knoweth God, long is his tongue."
At the beginning of the mystic state, through love's woe and power, make long their tongue; and, at the end of the mystic state, by the decree—
"Who knoweth God is dumb."
dumb become.
Through love's woe, Ḥāfiẓ, whose was all the spirit of the distraught lover, speaketh to the Eternal saying:—
"Since I have become joined to the splendour of the true Beloved's beauty, the flower of my purpose will blossom."
The true Beloved thus considereth:—
For proving strangers, so that the jewel of truth and his patience in trial may appear, in what way is it proper to prove him?
God's decree provideth in such a way that, for the sake of proof and trial with varied affliction, He subdueth them so that the stranger may be known from the relation; and so that the tongues of slanderers (long in respect of man) may be severed.
At the time of conciliation (istimālat), this occurreth.

A poet saith:—
"Whatever the lovely ones do cometh well:
"From none, is objection fit."

4. Couplets 4 and 8 are by the rose in reply to the bulbul.
All this long talking, sweet uttering, sweet singing, that, at the time of love's woe and mastery, the bulbul hath is from the bounty of God.

5. That travelled one (the Beloved), whose fellow-traveller is a hundred Ḳāfilas of the heart,
O God! wherever he be, him, in safety (from the peril of travel), keep.

O thou that passest in the street of our Beloved,
Full of caution, be; for the head, his wall shattereth.

O heart! although health's company happily falleth to thee,
Precious, is love's quarter: it, abandon not.

If from the temptation of lust and of desire (of thy own sensual nature: and from the world's attachments, joined to lust) thou go far,
Without a doubt, the path to the fold of its sight thou takest.

Merry of head (intoxicated), the Ṣūfī placed his cap aslant,
With two cups (of wine) more, disordered may be his turban.

10. The heart of Ḥāfiẓ that had become accustomed to the sight of Thee
Is cherished with union. Its (the heart's) torment, seek not.

Otherwise, before love, the bulbul was as a wretched sparrow, in whose beak sweet speech is none.

If, by love's hindrances, thou pass thyself, thou mayst know thyself to be of the number of those joined with God.

3. In the second line, the word "its" refers to the rose (in couplet 4) which signifies the true Beloved (God).
The second line will then be:—
Without a doubt, thou takest the path to the fold of the sight of the true Beloved; and with Him, gainest union.

9. "Cap aslant." See Ode 463, c. 3; 464, c. 2.

319, (315).

1. (O Murshid !) come back; and of my straitened heart, the soul's sincere friend ——— be:
Of this consumed one (with love), the reposer of hidden mysteries——— be.

Of that wine which in the wine-house (the stage) of love, they sell,
Me, two or three cups give; and say:—"Ramaẓān, it——— be!"

O Ārif, holy traveller! when to the khirḳa (of hypocrisy), thou settest fire,
An effort, make; and of the circle of profligates (outwardly bad, inwardly good) of the world, chief——— be.

That (true) Beloved who said:—"For thee, looker and expecter is My heart"
Say:—"In safety, behold I arrive! expecter——— be."

---

1. This may be addressed to the true Beloved.

2. ساغر (cup) signifies:—
Something wherein hidden glories they make revealed.
The wine is the delight that, from the holy traveller's heart, issueth; and causeth him to pass happy times.
In the Ramaẓān, forbidden is wine, but not the wine of love. Here, Ramaẓān signifies the state of being sober.
See Ode 113.

3. خرقه (khirḳa) signifies:—
the existence of the holy traveller.
See Ode 124.

آتش (fire) signifies:—
The tumult of love and of witnessing, which is the cause of the revealing of existence.

رندان (profligates) signifies:—
perfect Ārifs and lovers joined with God.

The explanations are:—
(*a*) When thou kindlest love's fire, strive and display all spirit; and enter the circle of perfect Ārifs and lovers united with God.
(*b*) When from the abyss of outward worship thou leapedest; and from its bond escapedest, strive and enter the circle of those joined with God.
For, in the state of holy travelling, to be centered in manifestations is mean-spiritedness; and to be a pillar in revelations, low-naturedness.

The first line means:—
When hypocrisy and outward worship thou abandonest.

4. نگران signifies:—
a seer and expecter.

5. In envy of that ruby lip, life-giving (of the true Beloved), my heart became blood,
With that very seal and mark, the casket of love (the beloved's mouth)—— be!

So that on His (the true Beloved's) heart through grief, a particle of dust may not sit,
O torrent of tears! following my letter, flowing—— be!

Ḥāfiẓ, who maketh his desire the cup, world-displaying (the perfect murshid),—
(To him) say:—"In sight of Āṣaf of Jamshíd, (his exalted) place—— be."

320, (319).

1. In the (spring) season of the tulip (the murshid), the cup take; and void of hypocrisy—— be:
With the perfume of the red rose (of 'Irāḳ), a moment concordant with the breeze (the murshid)—— be.

I say not to thee:—"All the year practise wine-worshipping:"
(Nay); three (spring) months, wine drink; and nine months, austere and Ābid (in the world's occupations)—— be.

If the Pīr, the holy traveller, charge thee with the wine of love
Drink; and expecter of God's mercy,—— be.

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1. گل (rose) signifies:—
the red rose of 'Irāḳ that from Muḥammad's sweat, fell into this world.
Muḥammad is called—

Muṣṭafā the chosen one	Mujtabā, the chosen one.
Aḥmad, „ praised.	Shafi' „ intercessor.

In the time of the murshid, the cup of love take; this counsel, with soul and heart, accept; happy of time, be; from the heart's page, hypocrisy efface; in hope of revelations of mysteries, and of the smelling of the perfume of the rose (spiritual mysteries) associate with the wind be; in thy heart, naught scratch; the requisites of the murshid's society, choose; firm of foot on his order be; with the word of this or of that, thy heart scratch not—that to thee the doors of manifestations may be opened.

2. I say not—prostrate in austerity and effort; and thy head, laid in submission in the murshid's service, ever be.
For, on account of man's nature, that is difficult and impossible; and our trouble intolerable, which is the cause of ruin.
Then, for a while (three months, yearly), in the murshid's service enter upon austerity and effort; for the rest of life, enter upon ease (in the world's occupations), and the ladder of glories, ascend.
See Ode 4, c. 4.
In the shari'at and the ṭariḳat, renowned murshids and perfect holy travellers place, at the beginning of the mystic state, their seekers in restraint in the closet for the three months,—rajab, sha'bān, and ramaẓān. See p. 96.
[A Persian friend of mine says that the three months are—
Muḥarram; Ẕi-l-ḳa'dat-ul-ḥarām; and Ẕi-l Ḥijjat-ul-ḥarām.]
So that from them, neither the jama' (prayer) nor the jamā'at (ordinary prayer) may fall (into desuetude).
This is a pillar of the customs of Islām: by abandoning it, the holy traveller hath reproach.
The preservation of degrees is the condition of this Path; whoever abandoneth it not is a slave of the court.
In this period of three months, they, in austerity and effort, all are. By the murshid's direction they engage in ẕikr va fikr (repetition of God's name and contemplation thereof); and from the heart's tablet, the picture "other than God," efface.
For nine months, they enter upon the work of their own necessary employments.
To each one in this effort, according to his capacity, they open the doors of manifestations (of God).

If thine be desire that, like Jamshíd (the perfect murshid), thou mayst attain to the mystery of the hidden,
Come; and, the confidant of this cup, world-displaying (the perfect murshid) ——— be.

5. Though like the (closed up) rose-bud, the world's work is a (closed up) knot,
Like the spring-breeze, thou, the knot (bud-) opener——— be.

From none, seek fidelity; and if, my speech, thou hear not,
In foolishness, seeker of the símurgh and of alchemy——— be.

Ḥáfiẓ! of devotion of strangers, the disciple be not.
But, of pure profligates, the friend——— be.

When the holy traveller reacheth this fortune, cheerful and happy, he becometh; and to him, from his own necessary employments, injury reacheth not.
For his work is such that, in work, is his hand; and for the Beloved, his heart; and save of necessity, in the presence of the Beloved, in work he engageth not.
Thus, the seed of happiness, he soweth; by his own spirit, these precepts, practiseth; and himself into effort, by degrees draweth.

4. The cup, world-displaying, may signify:—
the heart of the holy traveller.

6. To seek fidelity from any one is like seeking for the fabulous símurgh; or for the alchemy (whereby stones become gold).

To the second line, add:—
And, in seeking the impossible, thyself distressed, keep.

321, (316).

1. The gardener (the holy traveller) if, for a space of five days, (a life-time), the society of the rose (the true Beloved)—— is necessary for him,
Against the tyranny of the thorn of separation, the patience of the (patient) bulbul —— is necessary for him.

O heart! in the bond of His tress (the world), regarding perturbation, bewail not,
When, into the bond, the wise bird falleth, fortitude—— is necessary for it.

With tress and face like this of His (the true Beloved), unlawful be glance-playing (of love),
To that one, (if) the jasmine-face, and the hyacinth-curl——is necessary for him.

To the profligate, world-consuming (who hath abandoned the world's attachments) what business with counsel-considering?
The land's work is (such) that deliberation and reflection—— is necessary for it.

5. In ṭarīḳat, reliance on piety and knowledge is infidelity:
If a hundred kinds of skill, the way-farer have, trust in God—— is necessary for him.

---

1. باغبان (gardener) signifies:—
the holy traveller, who, in this Path, is the gardener of his own existence.

خار (thorn) signifies:—
separation (from God) in this world. The period of life in this world is the time of guidance to God.

In the autumn, when no leaf remaineth in the garden (the holy traveller's existence), the bulbul on every bough, whereon he sitteth, experienceth naught save the torment of the thorn; and against its tyranny practiseth patience in the hope of the blossoming of the rose.

2. The reckoning of the holy traveller's life is from the discovery of the manifestations of glories. Possibly, God may give patience. If not, from wailing and weeping, naught cometh save that which maketh itself agitated.

3. That one, who, notwithstanding the tress and the face of the Beloved, hath desire for the jasmine and the hyacinth, to him, unlawful be love-playing.

Properly, the second line should be:—
To every one, to whom the jasmine-face and the hyacinth-curl is necessary.

4. Properly the second line should be:—
The land's work is that, for which deliberation and reflection are necessary.

The (disdainful) airs of that intoxicated narcissus, it is necessary to endure,
O distraught heart! since that tress and fore-lock—— is necessary for it.

O Sāḳi! in the cup's circulation, delay how long?
When with lovers, the (cup's) circulation chanceth, succession (continuity)——
is necessary for it.

Who is Ḥāfiz since, without the harp's sound, he drinketh not the cup?
The wretched lover! patience like this, why—— is necessary for him?

In the second line "it" refers:—
(*a*) to the land's work, c. 4;
(*b*) „ narcissus, c. 6;
(*c*) „ cup's circulation, c. 7.

322, (323).

1. O happy! Shīrāz, and its peerless site:
O Lord! it from decline, preserve.

For our Ruknābād, a hundred praises,
Whose limpid water life to Khizr gave.

Between Ja'farābād and Muṣallā,
Ambergris-mixing, cometh its (cool) north wind.

To Shīrāz, come; and the bounty of the holy spirit (Jibrā,il),
For it, from the man endowed with perfection (Ḥāfiẓ), ask.

5. Here (in Shīrāz), who mentioneth Egyptian candy?
For the sweet ones (the lovely ones, the beloved ones, the utterers of sweet words, of Shīrāz) have not given (imputed to) it shame.

O breeze! of that lovely, wholly intoxicated wanton,
News, what hast thou? Her state is what?

For God's sake, from this dream, awake me not,
For, in its image, a sweet pleasure I have.

---

2. Couplets 2 and 3 form a ḳiṭa'band لرحش الله should be written:—
لا ارحشه الله
It signifies:—
taḥsin va khwāhish va tamanā va afrin.
Khizr. See Ode 89.

3. The quarter of Ja'farābād has ceased to exist. Its position was to the east, opposite to the fields and to the ruined masjid of Muṣallā.
Between the two districts, runs the highway Shīrāz to Iṣfahān, traversing, at a mile's distance from Shīrāz, the pass of Allāhu Akbar.
Ruknābād. See Ode 8.

5. In the eyes of these sweet ones, no sweetness hath value compared with the sweetness of Shīrāz. They are not ashamed of the sweetness of Shīrāz.

6. لولي (lovely) signifies:—
(*a*) a tribe named Lūlī noted for their dancing and singing.
(*b*) one void of shame and of modesty; a wanton.
شنگول (beautiful) signifies:—
bold and beautiful.

If that sweet one spill my blood,
O heart! it, like mother's milk, lawful hold.

Ḥāfiẓ! when of separation, thou art affrighted, why
Offeredest not thou thanks for the time of union with the beloved?

---

8. حلال کردن (to hold lawful) signifies:—
to pardon.

323, (317).

1. From me, tranquillity, power, and sense took,
The idol of stony heart, of silvern lobe (of ear).

A picture, a beauty, an amorously playful one, Parī-like,
A subtle one, a moon-like one, a bold one, ḳabā-wearer (gaily arrayed).

From the torment of the fire of love's phrenzy for her,
Ever, tumult, I express like the (seething) caldron.

Tranquil of heart, like the (close-fitting) garment I should be
If, her into my embrace, like the ḳabā, I take.

5. At her tyranny, I grieve not. For, without the thorn,
The rose, none obtaineth; without the sting, the honey.

If rotten become my bone (skeleton),
Forgotten becometh not, from my soul, the love for her.

My heart and faith! my heart and faith! have ravished
Her breast and shoulder, her breast and shoulder, her breast and shoulder!

Ḥāfiẓ! Thy remedy, thy remedy is—
Her sweet lip, her sweet lip, her sweet lip!

---

2. قبا (ḳabā) signifies:—
A long tunic, open in front.

5. From Resht, on the Caspian, has been introduced a thornless, monthly, rose called:—
Rosa centifolia; gul-i-rashti.

324, (325).

1. Affrighted, became my heart; and careless, I, the darvîsh, am,
As to what hath happened, to that (great) bewildered prey (my heart).

For the head of my own faith, I trembled like the willow:
For, in the hand of one of bow eye-brow, Kāfir in religion, is my heart.

(From much weeping) the fancy of the spirit of the (mighty) sea, I (a mere drop) mature. Alas!
In the head of this drop, absurd of thought (Ḥāfiẓ), are what (crude fancies)!

Of that eye-lash, bold, rest-slayer,—I boast
On the tip of whose point, the wave of the sweet water (of life) dasheth.

5. From the sleeve of a thousand physicians, trickleth blood,
If, for examination, a hand on my wounded heart, (drowned in blood, head to foot) they place.

In the street of the wine-house (the murshid's threshold), weeping and head cast down, I go:
Because, of my (empty, vain) produce, ever cometh shame to me.

Remaineth neither the (prolonged) age of Khizr, nor the (great) dominion of Sikandar:
Darvîsh! upon the head of the mean world, strife make not.

---

3. قطرهٔ محال اندیش (the drop thinking the impossible) signifies:—
(*a*) The existence of Ḥāfiẓ.
(*b*) „ heart „
(*c*) „ drop of tear.

If برسر be read for در سر we have in the second line:—
Over the head of this drop, absurd of thought (Ḥāfiẓ's existence; Ḥāfiẓ's heart; the tear-drop), are what fancies.

4. From the point of a thing, man becometh destroyed; but, from the tip of the Beloved's eye-lash, man becometh living.
This is due to the water of life, whose wave dasheth upon the Beloved's eye-lash.

O Friend! slave, thou art; of friends, complain not:
For, love's condition is not the complaint of less or of more.

Ḥāfiẓ! to that girdle (of the true Beloved) reacheth not every beggar's hand:
The treasury greater than Ḳarun's treasure, to hand bring.

---

8. Whatever cometh from friends is good.

9. To the secondline, add:—
If desirous of the true Beloved's girdle, thou be.

325, (336).

1. Last night, to me, a mystery-knower, keen of sense, secretly spake,
Saying:—"Concealed from thee, one cannot hold the mystery of the wine-seller."

He said:—"To thyself, action easy take. For, from nature's way,
"On men hard-striving, hard the world seizeth."

Then, me, he gave a cup, from whose splendour on the heavens,
To dancing came Zuhrā; and the lute-striker (player) kept saying:—
"Drink!"

"O son! counsel, hear, grief for the world's sake, suffer not:
"To thee, a tale, I utter (lustrous) as a pearl; if thou canst, hear."

5. With the bloody (wounded) heart, bring forth (display) the laughing lip like the cup (laughing with wine's sparkle):
"If, thee, a (cleaving) wound reach, like the (shrieking) reed, into clamour (of grief), come thou not.

"So long as, with this screen (of mystery), thou becomest not acquainted,—a hint thou hearest not:
"Not the place for Jibrā,il's message, is the ear of the unprivileged.

"In love's fold, of talking and of hearing one cannot boast:
"For, there, eye and ear, must be all thy limbs.

"On the carpet (stage) of subtlety-knowers, is the condition, no self-selling (boasting):
"O man of wisdom! either words known (understood and weighed) utter; or silent be."

O **Sāḳi**, wine, give. For **Ḥāfiẓ's** profligacies, understood
Āṣaf, the Lord of conjunction, fault-forgiving, defect-concealing.

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9. By Āṣaf is meant:—
Ḥāji Ḳivāmu-d-Din, Vazīr to Shāh Shujā'. See Ode 3, c. 9.

326, (324).

1. In the age of the king, fault-forgiving, crime-covering,
Flagon-drinker, became Ḥāfiẓ; and cup-drinker, the muftī.

Forth from the cloister-corner, the Ṣūfī sate (drinking) at the wine-jar's foot,
Since he beheld the muḥtasib a wine-pitcher on his shoulder bear.

The state of the shaikh, and of the ḳāẓī and of their jew (secret)-drinking,
I asked, in the morning, of the Pīr, the wine-seller.

He said:—"Unfit to be uttered is the matter though thou art a confidant:
"(From slander) thy tongue indraw; the screen (of high and of low), preserve;
and wine (of love), drink.

5. Sāḳī! spring arriveth; and means of wine (-drinking) is none;
(On getting means), a thought make. For, from grief (of want of means of wine-drinking), into tumult hath come my heart's blood.

---

1. The King is Shāh Shujā', (*d.* 1384) one of the seven princes of the Muẓaffar dynasty reigning in Persia in Ḥāfiẓ's time.
This king was addicted to wine; and consequently the penalties regarding its use were relaxed.

قرابه signifies:—
A large, two-handled, glass flagon wherein to refine, wine remaineth forty days.

2. Muḥtasib signifies:—
The police-officer, the censor of morals, whose duty it was to stop wine-drinking.

3. From fear of the muslims, the Jews drank wine secretly. See Ode 467, c. 3.
Hence the phrase shurbu-l-Yahūd.
Couplets 3 and 4 form a ḳita'band.

شیخ (shaikh) signifies:—
a sitter on the prayer-mat.

قاضي (ḳāẓi) signifies:—
the magistrate of the firm shara'.

یهود (Yahūd, Jew) signifies:—
(*a*) a people that have exceeding greed for wine-drinking.
(*b*) greed for the unlawful and the forbidden,—
i. compensation for openings.
ii. the taking of bribes from the oppressor, and advantage over the oppressed.
Both these are iniquitous.
The circumstances of the shaikh (on the prayer-mat) and of the ḳāẓi (on the seat of the shara') who do disgraceful deeds I asked of love's murshid when he was in the explanation of truths, and to me inclining:
He said:—"This matter is unfit to be."

Love and poverty, and youth, and the new spring,—(all this) is
My excuse. It, accept; and, in mercy's trail, the crime conceal.

Like the (burning) candle, tongue extending (in clamour) how long makest thou?
O friend! the moth of thy desire hath arrived. Silence!

O King, in form and in truth! like thee,
No eye hath seen; no ear hath heard.

Remain, until the khirḳa of hypocrisy, accepteth
Thy youthful fortune from the old, tattered garment-wearing sky.

10. Ḥāfiẓ! from this inconstant sphere, I sought my purpose:
It said:—"To the wine-house, go; and the cup of wine, drink."

Last night, from the hidden, to the ear of my heart, reached a voice:—
"Ḥāfiẓ! less grief suffer thou: (tranquil) sit; wine, drink."

---

7. Th candle's wick is its tongue, which is ever uplifted or extended:—
   (*a*) in laughter, or clamour, when burning.
   (*b*) in silence when not burning.

8. The first line may be:—
   O king in form and in truth! like whom,

9. ژند (zhand) signifies:—
   A patched garment pleasing to darvishes.
   Kings of the Ábāsseya dynasty had a custom of putting on the blue khirḳā, and then sitting on the throne.
   When they reached old age, they gave the khirḳa to their successor; and putting on the zhand chose retirement.

   The explanations are:—
   (*a*) Remain until thy youthful fortune accepteth the khirḳā of hypocrisy from (the old, tattered garment-wearing, (star-bescattered), sky.
   In the blue surface (robe) of the sky, the stars are as holes. Hence, the blue robe of the sky may be said to be tattered.
   (*b*) Remain until the sky, blue-wearing may make thee its heir; and arrange for thee its own sway.
   (*c*) Remain until happiness and unhappiness of the sky may come under the sway; and that act in respect to the good and ill of the people of the world may end.

   khirḳa. See Ode 124.

327, (326).

1. At morn, from the invisible messenger, to my ear reached the glad tidings :—
"'Tis the age of Shāh Shujā' (the soul) ; wine (love's tumult), boldly drink !"

Gone hath that time when people of vision went aside (fearing all) :
In the mouth, a thousand forms of speech ; and (from fear of the enemy) silent the lip.

To the twang of the harp, those tales (that we have kept concealed) shall we utter :
For, from the concealing of them, seetheth the caldron of the heart.

In fear of the muḥtasib, the house (secret)-wine having drunk :
(Now, in Shāh Shujā's time) to the beloved's face, let us drink ; and (express) the shout :—"Drink, drink again !"

5. Last night, from the street of the wine-house, on their back, they carried him,
The revered Imām, who, on his back, the prayer-mat bore.

O heart ! on the path of salvation, thee, good guidance, I make :
In iniquity, glory not ; of austerity boast not.

---

1. Shāh Shujā', see Ode 326, c. 1.

To my ear, came a voice, saying :—
"Wine, boldly drink !
"Having reached the stage of the soul ; and become a river of purity, thee no injury doeth either purity or impurity.
"Then, upon love's intoxication enter ; and naught, regard.
"The subtleties the observance of which (at first) were obligatory, thou hast passed ; in God's protection, thou art seated.
"Not left to thyself, art thou now, since the steed of resolution, thou hast urged."
See this Ode, c. 2. 3 ; and 332, c. 1.

3. Couplets 2 and 3 relate to the existence of non-existence.

4. شراب خانگي (house-wine) signifies :—
Wine which, from fear of the muḥtasib, they secretly drink in the house.

6. Whatever thou doest, of it boast not.

The king's luminous opinion is the place of the light of splendour :
When propinquity to him, thou desirest, in purity of intention strive.

Save the praise of his grandeur, aught make not the exercise of the mind ;
For the confidant of Surūsh (Jibrā,il) is the ear of his heart.

Mysteries of the counsel of the empire, kings know :
Ḥāfiẓ ! a beggar, a corner-sitter, thou ! clamour not.

---

7. محل نور تجلي (the place of light of splendour) signifies :—
جاي تجلى نور the place of splendour of light.

328, (327).

1. Bitter (strong) wine, whose power is man-overthrowing, I desire :
Perchance, a moment, from the world and its iniquity and clamour, I may rest.

(O heart!) wine (of love), bring. For safe (without it) from the deceit of the sky (the traitor), one cannot go:
(Deceit caused) by the sport of Venus, its harper; and of Mars, its blood-thirsty one.

No time of ease, hath time's table cherishing the mean :
O heart; from its bitter and salted victuals, wash the palate of greed and of avarice.

The Bahrām hunting noose (lust's desires) let go; the cup (of love) of Jamshīd, uptake :
For, this desert (the world), we have traversed. (Visible) is neither Bahrām (sensual desire), nor his wild ass.

5. To glance at darvīshes is not against greatness :
With all his pomp, Sulaimān,—his (mercy-) glance was with the (feeble) ant.

---

2. Zuhra (Venus) is in the third heaven ; from its effects are song and singing.
Murīkh (Mars) is in the fifth heaven ; from its effects are tyranny.
To man, it (the sky) like a child giveth the sweetmeat of ease. Then at its tyranny, man weepeth.
Thus ever is its work; on this is its goal. Save by love's superiority, one cannot be safe from the sky's deceit. Where love planteth its standard, there no power is the sky's.

4. To the second line, add :—
Save the lover (of God) and the true Beloved naught found permanency in this world; who was slain, found everlasting permanency.
Bahrām Gor (Varahrān V of Roman History, A.D. 420) was one of the best monarchs who ever ruled Persia.
In a vale between Shīrāz and Iṣfahān (the vale of horses, from having been from the earliest times the hunting ground of the nobles of Persia) Bahrām while pursuing the wild ass (Gor) leaped with his horse into a pool, and was never seen again.
In 1810, encamped near the springs of the valley, Sir J. Malcolm lost a trooper of the 16th Hussars, a good swimmer, in the spring supposed to be that in which Bahrām was lost.
Bahrām shooting at a lion that had made a wild ass its prey, the arrow passed through the back of the lion and of the ass, and entered the earth.
He was afterwards called Bahrām Gor.

5. Sulaimān accepted a grass blade (some say the roasted leg of a locust) hospitably offered him by an ant.
See the Ḳurān, xxvii.

Come; so that, in pure wine, time's mystery, we may show:
On the condition that, to those crooked of disposition and blind of heart, thou show it not.

From the cup of emerald hue, I drink ruby wine;
For, the zāhid is a serpent of the age, whom blind with this I will make.

From Ḥāfiẓ, turneth not its head the bow of the eye-brow of the (true) Beloved:
But, at this His arm full of force, (to Ḥāfiẓ) laughter cometh.

---

7. On beholding the emerald, the serpent becometh blind.

8. The bow of the (true) Beloved's eye-brow is intent upon striking its arrow upon Ḥāfiẓ. But, at the Beloved's arm full of force, laughter cometh.
For with all this powerfulness (of arm) intent on striking him, the true Beloved's arm is weak
That is:—
With all this powerfulness, the true Beloved shooteth the arrow sluggishly, so that, with a single arrow, He accomplisheth not the work of slaying Ḥāfiẓ.

329, (328).

1. Ṣūfī! a beautiful rose pluck; and to the thorn the patched religious garment, give
For pleasant tasting wine, this thy dry austerity,—— give.

In the path of the harp's melody, put aside idle talk and fraud
For wine and wine-drinking, the rosary and the darvish-mantle—— give.

Excessive austerity that the lovely one and the zāhid purchase not,
In the sward's ring (time), to spring's fragrant breeze,—— give.

O chief of lovers! my path, ruby wine attacked:
In the pit of the beloved's chin, my blood—— give.

5. O Lord! in the rose-season, pardon the slave's sin:
To the cypress of the bank of the stream, this tale—— give.

O thou that hast travelled to the drinking place of thy desire!
From this sea (of desire), me dusty, a drop—— give.

In thanks that the form of idols thy eye beheld not,
To us, by the pardon and the favour of the Lord, work—— give.

Sāḳī! when the khwāja drinketh the wine of the morning cup,
Tell (him)—"To Ḥāfiẓ, night alive keeping, the cup of gold—— give."

---

2. طامات (idle talk) signifies:—
boasting words, that Zāhids, in respect of themselves, utter.
طیلسان (darvish-mantle) signifies:—
(*a*) head dress, or a mantle worn by darvishes.
(*b*) fūṭa a sash, which khāṭibān (preachers) and Arabs cast on the shoulder.
Rosary, See Odes 132, 178.

3. "Be not righteous overmuch."

330, (330).

1. The water-bank, and the willow-root and the poetic nature and a friend,——
Happy :
A companion, the sweet heart-ravisher, and the Sāḳī, rose of cheek,——happy.

Ho! O fortune of destiny! that knoweth not the worth of time,
To thee, be this pleasure pleasant; for a time, thou hast—— happy.

To whose heart is friendship through the love of a heart-ravisher,
Say:—"On the fire, put rue (to dispel the evil eye); for a business, thou hast
—— happy."

For the bride of nature, with generosity, I bind thought's jewel:
It may be, from time's picture, on my hand may fall an idol—— happy.

5. Plunder, reckon the night of the Beloved's society; and do justice to happy-heartedness,
For, heart-kindling, is the moon-beam; and stream-bank—— happy.

In God's name! in the cup of the Sāḳī's eye, is wine
That giveth intoxication with reason; and bringeth about a wine-sickness,——
happy?

Ḥāfiẓ! in carelessness, went thy life: with us, to the wine-house (the stage of love and of divine knowledge), come:
So that the intoxicated lovely ones (perfect Ārifs, and the excellent murshid) will teach thee, a work, —— happy.

---

5. See Ode 352, c. 4, 5.
Lit.:—
Take justice of happy-heartedness; take thy fill of it.

7. مي خانه (wine-house) signifies:—
(*a*) a place of the profligates of the world, wherein they become inflamed with wine.
(*b*) love, whose source is love.

شنگول (sway) signifies:—
hair twist on twist, the requisites of lovely ones.

شنگول سرمست (intoxicated lovely ones) signifies:—
Murshids.

The soul addresseth lust; or the heart, the soul:—
"In carelessness, life passed: and to thy perfume-place ascended not the perfume of truth.
"Higher than outward worshipping thou hast ascended; with us, come to love's stage that perfect murshids may teach thee love's business."

331, (332).

1. The collection of beauteousness and of gracefulness is his cheek (resplendent) like the moon.
But, love is not his, nor constancy. O God! (love and constancy) give him.

My heart-ravisher is the beloved and is a child: in sport, one day,
He will cruelly slay me; and, in the shara', no sin is his.

Verily, best that from him, I guard well my heart:
For, bad and good, he hath not seen; and, of them, no knowledge hath (what he wisheth, he doeth).

Active and sweet, fourteen years of age, an idol, I have:
Whose slave with soul is the (resplendent full) moon of fourteen days.

5. From his lip like sugar, cometh a perfume of milk (betokening early childhood):
Though from the glance of his black eye trickleth blood (betokening the slayer).

O Lord! in pursuit of that rose, newly sprung, our heart
Went where? For, in this (place), some time, it, we have not seen.

If my beloved, the heart-possessor, in this way shattereth my heart (army),
Quickly, for his own life-guarding, him, the king will take.

Thankfully, I sacrifice my life if that peerless pearl,—
Its place of rest become the shell (the socket) of the eye of Ḥāfiẓ.

---

2. Against children, the decree of the shara' passeth not.

4. By "slave," is rendered the expression—"ring-in-the-ear" (be-ringed one).

7. قلب signifies:—
(*a*) the heart.
(*b*) the heart (centre of an army).
(*c*) the army.
The king will take him because he is army-shatterer.

332, (331).

1. In this city, my fortune, I have tried:
From this whirlpool, my chattels 'tis necessary to draw.

Since (many a time) I gnaw the hand (of regret) and heave the sigh (from my chest),
To my body, piecemeal torn, like the rose (leaf-shedding), I set fire.

Last night from a bulbul that sang, how sweetly it came (to me in a place where),
From the branch of its (rose-) tree, the rose made wide its ear,

Saying:—"O heart! joyful be thou. For that beloved, ill of nature,
"Long sitteth refractorily on account of his (ill) fortune.

5. "The world, cruel (in words) and slow (in covenant-keeping), to pass by thee thou wishest:
"Thy own slow covenant and cruel words—— abandon.

"If, upon the lofty sky, vicissitudes (Shaiṭān's temptations) wave-mounting, strike their head,
"(Yet) his chattels and fortune, wet (soiled with Shaiṭān's snare), the Ārif maketh not."

O Ḥāfiẓ! if union had been attainable, ever,
Far (severed) from his throne, Jamshíd would not have remained.

333, (334).

1. Last night from the corner of the wine-house, an invisible messenger
Spake :—" Sin, they pardon : wine, drink !"

Its own work, doeth divine pardon :
The glad tidings of mercy, Surūsh causeth to arrive.

Greater than our sin, is God's grace :
('Tis) a subtlety head closed. What sayest thou ? Silence !

To the wine-house, take this crude wisdom :
So that to tumult, the ruby wine its blood may bring.

5. Although, not by effort union with Him, they give,
O heart ! that much that thou canst,——strive.

(Together are)—my ear and the curl of the true Beloved's tress ;
(Together are)—my face, and the dust of the door of the wine-seller.

The Ruler of faith, Shāh Shujā',
He who, slave to his order, made the holy spirit (Jibrā,il).

His desire, give, O angel of the ninth heaven (God's throne)!
Him, from the evil eye, keep.

The profligacy of Ḥāfiẓ is not a hard perverse sin
In the estimation of mercy of the King, defect-concealing (God).

334. (335).

1. O Lord! that fresh laughing rose whom to me, Thou entrustedest,
To Thee, on account of the envious ones of the sward, I entrust.

(O beloved!) with him, my heart is fellow-traveller. In every place where he goeth, be
The blessing of people of liberality the guide of his soul and body.

Although, far to a hundred stages, from the stage of fidelity he hath wandered,
From his soul and body, far be the calamity of the moon's revolution.

O morning breeze! if to the head of the dwelling of Salmā thou reachest,
A salutation to her from me, I have hope that thou wilt convey.

5. From that black tress, courteously scatter musk:
(For the tress) is the abode of clear hearts; together heap it not (or our heart will be ruined),

Say:—"To thy down and mole, my heart hath the right of fidelity."
In that tress, ambergris of coil, it (my heart), sacred keep.

In the stage where, to his lip, they drink wine,——
Mean that intoxicated (unconscious) one to whom is consciousness of himself.

From the door of the wine-house, not proper is it to gather goods and chattels.
Into the sea, cast the chattels of him who, this water, drinketh.

Not true is the love of him, who (in love) feareth distress:
(Together, be)—our head and his foot; or our lip and his mouth.

Ḥāfiẓ's verse,—the couplet of the ghazal, all is divine knowledge:
On his heart-alluring soul and grace of verse, Āfarīn!

---

4. Salmā was a lovely Arabian woman.

8. عرض signifies when read:—
'arḍ, goods.
'irḍ, reputation.

9. Either my head beneath his foot will go to the wind of destruction; or, lip will gain the kiss of his mouth.

335, (321).

1. When His (the true Beloved's) tress, ambergris-diffusing, the breeze (fate and destiny) dishevelled,
Every shattered one, with whom it (the breeze) joined, his life fresh became.

A fellow-breather is where so that (to him) explanation of my grief, I may give
From the time of separation from Him, what (torments) my heart endureth.

The letter of fidelity which the messenger of the morning took to the (true) Beloved,
Of the blood of our eye was the seal of its inscription.

Of the leaves of the rose (the limbs of man), time made a token of Thy face (O true Beloved!)
But (on looking well), through shame of Thee, concealed it (man) in the rose-bud (the closed tomb).

5. Thou asleep; and no limit appeared
Thanks be to God for this Path (of love) that hath no end!

---

1. زلف (tress) signifies:—
(*a*) the world, by reason of its vicissitudes, oppressions, and varied kinds of affliction.
(*b*) the hidden divine essence.
(*c*) the world of evidence, which is this world, the prohibitor to holy travellers of manifestations of the Lord God.

In non-existence, is the manifestation of God, which (in non-existence) admitteth not the veil of the hidden; and (in existence) opened, from the hidden, the screen of the divine essence.

شکسته (shattered) signifies:—
One, grief-stricken; friendless; without fellow-breath, companion, or associate.

When I entered the limit of non-existence, to go from non-existence to existence was the inclination of none.

Fate and destiny, having adorned the world, displayed it to existing things; so that from its goodness, every one gained freshness; and hasted to it with perfect inclination.

A crowd, to grace and wealth; a crowd, to the stages of worship; some, to excellences and perfections; some, to the manifestations of glories.

On the day of eternity without beginning, to the offspring of Ādam, they gave splendour.

The decree passed:—"I send you to a place (the world), where these things shall be necessary to you."

See Notes to Ode 1.

Perchance, the beauty of the Ḳa'ba (the true Beloved) desireth excuse (for want of union) of the way-farer (to the Ḳa'ba);
For, in its desert, consumed the soul of those alive of heart (lovers of God).

My heart that, from all save Thee kept secret love for Thee,
Behold, how (from much weeping) before its (weeping) lovers, my eye revealeth (my love for Thee).

To this shattered house of sorrow (the lover's body), who bringeth.
From the pit of the (true Beloved's) chin trace of the Yūsuf of the heart?

That tress-tip (the world of evidence, or this world), I take; and it to the khwāja's hand, I give,
That, perchance, my justice from its hands he may take (and, holding me excused, may not drive me away).

10. In the morning, by the border of the sward, from the bulbul I heard
His melody of Ḥāfiẓ, sweet of voice, sweet of song.

---

6. The second line is the cause of the first.
The beauty of the true Beloved perchance desireth an excuse for His own travellers of the path (of love); for, in that desert worn out is the soul of the heart-wounded ones.

9. "Tress-tip" may signify:—
the attraction of love.

336, (320).

1. Ruined (undone), I am through grief for my own Beloved of the tavern :
(For) on the wounded heart, His glance dasheth the arrow-point of grief.

If a cross, His tress-tip display,
Many the Musulmān that, for that one of Ḳāfir-faith, distraught becometh.

Then on the knee, sit not ; and grief, suffer not :
For from thy grief-suffering, neither less nor more becometh thy daily portion.

Since that this useless effort hath no profit,
Then O far-seer ! with grief, vex not thy heart.

5. (O King of beauty !) for God's sake make inquiry of the state of those wounded of heart :
Wonderful on the King's part, it is not if he cherish the darvīsh.

---

2. چلیپا (a cross) signifies :—
(*a*) زنار the religious cord, zunnār.
(*b*) the world of natures.

مسلمان (Musulmān) signifies :—
People of Islām, who, in respect of God,
say one.
know ,,
seek ,,

We have :—
مسلم muslim (man).
مسلمه muslima (woman).
مسلمان (plural of muslim, muslims).

فتنه (calamity) signifies) :—
the distraught lover come up out from the first, and the last, world.

آن کافر کیش (that one of Kāfir religion) signifies :—
the tress. On account of its covering, they liken, to the Kāfir, the appearance of the Beloved.
Before the eye of His seekers, having decorated the world, He maketh it His veil ; and spreadeth it, before His face, like the tress.
Many the seekers of God, who have turned from Him ; left Him ; and, from worshipping Him, desisted. Again, they become His seeker ; and to natures, show love.
But, His own protection, He maketh the comprehender of their state ; and, despicable in their eye, casteth the world.

3. O thou that art captive in this world of effacement ; and, day and night, art in thought of livelihood, put forth from thyself this foolish thought that is wholly profitless.

With Thee, I have joined; and, from aught save Thee, have severed the heart:
No desire for the stranger or for the relation, hath Thy lover.

In grace, bestow a glance. For, on the part of me heart-gone,
Without the aid of Thy grace, not a work advanceth.

O King of the realm of (darkish) beauty! in the end, what profit,
If, on the wounded heart (of Thy lover), a little salt (whereby the pain of the wound is increased), Thy ruby lip should pour?

To the wind, the harvest of patience of me heart-consumed, gave
Thy intoxicated eye that, from before and from behind, ambush made.

10. From Thy ruby lip Ḥāfiẓ took not a single desire,
That, on his wounded heart, dashed not many a thousand sting-points.

From out of that box of sweetness, put a plaister on Ḥāfiẓ's heart:
For blood hath become the liver from that glance like the (cutting) lancet and the (burning) sting.

S. چه شود signifies:—
(*a*) what profit occurreth.
(*b*) „ loss „
Meaning (*a*) is the usual and proper meaning.

337, (322).

1. When Thy ruby cup (ruddy lip), I drink, sense remaineth where?
When Thy intoxicated eye, I see, my ear (of listening) hath who?

(O true Beloved!) Thy slave, I am; though free of me, Thou art:
Me to the goglet-seller of the wine-house, sell.

In the hope that, in the wine-house, a goglet (of wine) I may obtain,
I go; and the pitcher of the tavern-haunters, on my shoulder, I bear.

From desire of Thy ruby lip, the water-bearer of the street of wine-drinkers
With eye-water (tears) dasheth (sprinkleth) the wine-seller's threshhold.

5. To me, speak not saying:—"Silent be; indraw thy breath:"
For, to the bird in the sward, one cannot say:—"Silence!"

If Thy trace, I seek, patience is where; and rest, (where)?
If Thy tale, I utter—(to hear it) the patience and sense hath who?

To the souls of those heart withered, matured wine give not:
For a fierce fire is wine; and in tumult (of love, are) the matured ones.

The delights of paradise reach not to that (exceeding) delight,
That (is when) the true Beloved drinketh wine; and thou sayest:—"Drink!"

When me, the khilʻat of the Sulṭān of love they gave,
They shouted a shout saying:—"Ḥāfiẓ! (the khilʻat) put on; silent be!"

---

1. In the place of the eye, the ear wisheth to sit that it may behold Thy intoxicated eye. Hence, it hath departed; and where it is, I know not.

2. زانکه (on account of that that) signifies:—
   (*a*) اگرچه although.
   (*b*) از رهگذر آنکه by the way of that that.
   Though Thou art free of me; art void of solicitude regarding me; and hast no need of me.

9. The khilʻat is a robe of honour.

ص

The Letter Ṣād.

338, (339).

1. From the noose of Thy tress-tip, to none is freedom,
The wretched lover, Thou slayest; and retribution, fearest not.

So long as, to the desert of effacement, the lover of consumed heart,
Goeth not, in the fold of the heart, the special of the special ones (of the true Beloved), he becometh not.

Overpowereth (mighty) Rustam, the power of Thy glance;
Taketh the bet from Wiḳāṣ (the bow-bender and arrow-caster), the chamberlain of Thy bow eye-brow.

In the way of truth, like the (consuming) candle, I placed my life in the midst:
In the way of sincerity, I made dispersion of my own body.

5. In desirousness and in love for (the true Beloved), like the moth from longing desire,
So long as thou consumest not, freedom from love's grief (and danger), thou obtainest not.

Into the heart of our moth, such a fire Thou castedest,
Though ever, in desire of Thee, a dancer we were.

---

2. Until that time when the lover of consumed heart becometh effaced, he entereth not the fold of the heart; and becometh not the special of the special ones.
In effacement is love's perfection.

3. Sa'd bin abi Wiḳāṣ belonged to the society of good news-bearers of the companions endowed with attachment. In bow-bending and arrow-casting, he was chief of the time.

5. In some copies:—
In love for the true beloved, so long as, like the moth, thou effacest not thyself and consumest not,—free from love's grief (and danger), thou becomest not.

Our dusty body, the alchemy of love's grief for Thee
Maketh pure gold, though like (worthless) tin it is.

The value of the precious pearl, what know the people?
O Ḥāfiẓ! save to the noble, the precious pearl, give not.

339, (338).

1. Release from Thy watcher, my heart obtained n ot:
" As the story-teller, the story-teller loveth not."

The muḥtasib broke the jar (of wine); and the slave, his (the muḥtasib's) head
Tooth (the muḥtasib's head) for tooth (the jar); and of wounds, the requital (wounds).

Like (the life-giving) 'Īsa, is the cup of wine, that ever
By its nature, maketh the dead alive.

O my Ministrel! a path (of melody) strike that, on the sphere,
A dancer like Zuhra (Venus), Jupiter may be.

5. From the sea, the jewel (the pearl), how bringeth forth,
The diver, so long as abandoning of life he maketh not?

From love, cash seek,—not from reason:
That pure, like pure gold, thou mayst become.

From the book of the Friend's face (the Ḳurān), with heart, Ḥāfiẓ
Readeth Al Ḥamd and the Sūratu-l-Ikẖlāṣ.

---

1. Whoever is in a business, loveth not other sharer (rival) in the business.
A lover hateth a rival lover: a story-teller, a rival story-teller.

7. Of the Ḳurān, chapter—
1 is called Al Ḥamd (praise), or Fātiḥa (the opening).
112 „ „ „ Tauhid (the unity), or Ikẖlāṣ (constancy).

ض

The Letter Ẓād.

340, (341).

1. The whole world, length and breadth, Thy beauty took:
Ashamed of the lovely face of earth's moon (the beloved), the (resplendent) sun became.

Necessary to all creation is the beholding of Thy beauty and beauteousness,
Nay, an enjoined duty to all angels is the viewing of Thy face.

The sun from the fourth heaven is the light-borrower from Thy face,
Like the seventh earth left beneath the load of death.

Ever remained dead, the soul that a sacrifice for Him became not:
Cutting and shearing is worthy of the body that, captive to Him, became not.

5. If a piece of rose-conserve (a kiss), Thy lip, soul-cherishing, give me not,
When, from this sickness (of love for Thee), escapeth my sorrowful body?

On the dust of His foot, thy kiss appeareth where?
O Ḥāfiẓ! to representation (to the true Beloved), the wind conveyeth thy tale of desire.

341, (340).

1. Come: for, the perfume of my soul, I perceive from—— that cheek,
For, the trace of my own heart, I gained from—— that cheek.

The spirituality (and goodness) of the Ḥūr which they explain,
The explanation, thou mayst ask of the beauty and grace from—— that cheek.

In the clay (of astonishment) left, the stature of the dainty cypress by that stature (of my true Beloved):
Ashamed (is) left, the rose of the rose-garden by—— that cheek.

In shame (is) left, the (delicate) body of the jessamine at these (pure and tender) limbs (of the true Beloved):
In blood (of envy) seated, the heart of the ruddy Arghavānat—— that cheek.

5. The perfume of musk, the musk-pod of Chīn took from that tress:
Perfume of the (true) Beloved, rose-water found from—— that cheek.

Immersed in the sweat (of envy) became the (resplendent) sun at the sun of Thy face:
Slender and wan, remained the (effulgent) moon of the sky at—— that cheek.

Trickled the water of life from that heart-alluring verse of Ḥāfiẓ:
Even as the sweat of souls went trickling from—— that cheek.

ط

The Letter Ṭā.

342, (342).

1. Since, around the (true) Beloved's cheek, time wrote the line (of down),
Truly, by His face, fell the moon of the sky into error.

From desire of His lip, which, more pleasant than the water of life, is,—
Went flowing from my eye a fountain of water, like the (mighty) Euphrates.

On that cheek of silver hue, behold the dark mole,
Verily, this dot of musk, left on the moon's face, (is) that (mole).

(O true Beloved!) hair loosed; and sweat (through passion's heat) expressed, since Thou hast come to the sward:
(Yellow) like saffron (through shame of Thy resplendent face) became the face of the (red) rose; and musk (through shame of Thy dark, musky tress), and rose-water (through shame of Thy perfumed sweat)——fell asunder and as naught became.

5. In desire of Thee, sometimes I give, like the (contemptible) dust, my soul and heart:
Sometimes, like the (amorous) duck, with water (of tears), I quench the fire of love.

If me, as a slave of his, the King accept,
Ever as a welcome, I, the slave, the bond for his service, give.

O Ḥāfiẓ! ashamed of thy (lustrous) verse hath become the (gleaming) water of life:
In desire of His love, in this way, (thrilling) verse hath uttered none.

---

1. On seeing the beauty of His face, the moon fell into error; and thought:—
"Perchance this also is a moon!"
This ṭā (ط) is called ukht-uzzā, which signifies the sister of ẓā (ظ)

5. بط (duck) signifies:—
a water-bird whose ardour in love is great.
Like the (amorous) duck that quenches its own fire of love by swimming in the stream, I weep so much that, in the water of tears, I swim.

ظ

The Letter Ẓā.

343, (343).

1. From the evil eye, for thy good face God, (be) —— Ḥāfiẓ!
For unto us, all goodness, it (thy face) hath done —— O Ḥāfiẓ!

Come. For of peace, of friendship, and of fidelity, 'tis the time:
For, with thee, mine no quarrel is, nor dispute—— O Ḥāfiẓ!

Though, thy heart's blood, my ruby (lip) hath drunk,—take (to thy heart's desire)
From my lip, in lieu of it (thy heart's blood), the kiss, (as) the blood-price,——
O Ḥāfiẓ!

Thou, whence? Hope of union with Him, whence?
To this skirt, reacheth not the hand of every beggar—— O Ḥāfiẓ!

5. From union with that (illusory) beloved, gained my heart what delight?
Mine is the gift, life-giving,—— O grief-stricken Ḥāfiẓ!

To the tress, or to the mole, of idols, (beloved ones), again attach not thy heart:
If, from this snare and from this calamity, thou escape—— O Ḥāfiẓ!

Zāhid! the darvīsh garment of juggling, thou hast put on: go!
The dregs of pain, thou hast drunk; come—— O Ḥāfiẓ!

At the time of morn, with heart and soul, bewail like profligates;
That moment, one single prayer for my work, make—— O Ḥāfiẓ!

Come! sing the ghazal beautiful, delightful, full of burning (passion):
For joy-giving is thy verse, and life-increasing—— O Ḥāfiẓ!

---

1. In the first line Ḥāfiẓ means guardian.

ع

The Letter 'Aīn.

344, (344).

1. By the pomp of glory and of dignity of Shāh Shujā' I swear.
That, for the sake of wealth and of rank, strife is mine with none.

On lovers, cast a glance in thanks for this favour,
That of thee, the obeyed king, an obedient slave I am

Thirsty for the bounty of the draught of the cup, we are. But,
Boldness, we display not (of ourselves we take not the cup); thee (through our vexing) pain of head, we give not.

My house (secret) wine, enough; the magian wine, bring not
O companion! arrived hath the companion of the cup: to repentance (of wine) farewell!

5. For God's sake; with wine, cleansing and cleansing of the khirḳa, make ye:
For, from this way (of khirḳa-wearing), the perfume of good, I perceive not.

To the harp's twang, behold how dancing goeth,—
That one, who for the hearing of samā', permission gave not.

O God! separate make not the brow and the face of Ḥāfiẓ
From the dust of the court of grandeur of Shāh Shujā'.

---

1. The second line of couplets 1, 2, and 4 are similar to the second line of couplets 1, 4, and 5, of Ode 345.

5. Khirḳa. See Ode 124.

6. Samā'. „ „ 46, c. 6.

7. Shāh Shujā'. „ „ 326, c. 1.

345, (345).

1. By the pomp of the world-kindling fortune of Shāh Shujā',
I swear that, for the sake of wealth and of rank, strife was mine with none.

Bring wine. For, when the (resplendent) sun enkindleth his torch,
Even to the (lowly) hut of the darvīsh, reacheth the bounty of its (the wine's splendour-) rays.

Of (all of) the world, a flagon (of wine) is enough for me, and a lovely companion;
For, without these, the cause of perturbation and pain of head, all is.

Adviser! go; for a cup (of wine), change this condoling,
For I am the obeying slave; the obeyed king, not.

5. Me, from the masjid to the tavern, love sendeth:
O friend! arrived hath the companion of the cup: to repentance (of wine) farewell!

No skill, purchaseth time. Save this, mine is naught:
With these goods (of skill), dull of market, for traffic, go I ——where?

With **Ḥāfiẓ's** austerity and his idle talk, vexed I am:
The stringed instrument, play; with song and samā', the love-song sing.

---

1. The second line of couplets 1, 4, and 5 are si milar to the second line of couplets 1, 2, and 4 of Ode 344.

5. See Ode 179, c. 6.

7. طامات(idle talk) signifies :—
   (*a*) The confused circumstances, and words, baseless and perturbed, that, for the sake of the briskness of their own market, Ṣūfis utter.
   (*b*) The idle boast and vaunt of Ṣūfīs in respect of their manifestations, revelations, and miracles.

the word is :—
in Arabic ṭāmmāt.
in Persian ṭāmāt.

Samā. See Ode 46, c. 6.

346, (346).

1. In the dawn, when, from the private chamber of the palace of wonders,
On all sides, the candle of the east (the sun) casteth splendour-rays ;

(When) from the pocket of the horizon, the juggler (or the dancer) draweth forth the mirror ;
(And), in a thousand ways, displayeth the world's face,

In the recesses of the joy-house of the Jamshīd of the sky,
The organ, to the melody of samā', Zuhra tuneth.

Into twang, cometh the harp, saying :—"The denier (of love) is where ?"
Into juggling (laughing) cometh the cup, saying :— "The forbidder (of wine) is where ?"

5. The way of revolution (of the sphere), behold ; pleasure's goblet, take ; (with God's lot, be content) :
For, in every state, the best of ways is this.

All snare and deceit, is the tress of the mistress of the world :
As to the end of this thread, no strife (of opinion) do Ārifs seek.

The king's (long) life, seek, if the world's profit thou seek :
For, it is an existence, gift-giver and a generous one, favour-conferring.

The place of evidence of the grace of eternity without beginning, the luminosity of hope's eye :
The summation of science and action, (and) the world's soul, (are) Shāh Shujā'.

O Ḥāfiẓ ! with the usage of the slave, dweller at his door, be :
For he (Shāh Shujā') is an obedient king, and Shahinshāh of those who are obeyed (all other kings).

---

3. Samā'. See Ode 46, c. 6.

5. Time's action, behold; with ease of heart sit not, for it passeth not with one colour; the cup of pleasure, take; with God's apportionment be content : in what issueth from thy hand, no deficiency make; to-day's work, cast not to to-morrow. This, indeed, consider the best of ways.

8. Shāh Shujā'. See Ode 326, c. 1.

347, (347).

1. In constancy of love for Thee, renowned of the lovely ones I am——
like the candle;
Night-sitter in the street of head (life-) players and of profligates, I am——
like the candle.

Day and night, to my eye, grief-worshipping, sleep cometh not:
Since, in sickness of separation from Thee, weeping, I am——
like the candle.

With the shears of grief for Thee, severed became the thread of my patience;
So, in fire's separation from Thee, laughing (consuming) I am——
like the candle.

In separation's night, me a letter of union, send:
If not, in grief for Thee, a great world I will cause to consume——
like the candle.

5. If hot moving (impetuous) had not been the steed of my rose-hued (bloody) tear,
In the world, when would my hidden mystery (love for Thee) have become luminous—— like the candle.

In the midst of water and of fire, even so ardent of desire for Thee is
This my heart, poor, feeble, tear-raining (guttering)—— like the candle.

From the power of grief for Thee, soft like wax became the mountain of my patience,
Since, in the water and the fire of love for Thee, melting I am——
like the candle.

Night is my day without Thy beauty world-adorning;
With the perfection of love for Thee, in the very essence of loss, (consuming) I am,—— like the candle.

---

1. شب‌نشین (night-sitter) signifies:—
(*a*) to sit nights in the assembly (مجلس).
(*b*) a sitter-up at night; nights, to be awake.
"Lovely ones." Ode 209, c. 5.
"Like the candle." „ 445, c. 7.

7. In boiling water, they melt the wax candle, so that the dross separateth and to the bottom of the water falleth; while, on the surface, the pure wax floateth.

O neck-extender (in grandeur)! head-exalting make me, one night, by union with Thee:
That, by the sight of Thee, luminous may become my hall —— like the candle?

10. Like the morning, without a sight of Thee, is left (only) a breath of life;
O heart-ravisher! Thy face, display; so that, on Thee, my life I may scatter (in love's consuming) —— like the candle.

Wonderful! in his head, Ḥāfiẓ caught love's fire for Thee:
With the water (tear) of the eye, how may I quench the heart's fire——
like the candle.

غ

The Letter Ghain.

348, (348).

1. In the morning for the perfume of the rose, I kept going into the rose-garden;
So that, like the bulbul heart-bereft, remedy for my brain, I might make.

At the face of a rose, red of hue, I gazed,
That, in the night of darkness, shone with a luminosity like the lamp:

Of her beauty and youth, so proud,
That, from the heart of the bulbul of a thousand notes, repose she kept:

In envy, the beautiful narcissus let loose water (night-dew) from her eye:
In passion, the tulip planted a hundred streaks (stains) in her soul and heart:

5. In reproof, the lily extended her tongue like a sword;
Like the man of two women, the anemone opened her mouth.

Sometimes, like the wine-worshipper,——in the hand, a goblet:
Sometimes, like the **Sāḳī** of the intoxicated, taken in the hand, a glass.

The joy of youthful pleasure, plunder like the rose, reckon:
For, O **Ḥāfiẓ**! to the envoy is naught save what is brought (the message).

---

5. ايفاغ signifies:—
(*a*) نباغ two women connected with one man.
نباج " " " "
انباغ any woman connected with a man, who has more than one wife.

7. Thee, I have counselled:—"Enjoy thyself."
Delivered is my message; ended my business.

ف

The Letter Fā.

349, (349).

1. If fortune give aid, to my hand I will bring His skirt:
If (the skirt) I draw—O great the joy! If, me, He slay——O great the honour!

How more derived this heart full of hope the advantage of mercy:
Though to every quarter, the talk of the day kept taking my tale.

Awhile, the love of idols, stone of heart, I cherish;
No recollection of the father make these unfavoured sons.

Mine became no opening from the curve of Thy eye-brow:
Alas! in this crooked fancy, became the destruction of dear life.

---

3. بتان سنگدل و پسران ناخلف (idols, stone of heart; and wicked sons not heirs) signifies:—
(*a*) illusory beloved ones, whose way is void of solicitude and void of dependence.
(*b*) lust and desire, that, in man's body, obtain nurture.

According to (*a*)—
Ḥāfiẓ called them sons (پسران) since the manifestation of the loveliness of lovely ones, and of the briskness of their market of beauty is through the number of their lovers.
Thus, the crowd of lovers is the Lord of their loveliness.
Some love for illusory lovely ones, I will cherish; and, in their net, place myself. After that, cutting off hope of these degenerate ones, I will incline my heart to the true Beloved; and, in my heart, sow for Him the seed of love.
See Ode 349, c. 1.

According to (*b*)—
To itself, in the state of knowledge and of divine favour, the soul saith:—
"Lust and desire (who, by God's decree, had entered man) have become a garden."
Now that divine victory hath become the associate of my state, and, into my heart, the fear of consequences hath gone, how long shall I cherish them, and put aside the fear of the end.
For these degenerate sons and these unworthy followers recollect neither their own father nor their guide; and, from their iniquitous conduct, depart not.
They know not that, from their iniquities, calamity is in my nature; and that their conduct is the calamity of soul and of body.

ناخلف signifies:—
(*a*) an unfavoured son.
(*b*) a wicked son, disinherited for disobedience.

5. Leader of me, miserable, when becometh the Friend's eye-brow?
From this bow, none hath struck the arrow of desire on the target.

In the fancy of being a zâhid, corner-sitting (I became); and strange (it is) that,
From every side, me, with the (sound of the) harp and the drum, the young magian proclaimeth.

Void of knowledge are the zâhids; the charm, utter; and speak not:
Intoxicated is the muḥtasib; the cup, drink; and fear not.

Behold the city-Ṣûfî, how a doubtful morsel, he eateth!
Long be his crupper,—this animal of good fodder!

10. Ḥâfiẓ! if, in the path of love's household, thou plant thy foot:
The guide of thy path shall be the blessing of the watchman of Najaf (Âlî).

---

8. A morsel of doubtful legality.

The couplet means:—

May the zealot, who eateth food of doubtful legality, become more and more like a beast.

10. At Najaf Ashraf in Kûfa, Âlî (first of the twelve Imâms) is buried. He died in 661 A.D. In this, as in Ode 311, Ḥâfiẓ showeth his sympathy with the Shîas (the followers of Âlî).

ق

The letter Ḳāf.

350, (352).

1. The abode of peace, unalloyed wine, and the kind companion,
If ever attainable these be to thee, O excellent the grace of God!

The world and the world's work, all naught in naught is:
The verifying of this matter, a thousand times, I have made.

To a place of safety, go; opportunity, reckon the plunder of time:
For, in the ambuscades of life, are the highwaymen of the Path.

Regret and sorrow that, up to this time, I knew not,
That the alchemy of happiness is——the Frlend, the Friend!

5. (O Sāḳī!) come. For penitence for the ruby lip (of the true Beloved), and for the laughter (the sparkling) of the cup,
Is an imagination, verification whereof reason maketh not.

That (darkish) beauty that is in the chin-pit of thine,
To its (profound) depth, reach not many a thought profound.

One of heart (and an Ārif) to guide (me) to good (the true Beloved), is where?
For, to the Friend, in no way have we taken the path.

Although, to one contemptible like me, the (slender) hair of thy (small) waist reacheth not,
From the thought of this subtle matter, happy is my heart.

A thousand lives, the ransom for the Sāḳi's glance that moment,
When, with (ruddy) wine like (red) cornelian, the ruby-lip, he moisteneth.

10. If, with the colour of red cornelian, my tear be,—what wonder?
For like (red) cornelian, is the seal of the seal-ring of my eye.

With laughter, he (the Sâḳî) spake, saying :—"Ḥâfiẓ! the servant of thy nature, I am:"
Behold to what degree, me a fool, he (the Sâḳî) maketh.

---

10. "مهر خاتم (the seal of the seal-ring) signifies :—
the red eye of the Beloved, the fancy whereof in the lover's eye becometh like the seal of the seal-ring.
They call the eye a seal-ring (خاتم); because, within it, is concealed a head.
The eye-lashes resemble the ring; and the eye resembleth the seal-stone.
As the seal-ring hath honour, so hath the seal-stone of the eye.
As, in the seal-ring, they depict great names; so, in the lover's eye, they image the beloved.

351, (350).

1. The reed's tongue hath no desire for the explanation—— of separation:
If not, to thee, I give the explanation of the tale—— of separation.

(O true Beloved!) comrades of the troop of Thy fancy; and fellow-riders with patience, are we (lovers of Thee),
The associate of labour, and of distress; and the companion——
of separation.

Alas! life's span, in hope of union,
Hath reached to an end; and to an end, hath not come the time ——
of separation.

That head that, in glory, I rubbed on the head of the sphere,
(I swear) by the true ones that I (compelled by Fate and Destiny) placed it on the threshold—— of separation.

5. In desire of union, how may I unfold the wing,
For its feathers, the bird of my heart hath shed on the nest—— of separation.

Union with Thee, how may I claim? By my soul (I swear) that hath become,—
My heart, the secretary of fate; and my body, the pledge—— of separation.

Roast-flesh became my heart from the burning of desire; and far (in separation) from the (true) Beloved,
Ever, the blood of the liver, I drink from the tray—— of separation.

Now, what remedy, when, into the great whirlpool of grief's ocean,
The bark of my patience hath fallen on account of the sail—— of separation.

Not much it wanted that the bark of my life should be overwhelmed,
With love's wave from the limitless ocean—— of separation.

10. When, captive to love's circle, the sky beheld my head,
The neck of my patience, it bound with the cord—— of separation.

O Lord! into the world, who brought disjunction and separation:
Dark be the day of disjunction, and the house—— of separation.

Ḥāfiẓ! if, with the foot of desire, this Path (of love) to the end thou hadst gone,
To the hand of disjunction, none would have given the rein—— of separation.

352, (351).

1. Like me shattered, be none afflicted with separation:
For my life, all, hath passed in the calamity—— of separation.

The stranger, and the lover, and the heart-bereft faḳīr, and he whose head revolveth,—
(All) have endured the trouble of time; and the pains—— of separation.

If into my hand he fall, I will slay separation
With water (tears) of my eye, I will give the blood-price—— of separation.

I go where? I do what? The state of my heart, I utter to whom?
Who taketh justice for me? Who giveth the requital—— of separation?

5. From the pain of separation and of absence, not a moment of freedom is mine,
(O Bĕloved!) for God's sake, take justice and give the requital——
of separation.

By separation from thee, afflicted I make separation:
Even so, I will cause blood to drop from the eyes—— of separation.

I, whence? separation, whence? grief, whence?
Perchance, me, my mother brought forth for the sake—— of separation.

Hence, night and day, with love's stain, like **Ḥāfiẓ**,
To the bulbul of the morning, I utter the lament—— of separation.

---

3. خون بها (blood-price) signifies:—
what in exchange for blood they take from the slayer.

4, 5. "Take my justice" signifies:—
"give me justice."
See Ode 330, c. 5.
Give the requital to separation (for his wrong done to me).

ک

The Letter Kāf.

353, (354).

1. O (beloved)! salt rights with thy lip, hath my wounded heart:
The (salt) right, preserve; for I depart, and thee to God entrust.

(O true Beloved!) that pure jewel Thou art that, in the holy world,
The mention of Thee for good is the outcome of the angel's praise.

(O beloved!) if as to my sincerity doubt be thine, trial make:
Like the touch-stone, none recogniseth the proof of pure gold.

(O true Beloved!) Thou spakest saying:—"Intoxicated, I become; and will give thee two kisses:"
Beyond limit, passed the covenant; but neither two (kisses), nor one (kiss), have we seen.

5. Thy (small) laughing pistachio (mouth), open, sugar-scattering (speech), make:
In doubt of Thy (having a) mouth, cast not the people.

The sphere, I will dash together (and destroy); unless to my desire it come:
Not that one am I, to endure contempt from the sky's sphere.

---

2. پاکیزہ گوہر (the pure jewel) signifies:—
the jewel (pearl) that cometh forth alone (not with others) from the (oyster) shell.

3. In all truth, I am thy lover.

4. بوس (kiss) signifies:—
a special delight.

To the Eternal, Ḥāfiẓ saith:—
"At the time of sending us to this world Thou saidest,—'I will meet the lover twice; once in the house of this world, and lastly in the house of the last (next) world.'
"Beyond limit, hath passed the covenant; life's time hath ended.
"Neither twice nor once, have we beheld Thee; and in excess, desire hath ended."

5. From its exceeding smallness, thy mouth is not evident; and, from thy talking, the idea cometh to men that thou hast no mouth.

6. The second line—
Not that one am I, that from the sky's sphere, I will endure contempt.

Since, access to Ḥāfiẓ thou allowest him not,
O watcher (Shaiṭān)! from him, one or two paces farther (go; and his society, abandon).

---

7. "Him" refers to the true Beloved (God).
O Iblis! since thou allowest not the true Beloved (God) to pass to Ḥāfiẓ; and, ever, by philosophy and by trick, bringest a barrier in His path,—thou thyself hast not found the path to God; and further from Him, hast hastened.

354, (353).

1. (O murshid !) if wine thou drink, pour a draught on the dust (the sons of dusty Ādam):
The sin, wherein an advantage to the stranger reacheth,—— what fear.

Now, on the sky's summit, dash love's door-curtain :
For, thee to the dark pit (of the grave), death itself suddenly taketh.

With whatever thou hast, go; drink; and regret, suffer not.
For (on thy head), the sword of destruction time pitilessly striketh.

O graceful cypress, my cherisher! by the dust of Thy foot,
(I conjure Thee) on the day of events (the day of death), take not off Thy foot from the head of my dust.

5. What dweller of hell, what dweller of paradise, what man, what angel,——
In the religion of all, infidelity to the path (ṭarīḳat) is baseness.

The path of the house of six sides (this world), the geometrician of the sky (reason)
Established so that, beneath the snare of the pit (this world), is no path (of flight from it).

---

1. O murshid ! when manifestations of the true Beloved chance to thee, thou shouldest give a taste thereof to thy disciples and the seekers of God. Thou shouldest instruct them that they may acquire this degree ; and may, with delight and desire, become the traveller of the path—although, in the travelling of the path, it is far from union with, and is verily separation from, God for the Ārif to be engaged in instruction; and to the crowd of Ārifs is the source of loss and of disaster.

In this sense, Ḥāfiẓ saith :—
"The sin, wherefrom profit reached another, —what fear? For this deed is the following of Muḥammad."

Although in the instruction of disciples, there is langour in the manifestations (of the true Beloved).
Yet, since instruction is the guidance of others and is the law of Muḥammad, there is no fear. Nay, it is the cause of dignity.

6. مهندس فلكي (the geometrician of the sky) signifies :—
Reason who displayeth the sky's revolution, and measureth it.

دير شش جهت (the cloister of six sides) signifies :—
The world, the field of the first, and the last, world, It hath six sides :—

The front.	the superior (zenith).	the south.
„ back.	„ inferior (nadir).	„ north.

The path of reason, the deceit of the daughter of the vine wonderfully attacketh:
Till the judgment-day, ruined be not the vine-trellis!

Ḥāfiẓ! by the path of the wine-house, happily thou wentest,
The prayer of one of heart, the consoler of thy pure heart be!

دام مغاک (the snare of the pit) signifies:—

The world whose worshippers have the lofty head.
O Seeker! Be not deceived by reason's talk; desist not from thy search.

Reason saith:—

Thou art the captive of six sides; and the pure Lord is outside of the six sides.
Then thy finding Him is beyond the circle of possibility, and outside the limit of excess.

The second line means:—

In the last breath (the agonies of death), appear to me; and cause me to taste the wine of seeing Thee—which wine is the source of lasting life; and by drinking which, I will break my fast. My life, which is a deposit, I will deposit with the Depositor (God).

355, (356).

1. If design for my destruction, thousands of enemies (Shaiṭāns, intent upon leading one astray) make,
If thou (O perfect murshid!) be my friend (and aider),—of enemies, I have no fear.

Me, hope of union with Thee keepeth alive:
If not, from separation from Thee a hundred ways, fear of destruction is mine.

Breath (by) breath, if, from the breeze, Thy perfume, I perceive not,
Time (after) time, rent like the rose my collar I make.

On account of Thy image, go to sleep my two eyes——never!
In separation from Thee, patient was my heart,——God forbid!

5. If a wound, Thou strike, ('tis) better than the plaister of another:
If poison Thou give, better than the antidote of another.

My slaughter, by the blow of Thy sword is everlasting life:
For, verily happy is my soul in this that it is a sacrifice for Thee.

The rein, turn not. For if me, Thou strike with the sword,——
My head, the shield I make; from the saddle-strap (to bind me as game), Thy hand I keep not back.

Thee, as Thou art, how may every vision see?
To the extent of his vision, every one understandeth.

---

4. The couplet is a negative interrogation. Never went to sleep my two eyes; God forbid that my heart was ever patient in separation from thee.

5. Otherwise—
If a wound, Thou strike, well. For another (giveth) the plaister:
If poison, Thou give, well. For another (giveth) the antidote.

356, (357).

1. If, to Thy street, the power of arriving be mine,
By the fortune of union with Thee, to foundation arriveth my work.

From me, took rest,—those two beauteous hyacinth tresses:
From me, took tranquillity,—those two narcissi (eyes) tricked with kuḥl.

Since from the jewel of Thy love, a great polish hath my heart,—
Verily, from the rust of vicissitude, polished it was.

Battered with ill-fortune, life, I obtain
At that moment when, with the sword of grief for Thee, slain I become.

5. O soul and heart (the true Beloved)! in Thy presence, what sin have committed,
That, accepted, becometh not the devotion of me, heart-bereft?

When, at Thy door, without resource, without gold or force, I
Have, in no way, the path of egress or of ingress.

I go—where? I do—what? I am—how? Remedy, I make—what?
For, from grief of time's violence, sorely vexed I am become.

Worse than my heart, grief for Thee found no place,
When, in my straitened heart, it made its place of alighting.

Ḥāfiẓ! with love's pain, be content; and be silent:
Love's mysteries, reveal not before people of reason.

357, (360).

1. (Even as) in the rose-season (the time of manifestations; of glories of mysteries)
of repentance of wine (love), I became—— ashamed,
(So) of un-upright conduct (abandoning wine-drinking), let none be——
ashamed.

My counsel (the circulation of the cup) is all the snare of the Path: and, of the argument,
On account of the lovely one, or of the Sāḳī, in no way am I—— ashamed.

Of the blood, that, last night, went (flowing) from the pavilion of the eye,
In the sight of the night-prowlers of sleep (that come upon the path of the eye)
we were—— ashamed.

Than the (resplendent) sun, more beauteous of face, thou art. Thanks to God!
That, in the sun's face, of thee (O murshid) I am not—— ashamed.

5. It may be that, through His compassionate nature, the (true) Beloved asketh not my sin;
For, of question I am vexed; and of answer,—— ashamed.

From thy presence, 'tis a life-time since I turned not away my face:
By the aid of God's grace, of this threshold, I am not—— ashamed.

---

1. When, through the murshid's guidance, I reached to the manifestation of glories, in the time of austerity and of chastity (which was fixed by love), of that way, I suffered shame saying:—
That time, why made I not increase of love? That time, why spent I in vanities?
To such a degree, reached my shame that, of his un-upright conduct, so ashamed as I, none becometh.

3. To the second line add:—
"For, we have ruined their path."
From the many bloody waves that, to that pavilion (the eye-lashes) flowed; and, to sleep, gave no admittance——the way-farer, who at night alighted, was ashamed.

4. To the second line add:—
For, to the sun's beauty, I prefer thy beauty.

5. In the first line, he confesseth to sin; in the second, he revealeth his vexation of question and answer, and his shame thereof. Thus, doth the sinner feel.

Beneath the lip, poison-laughter, why expresseth the cup,
If, of Thy ruby lip, the (ruddy) wine became not—— ashamed?

Lawful it is, if the intoxicated narcissus cast down its head;
For, of that (Beloved's) eye full of wrath, it became—— ashamed.

Its face in the veil of the shell, it (the pure pearl) concealed on that account,
That, of the pearls of my (lustrous) verse, the pearl of pure water became —— ashamed.

10. The veil of the Ẓulmat (darkness), the (gleaming) water (of life) of Khizr established for the reason that it became,
Of the (pure) nature of Ḥāfiẓ and of this (his) poetry (lustrous) like water,—— ashamed.

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7. Zuhr-khanda (poison-laughter) signifies:—
The laugh of wrath, of anger, of shame.

10. Ẓulmat. See Ode 35.
Khizr. „ „ 89.

358, (359).

1. O Thou, whose face (is) like paradise, and ruby lip (like) the limpid water of paradise!
Soul and heart, Thy translucent water hath endowed.

Around Thy lip, Thy fresh-wearing (black) down,
Is like the (collection of black) ants around the limpid water (Thy resplendent face).

O Lord! this fire (of separation) that within my soul is,
Make cool (to give me escape from separation; and to cause me to attain union with Thee) in that way that to Khalīl Thou didst.

O friends! power (of union with Him), I gain not,
For the reason that exceedingly beauteous beauty, He hath.

5. Lame is our foot; and (far distant, is) the stage like Paradise:
Short, is our hand; and on the (lofty inaccessible) date-tree, the date.

In every corner, the arrow of Thy eye
Hath a hundred slain ones, (lovers) fallen like me.

Independent of explanation, is the beauty of this verse:
Argument respecting the sun's splendour, none seeketh.

Āfarīn! on the reed of such a Painter who gave,
To the virgin of meaning, such a beauteous beauty.

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1. سبیل (way) signifies:—
wakf endowment; sabil kardan, to prepare; wakf kardan, to dedicate.

3. خلیل (Khalīl) signifies:—
The friend of God, a title of Ibrāhīm's.
When, by Nimrūd's order, they cast Ibrāhim into the fire, that fire became, by God's grace and bounty, a rose-garden for him.
In the midst of the fire, Ibrāhim recited the Ustā (Avastā abastā).
See the Ḳurān, xxi. 69.
Nimrūd (Iz dhubar). See history of Babylonia by A. H. Sayce, pp. 55-62; the Bible, Genesis, x. 8-12, Ezekiel, viii. 14. B.C. 600; and the five ancient monarchies of the east, by G. Rawlinson.

5. Difficult is union with the true Beloved.

This verse (either) a miracle, or lawful magic, is;
This verse, (either) the invisible messenger, or Jibrā,il, brought.

10. To the King of the world,—permanency and grandeur;
And everything of this sort that he desireth——be!

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9. سحر حلال (lawful magic) signifies :—
lustrous verse.

Spiritual magic is of two kinds :—
(*a*) 'ulvi (high); raḥmāni (divine).
(*b*) sifli (low); shaiṭāni (satanic).

Divine magic.

Perfection consists in the knowledge of "the most great name" of God—al ism-ul-a'ẓam, which is imparted only to Heaven's favourites.

By virtue of this name,
(*a*) Sulaimān and his Vazīr, Āṣaf, derived their power (Ḳurān, xxvii. 40).
(*b*) a man may raise the dead.

Uttered, or written, are efficacious :—
(*c*) other names of God.
(*d*) the name of Muḥammad.
(*e*) „ names of good jinn.

Written charms are composed of :—
(*f*) names *c. d. e.*
(*g*) passages from the Ḳurān.
(*h*) mysterious combination of numbers.
(*i*) peculiar diagrams and figures.

Satanic magic.

This magic depends on the agency of Shaiṭān and of evil jinn; and is condemned by Muḥammad and by all good muslims.

This magic is taught by Hārūt and Mārūt (Ode 14).

السحر (as siḥr) enchantment is a branch of satanic magic; but as it has been studied and practised, with good intentions, by the aid of good jinn, there is a science of good enchantment (which may be regarded as a branch of divine, or lawful, magic).

Metamorphoses are effected by spells, or invocations, to the jinn,—with the sprinkling of dust or of water on the object to be transformed.

The effect of enchantment on the enchanted one is :—
(i) to deprive of life.
(ii) to paralyse.
(iii) to affect with irresistible passion.
(iv) to render demoniacal.
(v) to transform into a brute, a bird . . .

Talisman (ṭilism, ṭilsam, ṭalsam) is a term applied to mystical characters (astrological or otherwise magical): and to seals, or to images, whereon such characters are inscribed.

It preserveth from :—

enchantment.	evil.
accident.	the despoiling of treasure.

On being rubbed, it calleth up the presence of its servant (a jinni).

Divination (al kihāna).

The diviner obtains the services of Shaiṭān :—
(*a*) by magic art.
(*b*) „ invoked names.
(*c*) „ the burning of perfumes.

In this fashion a verse how to utter, none (other) knoweth ;
A pearl (verse) of this sort, none (other) can pierce (utter).

From the grasp of the love for the idol, **Ḥāfiẓ**,
Like the (feeble) ant, at the foot of the (great) elephant, hath fallen.

Before the mission of Muḥammad, the shayāṭin used to ascend to heaven ; and to hear words by stealth.

All muslims believe that the evil jinn ascend to the lowest heaven ; hear the angels ; and so assist magicians.

The forms are :—

ẓarb-ul-mandal, the inscribing of the enchanter's circle.
„ -ur-raml, the moving of sand.
'ilm-un-najūn, the science of stars.
az zijr, augury from the motions of birds, or of beasts.

In every lunar month, are seven evil days :—

the 3rd whereon Ḳābil (Cain) slew Hābil (Abel).
„ 5th „ God cast Ādam down from Paradise ; afflicted the people of Yūnas (Jonah) ; and whereon Yūsuf (Joseph) was cast into the pit.
„ 13th „ God took away wealth from Aiyūb (Job) ; and the kingdom from Sulaimān ; and whereon the Jews killed the prophets.
„ 16th „ God exterminated the people of Lūṭ (Lot) ; transformed 300 Christians into swine, and Jews into apes ; and whereon the Jews sawed asunder Zakariyyā (Zachariah).
„ 21st „ Fir'aun (Pharaoh) was drowned ; and his nation afflicted with plagues.
„ 24th „ Nimrūd slew 70 women ; and cast Al Khalil (Ibrāhīm) into the fire ; and whereon was slaughtered the camel of Ṣāliḥ.
„ 25th „ God sent the suffocating wind upon the people of Hūd.

See :—

Mishkāt-ul-Maṣābiṭ, ii. 374, 384, 385, 388.
Mir āt-uz-zamān i. 1.

Couplet 9 (first line) occurs in Ode 591, c. 4.

359, (363).

1. To the way-farer (the holy traveller), sufficient guide (to ṭarīḳat and to ma'rīfat) is, love:
In His (the true Beloved's) path (of union and of love), my tears I prepared (to shed).

Into account, when bringeth the wave of our tear,
That one, who, over the blood of the slain, urgeth his bark?

Not my choice is my ill-fame:
Me, road-lost in love, He (God) made who guided.

On thyself, dash not the fire of the face of idols:
Or, over the fire, happily pass like Khalīl (Ibrāhīm).

5. On thyself, either establish (the treading of the path of love, and of divine knowledge) so that thou mayst lose thy desire (and become road-lost):
Or, without the guide (the holy shara'; or the murshid), in this path, plant not thy foot (for thou wilt not attain thy object).

---

1. In the second line, the path may be the path—
(*a*) of the true Beloved.
(*b*) „ „ murshid.
(*c*) „ love.

3. The guide signifies:—
(*a*) God Most High.
(*b*) the beloved.
(*c*) „ murshid.
When the murshid—who taught me the ordinances of outward worshipping; and kindled in my path the lamp of guidance—recognised me to be worthy of love, he cast me into love's path; and with love's fire made luminous my heart.
In thy opinion, this is being road-lost in error; in mine, the perfection of knowledge.
See Ode 179, c. 6; 359, c. 3; 371, c. 1; 374, c. 5.

5. To thy heart, pass not the thought. God forbid that, in this friendlessness, thou shouldst lose thy object.
Thou art a man of the Path; such a one thinketh not of the acclivity or the declivity. In this Path, without a road-guide, thy foot plant not. Prudence and foresight (the goal of the shari'at) to a hair's breadth thou followest; in thy heart—"First the Friend, then the Path"—thou placest; and, in speaking and doing, the following of predecessors thou abandonest not.
In love's path, thy own existence to heart bring not; with the ear of sense, this subtlety hear that, although thou art a person of His persons, thy object (through the prohibitor), thou lose not.
If this state thou have not and something for thyself fashion, thy foot in love's path plant not.
From the highway of shari'at, show not a hair's breadth of transgression, which transgression would be wholly calamitous, and the source of disaster, of iniquity, and of error. See Ode 298, c. 5; 299, c. 2; 302, c. 10; 303, c. 6.

Years, I was in thought of that couplet that uttered
An elephant-driver on the bank of the river Nīl:—

"Either remember the customs of an elephant driver (a lover of God),
"Or, to Hindūstān (the holy traveller's heart), go not with the thought of the elephant (love for God).

"Either draw not on the face the dark line of being a lover;
"Or, to the river Nīl (of mourning), take down thy garment of piety.

"Either friendship with elephant-drivers (lovers of God), make not:
"Or, fit for the elephant (love for God), establish the house."

---

7. Hindūstān signifies:—
   (*a*) the native-land of the elephant.
   (*b*) „ holy traveller's heart, whence love springeth. Then, on his body, it falleth; and, on all its parts, poureth out its mysteries.

A poet saith:—
"A hidden subtle thing it is whence love ariseth."
If thou practise love, the customs and habits of lovers (of God) remember; the path of lovers, take; with it, all thy spirit reckon; to it, thyself consign; of danger have no fear.
Otherwise, about love-play, wander not; and to thy heart the idea of being a lover, bring not.

When the elephant goeth to sleep, in sleep he seeth his native land. In wakefulness, madness (of desire for his native land) seizeth him so that he dieth.
Not a moment, are elephant-masters careless of the elephant; they do not allow him to sleep at his desire.
If he go to sleep, quickly, they apply a remedy.
When access to thyself thou gavest love; and on the plain of existence thy pace extendedest—not a moment be careless of love; for it, all spirit summon; and in adversities, be patient.
God forbid—love remembering its native land, should (in thy immature heart) become possessed of discernment.

8. جامه در نیل زدن (to cast the garment in the Nile) signifies:—
   to have mourning.
Either be not a lover; or abandon outward piety. One of these two, choose.

9. Every work that thou choosest, capacity for that work, reveal.
To encourage the elephant, they cast on his feet a leathern bag filled with pebbles. Thus, is he taught to kill a man by trampling on him.

See:—
   (*a*) Histoire Militaire des elephants depuis les temps les plus reculés, par le Chev. P. Armandé ancien Colonel d'Artillerie, 1843.
   (*b*) Official notes (three) on Elephants by Captain H. Wilberforce Clarke, R.E. (dated the 3rd April, the 16th April, and the 2nd December 1879) which may be seen:—
      i. at the Asiatic Society of Bengal, Calcutta.
      ii. „ „ Office of the Consulting Engineer to the Government of India for Railways, Calcutta.
      iii. „ „ Royal United Service Institution, London.
      iv. „ „ Institution of Civil Engineers.

10. Without wine and the minstrel, to paradise call me not,
In the cup of wine (of love and of divine knowledge) is my ease, not in the limpid water (of paradise).

O Ḥáfiẓ! if thou have the meaning (of mystery),—it, bring;
If not, naught is the claim save question and answer.

Elephants are said to have been used in battle for the first time:—
(*a*) 558 B.C. by Derbices in his war against Cyrus the Great.
(*b*) 331 „ „ Darius at the battle of Arbela.
Probably, the latter date is the correct date.

360, (361).

1. O (cool) breeze of the north! the breeze of good news, thou art,
That, us, at union's time, reacheth.

O messenger of the bird-place! God protect thee:
Welcome! welcome! Come! come!

Salmā is where? In Zū Salam, is who?
Our neighbours are where? Their state is how?

Void remaineth the space of the banquet-hall;
Of the companions, and of the brimful riṭl.

5. After safety (from calamity), invisible became the dwelling (of Salmā):
Of its former state, the ruins ask.

Now, hath the night of absence cast its shade:
Let us see, what (pastime) the night-prowlers (the dreams) of fancy —— play.

---

2. الحمى signifies:—
a protected bird-place, a cote.
مرحبا signifies:—
خوش آمدي well, thou hast come; welcome.
From straitedness, thou hast come; and to spaciousness, arrived: after labour, in ease thou hast rested.
O messenger of the bird-place of friends! O news-bringer! thee, may God preserve from calamities.
Welcome! purity, thou hast brought. Come! come!
Couplets 1, 6, 8, 10 excepted, this Ode is in Arabic.

3. ذو سلم (Zū Salam, mimosa-owning) is the name of a place (district or village) between glorious Makka and luminous Madina.
سلم (gum arabic tree) signifies:—
(*a*) a thorny tree which is in the abode of Salmā; and with the bark whereof they tan leather.
(*b*) a kind of vegetation.
What state hath Salmā? what doth she? Before her, what state doth Time bring? In that dwelling of Salmā (which is the tree Salam), who is the dweller; and who layeth the couch of sleep?
Our neighbours, where are they? what state have they? what do they?

4. Riṭl (1 quart). See Ode 315, c. 2.

5. After that time when Salmā's dwelling was inhabited; and into it, calamity and adversity entered not,—the traces of the dwelling became invisible.
From its vestiges that are left after its ruin, ask ye the state of that dwelling.

Love's tale,—no break is it's:
Here, speech's tongue is broken.

At none, looketh our saucy one:
Alas this pride, haughtiness, and disdain!

In thy beauty of perfection, thou acquiredest hope
Far from thee, God keep the eye-wound (of calamity)!

O Ḥāfiẓ! love and patience, how long?
Sweet, is the wail of lovers. Bewail!

---

٩٠ عین چشم و عین کمال (the essence of the eye; and the essence of perfection) signifies:—
Eye-wound. For save to that which is perfect, the eye-wound cometh not.
In beauty of perfection, I beheld thee: at my desire, I arrived.
God Most High may cause to turn the eye of perfection (the eye-wound, and the source of disaster).
That is—
To whatever attaineth perfection, the eye-wound (disaster) cometh; and draweth it to decline.
Thee, from the eye-wound, in His own safety, God will keep; and thus us, to the Nil of (desire) will bring.

361, (358).

1. O Thou that hast ravished my heart with this Thy form and grace!
(Thine) solicitude, for none; to Thee, inclined (in love) a whole world!

O soul (O Beloved, in separation from Thee)! from my heart, sometimes I heave the sigh; and, sometimes draw out the arrow:
Before Thee (that hast no solicitude for me), how shall I say what things through my heart I endure?

To the watchers, how shall I utter the description of Thy ruby lip!
To the ignorant, good is not the coloured (vivid) meaning.

When, every day Thy beauty is greater than (Thy beauty of) the other (preceding) day,
To Thy glorious face, one cannot compare (even) the (effulgent) moon.

5. My heart, Thou hast ravished; my soul, I give Thee. Grief, why sendest thou?
Since wholly grieved we are, of the (tax-)collector what need?

Ḥāfiẓ when in love's fold, thou plantedest thy foot,
On His (the true Beloved's) skirt, fix thy hand; and of all (attachments to the world, thy hand) let go.

---

2. كشم (I draw) signifies:—
I heave; I draw out; I endure.

3. جاهل (ignorant) signifies:—
a worldly one, not occupied with spiritual matters.

4. The moon is sometimes waning (in glory) and sometimes waxing (therein).

5. Grief is supposed to be a (tax-) collector. See Ode 426, c. 8.

362, (366).

1. By the magic of the doll (pupil) of thy eye, O one of happy qualities!
By the mystery of thy down, O verse of happy omen!

By the (sweet) draught of thy ruby (lip), O water of my life!
By thy colour and perfume, O fresh spring of beauty and of grace!

By the dust of thy path, that is hope's canopy;
By the dust of thy foot, that is the envy of limpid water:

By thy cypress (stature) of moon-appearance; by the lofty sun;
By thy exalted threshold; by the sky of glory:

5. By thy graceful gait, like the ways of strutting of the partridge:
By thy glances like the ways of the eye of the gazelle:

By thy sweet nature; and (by thy) breath, the morning's perfumed pastile;
By the perfume of thy tress; and (by the) odour of the gently breathing (cool) north wind:

By that red cornelian that, for us, is the seal of the eye's seal ring;
By that jewel (the pearl of eloquence) that, for you, is the door of the casket of speech:

By that page (surface) of thy cheek that became the rose-bed of the eye:
By that enclosed garden (the eye) of vision that became the place of fancy,

(I swear) that, in contentment with Thee, if (him) Thou will regard, Ḥāfiẓ
Will not remain (even) with life. What room (to say that) goods and property (will not remain).

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4. The cypress. See Odes 108, 145.

7. مهر خاتم چشم (the seal of the eye's seal-ring). See Ode 350, c. 9.

9. The first line may be:—
(*a*) "(I swear), O Ḥāfiẓ, if thou look at thy pleasure,
" Thou will not remain with life * * "
This is an instance of ṣun'at-i-iltifāt (change of person).
(*b*) "(I swear) that if Ḥāfiẓ, not satisfied with thee, regard (another),
" He will not remain with life * * "
In this case—
بي رضاي is read for در رضاي
كند " " كني

363, (362).

1. The world-possessor, defender of the faith, perfect sovereign:
Yaḥya bin Muẓaffar, king, just-doer:

O thou! thy court, the shelter of Islam, hath opened
On the face of the world, the window of the soul, and the door and the heart.

Necessary and proper to the soul and to wisdom, is reverence to thee:
To existence and dwelling (the universe), thy reward is abounding and comprehending.

On the day of eternity without beginning, from thy reed, a drop of blackness (ink)
That became the solver of questions, fell on the face of the moon.

5. When (on thy face; or on the moon's) the sun beheld that dark mole, to his heart, he said:—
'Would to heaven that I had been the fortunate slave (the dark mole)."

O king! on account of thy banquet, the sky is in dancing and in samā'
From the skirt of this zamzama, thy hand let not go.

Drink wine; and give the world (be joyous). For, of the tress of thy noose,
Captive to chains became the neck of thy ill-wisher.

(Now,) altogether, in the way of justice, is the sky's revolution:
Be happy that the tyrant taketh not the path to the stage (of his object).

Ḥāfiẓ! when in the (power of the) king of the world is the partition of subsistence,
For thy livelihood, make no useless thought.

---

1. Yaḥya was the sixth of the Muẓaffar dynasty (1353—1430.) See Ode 505, c. 11; 506, c. 8.

2. The first line may be:—
O thou whose court, the shelter of Islām, hath opened.

4. On the day of eternity without beginning from thy reed fell, on the moon's face, a drop to which Fate and Destiny gave this nobility that it became the date of all the important affairs of the world; and the loosener of many theological questions, such as—
(*a*) the time of probation of the divorced woman.
(*b*) „ „ „ woman (widow) of a dead man.
(*c*) the pilgrimage to Makka.
(*d*) legal alms.

5. The word "Hindū" (the black man of Hindūstan) signifies:—
a black slave.
„ dark mole.

6. samā'. See Ode 45.
zamzama. „ „ 299, c. 7.

364, (367).

1. The breeze of love's perfume, I perceived; and, expectant of the flashing of the lightning of union, became:
O (cool) breeze of the north! come: for, for the perfume of thy body, I die!

O song-uttering driver of the camels of the Beloved! stand, and alight:
For, in desire of the Beloved's beauty, no patience is mine.

O heart! the complaint of the night of separation, let go:
In thanks that the day of union hath up-cast the screen (of the night of separation).

When the Beloved is in desire of peace; and excuse asketh,
In every state, one can pass by (and pardon) the violence of the watcher.

5. (O Friend!) come. For the seven-fold-rose (-tear)-shedding screen of the eye,
On the writing of the workshop of (Thy tender) fancy, I have drawn.

---

1. برق وصال (the lightning of union) signifies:—
the manifestations of glories: and the beholding face to face.

نسيم شمال (the breeze of the north) signifies:—
(*a*) the perfect murshid.
(*b*) the cool breeze that, from the land of the Beloved, cometh.

The explanations are:—
(*a*) the sweet fragrance of the true Beloved, I perceived; and by the lightnings of union, overpowered became,
O north breeze! O perfect murshid! come; for, in desire for thee, I die. Thy seeker and searcher, I am—'tis the time of aid.
(*b*) the sweet fragrance of the true Beloved, I perceived; and stared became.
By the lightnings of union, and by the splendours of the rising of the sun void of declination, the marks of union took dwelling in my heart; and, there, the manifestations of glories made their abode.
O north breeze! * * * *
The first lines of couplets 1, 2 are in Arabic.

2. حادي (Guide) signifies:—
the song-utterer, who, by the singing of Arab songs, urgeth the camels.
O driver of the camels of the Beloved; and urger of the litters wherein are my beloved! stand, and alight:
For * * * *

5. The eye hath seven screens, called:—
(*a*) طبقه صلبي the natural screen growing out of the skull, which protecteth the eye from injury.
(*b*) طبقه مشيمي the membrane-screen.
c) طبقه شبكي the latticed screen. It is like a net.

In my straitened heart, is naught save the fancy of Thy (small) mouth:
Like me, in pursuit of vain fancy, be none!

Vexation with a piece of counsel from the Beloved (who is as my soul), I show not;
For vexation with his own soul, (even) with effort, none sheweth.

Trodden by the foot of grief, perturbed, is my heart:
Even as acquainted with its state is none.

Slain by love for Thee, became the stranger, Ḥāfiẓ, but,
By our dust, pass; for lawful to Thee is our blood.

(*d*) طبقه عنكبوتي the spidered screen. It is very thin and delicate, springeth hard from moisture, like the spider's thread.

(*e*) طبقه عنبي the grape-screen. This hath two skins(folds)black in colour, in the centre a hole like the hole at the extremity of the grape, wherefrom momently light falleth on the eye.

(*f*) طبقه قرني the horned screen. Its advantage is that it covereth the hardened moisture so that it may do its work; and keepeth off outward dangers. It is so named because, like the tusk of the boar, it is a horn outwardly black, inwardly resplendently white like the sun. Whatever is placed beneath it, appeareth through it.

(*g*) طبقه ملتحم the meat (flesh), or the rose-shedding screen. It springeth from the back of the brain; and, joined to the other parts of the eye, to them giveth fleshness and coherence, whereby the eye openeth its feathers and wings.

It is called rose-shedding; because, from it, the eye's light cometh into manifestation; and because it is fit for tear-shedding if, in partnership for tear-shedding, all the layers are.

The explanations are:—

(*a*) O friend! come; for the rose-shedding screen (which is one of the seven screens of the eye), I have drawn on the writing of the workshop of fancy; and, ever, (until thee I have seen), into imagination thy fancy I take.

(*b*) Come! for on the face of the workshop of (thy tender) fancy, I have drawn the rose-shedding screen, so that, from the eye or from its tears, injury befall thee not.

365, (364).

1. In praise of those good qualities (of the Beloved ; or of the murshid), every subtlety that I uttered,
Every one who heard, said :—"The sayer of this, what an excellent speaker is he!"

I spake saying :—"The powerless soul, Thou pitiest when ?"
He said :—"At that time when, between (the lover and the Beloved) life is not the intervener.'

At first (on the day of Alast), easy appeared the acquisition of love and of profligacy :
In the end, in (attempting) the acquisition of these excellences, the soul consumed.

On the head of the gibbet, this subtlety, sweetly singeth Ḥallāj Manṣūr :—
"Questions (of love) like these, of the Shāfi'ī (order), ask ye not."

5. I have given my heart to a Friend, bold, decorated, arrayed,
Agreeable of nature, laudable of disposition.

Like Thy intoxicated (obliquely-looking) eye, I was at the time of corner-taking (retiring to solitude) :
Now, like Thy (inclined) eye-brow, I became an incliner to the intoxicated.

---

2. At that time when, passing out from thy own soul, with the true Beloved thou mixest ; aught save Him, forgettest ; and for Him not existent becomest.

4. Ḥallāj. See Odes 66, 123, 138, 139.
Ask ye not questions :—
(*a*) of love,—
"I am God ; holy and great is my state" which are words of shakriya (partnership) and of wujūdiya (existence).
(*b*) of dragging to the gibbet.
Because, he who is a man of the outward (a hypocrite) hath no knowledge of inward questions ; and if he hath knowledge, no permission is his to reveal them.
The Shāfi'ī (order) is mentioned :—
(*a*) because, by the order of the muftī of the Shāfi'ī order, they dragged to the gibbet Mansūr Ḥallāj.
(*b*) not because, Shāfi'ī is not lord of the inward (and of the outward).
Imām Shāfi'ī was born at Ghaza (in Palestine), 767 ; and died in Egypt 820 A.D.
The second line is in Arabic.

From my tears, a hundred-fold Nūḥ's deluge, I beheld ;
Yet, from the heart's tablet, Thy picture ever declined not.

O grief that me, no entrance at His door, the Heart-ravisher gave :
Notwithstanding that from (all) sides, mediators, I evoked.

O Beloved ! **Ḥāfiẓ's** hand is the amulet of (against) the (evil) eye-wound :
O Lord ! (grant) that suspended to (circled around) thy neck, it (the hand) I may see !

م

The Letter Mîm.

366, (442).

1. If, from my hand, there arise (the chance) that with my heart-possessor I may sit,
From the cup of fortune (of His face), I drink wine; and, from the garden of union (with Him), pluck the rose (of profit).

Not my foundation (of life), will the bitter (strong) wine (real love) ṣūfī-consuming take:
O Sāḳī (perfect murshid)! on my lip, thy lip, place; and my sweet life, take.

(In this vain desire) perchance, distraught I shall become. For, from love of thee, night to day,
To the moon, (like one-distraught) I utter speech; in sleep, the Parī, I see.

To the intoxicated, thy (sweet) lip gave sugar; and to the wine-drinkers, thy (intoxicated) eye, wine:
Through exceeding disappointment, neither am I with that (the sugar); nor am I with this (the wine). (Such a one) am I!

5. (On) the night of departure, I go from the couch to the palace of the ḥūru-l-'în (the ḥūr with large black eyes),
If, at the time of life-surrendering, thou be the candle at my pillow.

Since every particle of dust that the wind brought was a bounty from Thy grace,
Thy slave's state remember; for an old servant am I.

---

5. See the Ḳurān, lii. 20.
Sing. حوري plur. حوريان (Persian).
" " " حور (Arabic).
" حورا " حُوري "
See Ode 25, c. 2; 416, c. 4; 475, c. 8.

Not pleasing appeared the writing of every one, who a versified picture, expressed:
A rare partridge (lustrous verse), I take; for swift is my royal falcon (the poet's high genius).

If belief thou have not, go; ask the painter of Chīn (Mānī);
For, the usage (of word-painting even), the (illustrious painter) Mānī desireth from the nib of my reed.

Ṣabāḥu-l-khair! shouted the bulbul. O Sāḳī! where art thou? arise!
For, in my head, tumult maketh the twanging clamour of the harp of last night.

10. Not every one's work is fidelity and truth-speaking,
The slave, I am, of the Āṣaf of the age,—Jalālu-l-Ḥaḳḳ va-d-Dīn.

From me, not from Ḥāfiẓ, hear the mysteries of love and of intoxication;
For, with the cup and the goblet, every night, the companion of the moon and of the Pleiades, am I.

---

7. Otherwise—
Not pleasing appeared his writing—every one who expressed a versified picture.

9. صاح الخير (good morning) signifies:—
(*a*) the salutation that the companions utter, at the rising of the sun, to the Sāḳī when, from him, they seek the morning cup.
(*b*) the wailing of love.
خروش چنگ دوشین (the twanging clamour of the harp of last night) signifies:—
The covenant of alast; for, by the faithful duty to that covenant, all are bound.
From the distraught lover (of God), love's wailing struck up; struck in, from within me, the covenant of alast.
O murshid of the time! where art thou? Arise; and into my cup, pour the rosy wine.
For, before my vision the talk of counsel, the slumber of carelessness, and wine-drinking arose and the covenant (which, on the day of mīṣāḳ I had made with God) adorned the tumult.
This couplet occurs in Ode 372, c. 6.

10. The true name is—
Jalālu-d-Dīn.
Because he was faithful and truthful, the Poet adds—
Jalālu-l-Ḥaḳḳ.

11. This couplet occurs in Ode 372, c. 8.

367. (376).

1. Permit us to pass by the highway of the tavern;
For, for a draught, in need of this (tavern-) door, we are all.

On the first day (of eternity without beginning) when, of profligacy and of love, we boasted,
Its condition was that, (no path) save the Path of this way (of love), we tread.

The place (this world) where the masnad of Sulaimān goeth to the wind (of destruction),
Pleasant, it is not if we suffer grief. Best, that we drink wine.

Let us see, it may be that, in his girdle, one's hand one can fix;
Seated in the heart's blood, like the red ruby, are we.

5. Admonisher! (to us) make not the counsel of the distraught. For we,
With (possessing) the (glorious) dust of the Friend's street, look not at Paradise.

Since (by samā'), the Ṣūfīs are in the mystic state of the dance,
We also by the sorcery (of love-play), a hand uplift (in rapture).

From thy draught (-sprinkling), earth gained the rank of the (mighty) ruby:
Before Thee, less than the dust are we helpless (lovers; because, to us Thou inclinest not).

Before that dear life passeth,
Permit us to pass before Thy face.

Ḥāfiẓ! when there is no path to the turret of the palace of union,
Our head, with the dust of the threshold of this door, let us take.

---

5. In my opinion to have the dust of the Beloved's street is better than to go to paradise. Then counselling is profitless; for, of love's path, never will I repent.

6. Samā'. See Ode 45.

7. The "mighty ruby." See Ode 179, c. 2.

9. Since our desire issueth not, it is necessary that we should not turn from our purpose. "Who sought, found."

368.

1. Hath not the time arrived—for friends to pity;
For covenant-breakers, to repent?

To them, hath no news arrived of him who was left behind,
With the fire of grief in his chest?

Had the tribe known what passed
On the wounded one, him they would have drawn near to; and pitied.

Arrived hath the season of Nau-rūz; green have become the sand-hills:
What of the young minstrels that they sing not?

5. What of me, the heart concealed, the tears revealed,
How wonderful it is—the dumb speaking!

These are the months in which, by the wind's blowing, objects (the blossoming of flowers) are gained:
Unlawful to us, is spring's pleasure.

---

1. This Ode (all in Arabic), Ḥāfiẓ wrote at the beginning of the mystic state before he had arrived at the stage of decoration.
The brothers (c. 7) and the friends (c. 9) signify:—
Holy travellers and Ārifs, at whose stage Ḥāfiẓ had arrived; and in search of whom, he was like one distraught. From every traveller, aid he sought.
To defective ones and covenant-breakers, is not the time arrived that they should be penitent of covenant-breaking?

2. To them hath no news arrived of that one who broke the covenant; and broke the pledge, notwithstanding that, in his chest, the fire of grief and of penitence flameth up.
To them, from the Ḳurān and the Ḥadiṣ, hath not the tale of covenant-breakers come?

3. Of what hath passed from them on this wounded one, void of oppression,—would that my tribe knew!
After knowing the extent of their tyranny, this wounded one pardoneth them, and forgiveth what is fit to be forgiven.

4. The spring-season hath come; green, the highland hath become; and distilled and pure, is the wine; full and abundant, are the grapes; and friends of fellow-cup sing;

5. My tear revealed my mysteries; and though my limbs had held the mysteries concealed, my tear became the informer.
O wonderful deed! if silence uttereth speech; and seeketh the mystery of his master (the body).

6. For these are months, by the effects whereof, the heart demandeth joy, independence, and powerfulness,—the result whereof is pleasure.
To us, poor, centreless, resourceless, the pleasure of spring is unlawful. Our heart is at the foot of the snare.

Sons of our uncle! to us with a draught extend your generosity:
For generosity and greatness are means whereby known is the generous one.

O thou that hast acquired sway over all kings!
Pity. God recompense thee: Fortune are deeds of charity.

For every one of the friends (of Ḥāfiẓ) are a store (of victuals) and the hope (of wealth):
But for wretched Ḥāfiẓ, are indigence and exigence.

---

7. O uncle born (cousin)! practise liberality and pity us notwithstanding that greatness hath causes whereby excellence may be seen and riches marked out.
O brethren, Lords of excellence! exercise liberality towards faḳirs; and enter upon pity. For excellence is the mark of liberality, not the collecting of dirams and dīnars.

8. Thou that, in the way of attacking, hast become powerful over all the Sulṭāns of the human race! Pity, that God may give thee recompense. In respect of friends, goodness is opportune.

Otherwise—
Thou that, in the way of dominion, hast become lofty of all Sulṭāns!

9. Every one of the friends hath treasure, which, at the time of distress, is of use; and the power of giving alms (ḳhairāt va ṣadḳāt) which, in the next world, increase joy.
To wretched Ḥāfiẓ, poverty (faḳr) is the cause of perturbation.

That is—
It is the poverty of perturbation; not the poverty of choice.
The poverty of choice hath delights; and is the cause of thank-offering; the poverty of perturbation is altogether a mulct, and the cause of contempt.

369, (374).

1. In the morning, with the desire of repentance (to my heart), I said :—"I seek the counsel of God,"
Spring, repentance-shatterer, arriveth: what remedy may—— I make?

True speech, I utter:—I cannot see (that this state is very difficult);
For the companions drink wine; and looking on—— I make.

By the cup's circulation, remedy ye my brain:
If, from the midst of the banquet of joy, retirement—— I make.

If, one night, to my tongue, passeth the tale of Thee,
From want of purity, it (the tongue) with wine, rinsing,—— I make.

5. On the throne of the rose, I place a (beauteous) idol like a Sulṭān:
With the hyacinth, and the lily, the glory of collar and of bracelet—— I make.

Through the Friend's face, blossomed my purpose like the rose:
To the hard stone, consignment of the enemy's head (that separation recur not)—— I make.

The tavern-beggar am I; but (at) the time of intoxication, behold:—
Against the (lofty) sky, loftiness; and against the (ordering) star, order,—— I make?

Not mine, is the way and usage of morsel-abstaining. For,
The reprobation of the profligate, the wine-drinker, why do—— I make?

To the memory of the King's assembly, like the rose-bud with laughing lip,
The cup, I take: and, through desire, my raiment, rent—— I make.

10. If, from the ruby lip of the Beloved, a kiss I take,
Young again, I become; and life, twice—— I make.

---

4. On account of its want of purity, with wine, it (the tongue) I rinse.
5. تخت گل (the throne of the rose) signifies :—
(*a*) the place where they make the marriage of brides and adorn them with garlands of roses.
(*b*) the heart of the holy traveller, the place of blossoming of roses.

Not the ḳāẓī, nor the mudarris, nor the muḥtasib, nor the faḳīḥ are we :
Mine, what profit that forbidding of the wine-drinker—— I should make.

Through wine-drinking, distressed became **Ḥāfiẓ**;
With the sound of the harp and with wine, his mystery (of distress), evident——
I make.

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11. Ḳaẓī the judge.
Mudarris „ school master.
Muḥtasib „ city censor (of morals).
Faḳih „ theologian.

370, (379).

1. (O murshid !) come; so that the rose (of ease and of pleasure) we may scatter,
and, into the cup (of existence; or of the heart), the wine (of love and of divine knowledge)—— cast.
(By our inward strength) the roof of the sky we rend; and (to the height of another heaven) a new way,—— cast.

If an army, that sheddeth the blood of lovers, grief raise—
Content together are I and the Sāḳī; and up its foundation, we—— cast.

Into the cup of ruddy wine, rose-water, I pour:
Into the censer of the wind, 'iṭr-revolving, sugar, I—— cast.

Minstrel! since in thy hand is a sweet instrument, a sweet song sing:
So that, hand-waving, we may sing the love-song, and dancing, our head down may—— cast.

5. O breeze! to that lofty quarter of the Beloved, the dust of our existence cast;
It may be that on the spectacle-place of that king of lovely ones ('ārifs), our glance, we may—— cast.

Of reason, one boasteth; another idle talk weaveth:
Come: before the just Ruler (God) these disputes, let us—— cast.

If the paradise of Ádn, thou desire, come with us to the tavern (of love and of profligacy);
So that, from the foot of the wine-jar (the murshid of love), thee, at once into the pool of Kauṣar, we may—— cast.

---

1. This may be addressed:—
(*a*) to the beloved.
(*b*) „ holy traveller.

3. Into bitter, strong wine (of real love) rose water is poured to reduce its strength.

4. سماع خوش signifies:—
Samā' (سماع) joined with the condition of samā'-i-sāmi' (سمع سامع) the hearing of the hearer. Samā'. See Ode 45.

5. خوبان (lovely ones). See Ode 209, c. 5.

7. "The paradise of Ádn" signifies:—
(*a*) paradise.
(*b*) the manifestations of God Most High.
See Ode 407, c. 4.

O (true) Beloved! with Thy face, illumine our assembly,
That, before Thee, the love-song I may chaunt; and at Thy feet, my head, may
—— cast.

In Shīrāz, the understanding of verse, and the speaking well, they practise
not:
Ḥāfiẓ! come; that, into another land, ourselves we may—— cast.

371, (370).

1. Times I have said; and again I say,—
That, heart bereft, not of myself, have I gone this Path (of love).

Behind the (pure) mirror (of the holy traveller's heart) me, they have kept like the parrot:
What the Teacher of eternity without beginning said:—"Say"; I say.

Whether I be the thorn, or whether the rose, there is a sward-adorner (God),
By whose hand, as (it) cherished me, I grew.

O friends! me, heart-bereft, astonied, censure not:
A great jewel I have; and the master of vision (the jeweller God), I seek.

5. Although to (the wearer of) the patched (darvīsh) garment, (the drinking of) wine, rose of hue, is a sin,—
Me, censure not; for with it (from off the darvīsh garment), the colour of hypocrisy, I wash.

---

1. See Ode 179, c. 6.
2. Before a mirror, they place a parrot; and behind the mirror, the teacher.
The parrot, seeing his own reflection in the mirror, maketh "chachchaha;" and thinking that the parrot behind the mirror maketh speech, entereth on speech.
Whatever he heareth, cometh from his tongue.
From behind the mirror, the teacher saith:—
"Allah! God, the Merciful, the Merciful!"
or whatever he wisheth to teach. Thus, quickly, by this sorcery, doth the parrot learn: and become a speaker and an orator.
Here the parrot is *behind* the mirror. The explanations are:—
(*a*) That the م (صفتم) is not maf'ūl bih (nominative) but maf'ūlun lahu (the accusative).
Behind the mirror they have kept for me one parrot-like.
(*b*) That in place of پس one should read پش (contracted from پیش for verse—sake).
Before the mirror, they have kept me parrot-like.
(*c*) That in place of پس one should read بر
On the bosom of the mirror, they have kept me parrot-like.
This couplet, Ḥāfiẓ (who was a murshid) wrote in praise of himself.
In the opinion of disciples, the murshid's praise of his own soul is laudable; for such praise is the source of firmness of good faith, and the repeller of tumult.
Whatever I say, I say from the Teacher (God): His nature, I seek.
Of myself, naught I say. Whatever the master of eternity without beginning saith, and to my heart revealeth, that I say.
"Neither doth he (Muḥammad) speak of his own will. It is no other than a revelation, what unto him hath been revealed." The Ḳurān, liii. 3, 4.
Not like the poets, mysterious utterers, do I speak. Whatever they say, they say through lust and Shaiṭān; and, distraught from the producing of their own imagination, strive to reveal their vain imaginings.
The second line, see Ode 407, c. 3.
3. See Ode 408, c. 4.

From another place (cause), is the laughing and the weeping of lovers (of God):
In the night (through union with the Beloved), I sing; in the morning-time (through separation), I moan.

To me, Ḥāfiẓ spake saying:—"The dust of the tavern-door smell not:"
Say:—"Censure not; for the (fragrant) musk of Khuṭan, I smell."

372, (378).

1. A thousand breaches in my faith, with Thy dark eye-lashes, Thou hast made:
Come, so that, out (of my heart) on account of Thy sick (languishing) eye, a thousand pains, (of mine) I may pluck.

Ho, O fellow-sitter, of my heart (the true Beloved!) from Whose memory, friends (who, in this world of non-existence are Thy companions; and slumber in Thy unity) have passed:
Not a day be mine, the moment when, void of recollection of Thee, I sit.

---

1. مژگان (eye-lashes) signifies:—
(*a*) the darkness of sins that, in matter, have become established.
(*b*) illusory love.

چشم بیمار (the sick eye) signifies:—
(*a*) the seeing God and His manifestations.
For varied are the circumstances of holy travellers, whose goal is God. When he attaineth perfection, to him, this quality appeareth evident.
(*b*) real love. Love, whether real or illusory, dependeth on God, to whom every one inclineth.

The explanations are:—
(*According to a*)—
(i) O Lord! for those sins that from me have issued, hath arrived Thy order for my destruction.
Come: for, in respect of those sins, is a breach in my faith through the beholding of Thee.
From my path, I up-pluck the thorn of sorrow; from it, withdraw my inclination; and from the foot out-pluck the thorn.
(ii) O my slave! through sins in moments, thou hast made in thy faith, thousands of breaches; and to Me hast not shown obedience.
Come; repent; upon the true path, go straight; say—
"I am penitent for those (evil) deeds."
So that, on account of thy sick eye (deficient vision, that became a thousand sins) I may pardon thee!
Since, by lust's invitation, thou committest sins, imperfect (not far-seeing) vision thou hast.
Those sins that thou hast intentionally committed, I will, after thy repenting and weeping, pardon; and, their rust from thy heart's mirror, wipe.
(iii) (*According to b*)—
O true Beloved! with Thy dark eyelashes (illusory love), Thou broughtest thousands of breaches in my way and faith; and (through illusory love) Thou rentest the garment of faith that was on my body:
Come, so that, through true love for Thee, I may choose numberless pains; and, from the stage of the illusory to the stage of ḥaḳiḳat, take the Path.

In the Fawā,id-ul-Fawāid, is the following tale:—
Once upon a time, was a Barhaman, possessed of wealth and goods and of all worldly effects.
Him, with a fault, the king of that time charged; into his own grasp, all his wealth took; and, expelled him from the land—though he deserved no punishment.

Old and foundationless, is the world: of this Farhād-slayer,——justice!
Me, vexed with sweet life, its craft and sorcery made.

The world, transitory and permanent, a ransom for the true Beloved and the Sāḳī (I make):
For, the world's sovereignty, love's humble companion, I deem.

5. If, in my place, the Friend (God) choose a stranger,——He is judge:
If, in place of the Friend, I choose my life,——it, unlawful be!

Ṣabāḥu-l-khair! shouted the bulbul. O Sāḳī (murshid)! where art thou? Arise (bring wine):
For, in my head, tumult maketh the intoxication of the wine of last night (the day of Alast).

Drowned in sweat like the rose, I became through the torment of the fire of separation:
O breeze, night-seizing (the perfect murshid)! a breeze, from the sweat-seizer of mine (the true Beloved),——bring.

Setting his face to the desert, he went his way. On the way, a friend met him; and in friendship's name asked him, saying:—
"What is this state that is the cause of such sorrow?"

The Barhaman replied:—
God be praised that they left with me the zunnār (the mystic cord). Although they took from me all else, since the zunnār is my safety it will come back.
When faith is safety; and, in my heart, is memory of God,—no fear is mine of my sins.
See the Ḳurān, ix. 5; xiii. 7; iv. 30; viii. 29.
برفت از یاد (went from Thy memory)—
Although the imputation of forgetfulness is improper; yet, in this place, it is allowable.
Only through the perfection of conciliation, hath Ḥāfiẓ made God descend to the mansion of forgetfulness; and brought the speech into utterance.

6. This couplet occurs in Ode 366, c. 9; and is there fully explained.

7. گل (rose) signifies:—
The (red) rose which (see Ode 40, c. 5) was formed of the sweat of Muḥammad. From him, who taketh sweat is acceptable.

باد شبگیری (the night-taking breeze) signifies:—
(*a*) The morning breeze whereto they assign the coming of fragrant odours; and the blossoming of flowers.
(*b*) The murshid.

عرق چین (sweat-taker) signifies:—
(*a*) a mixture of perfumes which, like ambergris, through various compoundings, they prepare. Its essential quality is the taking (away) of sweat.
When sweat prevaileth over the limbs; by the use of the عرق چین, it is relieved.
(*b*) the true Beloved, and real Desired one.

From me, not from the admonisher, hear the mysteries of love and of intoxication:
For, with the cup and the goblet every night, the companion of the moon and of the Pleiades, I am.

The tale of longing that, in this volume, is become verified,
Verily is void of error; for me, the dictation **Ḥāfiẓ** gave.

From the heat of the fire of separation and disjunction drowned in sweat like the rose; and the withered leaf I am become.
O murshid of ṭarikat! O guide of ḥakikat! From that true Beloved, a fragrant breeze bring; and from this whirl-pool, this sweat-drowned one bring forth.

That is—
Display virtues and truths, and the path of manifestations.
Possibly this couplet is in reply to couplet 2.

8. This couplet occurs in Ode 366, c. 11.

"the moon" may signify:—
the Beloved.

جام (cup) signifies:—
wine; the moon.

قدح (goblet) signifies:—
wine-drops, the Pleiades.

373, (375).

1. Beyond limit—this that from my hand, went religion and knowledge,
Come, say—what joy from love for Thee, I established?

Although grief for Thee gave to the wind the harvest of my life,
(Falling) in the dust of Thy precious foot, (I displayed fidelity); for the covenant (that I had made), I broke not.

Contemptible like the atom though I am, Love's wealth, behold!
How, in desire of Thy face, joined to love I am.

Bring wine; for 'tis a life-time, since, through desire of safety, I
Sate, in the corner of safety for the sake of ease.

5. O counsel-utterer! if of (the crowd of) men of sense, thou be,
To the dust, cast not thy speech (of counsel); for (counsel is useless), intoxicated I am.

Before the Friend (God), my head forth from shame how may I bring,
When, from my hand, a worthy service issueth not?

Ḥāfiẓ consumed; and that Beloved, heart-cherishing, spake not,
Saying:—"When his heart, I wounded, a plaister, I sent."

---

2. The second line may be:—
By the dust of Thy precious foot (I swear) that the covenant I broke not.

374, (371).

1. O **Sáḳí** (true Beloved)! come back; for of Thy service, desirous I am:
Of Thy service, and of prayer-uttering for Thy fortune, desirous I am.

(O perfect murshid!) from that place, where is the (common) bounty of the cup of happiness of thy splendour,
From the ẓulmát of astonishment, me the path of going out,—— show.

Drowned in the sea of sin from a hundred sides, though I be;
Since I became love's friend, of the people of mercy am I.

O Faḳíh! me, for profligacy or for ill-fame, censure not:
For, from the Court of Fate, pre-ordained was this.

5. Drink wine. For, neither by acquisition, nor by choice, is the being a lover:
Me, this gift reached from the heritage of creation.

I, who, in my life, chose not travelling from my native land,
In the love of seeing Thee, desirous of travelling am.

Far from the door of fortune of Thy shelter, apparently am I·
But, with soul and heart, of the (crowd of) dwellers of Thy presence, am I.

In (love's) path, the (mighty) river and the (lofty) mountain; and I, shattered and battered—
O Khizr, auspicious of foot! by thy prayer, aid give me.

If thou boast of the musky (dark fragrant) tress of that idol,
O breeze! of the revenge of my jealousy, bethink thee!

10. In Thy eye-brow (bow), vision's arrow up to the ear of sense
(Is) brought and drawn; for an opportunity (for Thee to shoot an arrow), delaying, I am.

Before Thy eye, **Ḥáfiẓ** will sacrifice his life:
In this fancy, I am, if respite me life will give.

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2. Ẓulmát. See Ode 35, c. 10.
4. Faḳíh signifies a theologian.
5. See Ode 179, c. 6; 359, c. 3; 371, c. 1.

375, (373).

1. Glad tidings! to (the abode of) Ẓū-Salam, suddenly descended safety (from calamity):
To God praise, (the praise of) the confessor ot the greatest blessing!

That bringer of happy news, who brought the glad tidings of victory, is where?
So that (in joy), my soul (which is dearer than gold and silver) I may scatter on his foot like gold and silver.

Verily, shattered of heart becometh the covenant-breaker:
In the opinion of the Lords of wisdom, sacred charges are covenants.

From the King's turning back, what a rare picture established
His enemy's resolution in the mansion of non-existence!

5. From hope's cloudlet, he sought a blessing. But,
To his seeing eye, it gave naught save moisture.

Into the (dark) Nîl of grief, he (the covenant-breaker) fell; to him, in reproach the sky said:—
"Verily, now, repentant, thou hast become; and profit from repentance, thou gainest not."

---

1. ذوسلم. See Ode 360, c. 3.
Glad tidings! suddenly safety (from calamity) descended upon the abode of Ẓū-Salam (which is a thornless tree in the Beloved's abode).
To God is praise for the favour of a praise that is, in excess, from the confessor (of praise).
Favours for being guided aright, and the praise of the confessor, are not save in sincerity of faith.
Then, with sincerity of faith, Ḥāfiẓ praiseth the descending of safety on the abode; and, for that abode, seeketh an increase of favour.

2. Who bringeth glad tidings, on his foot they scatter some silver.

3. In the opinion of the Lords of reason, the covenant verily is the Lord of respect and of honour (is sacred and honourable).
Who breaketh a covenant becometh heart-shattered.
In trueness of covenant, is surety; the coming out from that covenant, is his charge. Whoever for something established a covenant, its surety he became; and, from it, he must come out.

Sāḳī! come, for it is the season of the rose, and the time of pleasure:
The cup, bring; and suffer no grief, more or less.

From the cup of wine, hear. For this old woman, newly married (the world)
Many a husband, like Kay Ḳubād and Jamshīd, slew.

O heart! seek not thou the kingdom of Jamshīd; seek the cup of wine:
For this was the song of the bulbul, garden-singer, of Jamshīd.

10. When, like the (red) flagon, the enemy's (red) blood, thou spilledest,
With friends, in ease and joy, take the cup of Jamshīd.

In the tavern-corner, hath Ḥāfiẓ his place of ease,
Like the bird in the garden; and like the lion in the forest.

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9. In the time of joy, the cup of wine is better than the kingdom of Jamshīd. Jamshīd. See Odes 144, 176, 199.

In Arabic, are:—
Couplet 1; and the second lines of couplets 3, 6, and 11.

376, (380).

1. O morning cypress! without thee, with the rose and the rose-bud,——
what may I do?
The tress of the hyacinth, how may I draw; (with) the cheek of the lily——
what may I do?

From the reproach of the ill-wisher, alas! I beheld not Thy face:
When not mine is the (gleaming) mirror, with (dull) iron—— what may I do?

O admonisher! go; and at the dreg-drinkers, carp not:
This, the work-orderer of Fate doeth:—— what may I do?

When, like this, from the hidden ambush, leapeth the lightning of jealousy,
Do thou order: for I of consumed harvest,—— what may I do?

5. When the King of the Tūrāns (Afrāsiyāb) approved; and cast me into the pit,
If the grace of Tahamtan (Rustam) be not hand-seizer (to help)——
what may I do?

If with a lamp (on the path of travellers) Ṭūr's fire (the perfect murshid) make not a little assistance,
(For) the remedy of the dark night of the Wādī-i-Aimān—— what may I do?

With the heart-stitching arrow of separation, thou sheddest my blood:
Do thou thyself say to thyself:—"O luminous eye!—— what may I do?"

Ḥāfiẓ! highest paradise is the house of my heritage:
In this desolate stage (this world), my dwelling,—— why do I make?

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5. Afrāsiyāb. See History of Persia by Malcolm and by Clements Markham; and the Shāh Nama, by Firdausī.

6. Wādi-i-Aimān. See Ode 202.

377, (377).

1. If, with the sword (of tyranny), He (the true Beloved) slay me, His hand, I seize not:
If, upon me, this arrow He strike, obliged I am.

(To the true Beloved) say:—"At that our eyebrow, Thy arrow strike,
"That, before Thy hand and arm, I may die."

If, me from off my feet, the world's grief bring.
Save the cup, my hand-seizer (helper) is who?

O Sun of the morning of hope (the true Beloved)! come forth:
For, in the hand of the (dark) night of separation, captive am I.

5. O Pīr of the tavern (the murshid excellent and perfect)! come to my cry (for justice):
By a draught, me young make; for old am I.

Last night, by thy tress, I ate an oath,
That, my head, from off thy foot, I will not take.

O admonisher! how long, like children, deceivest thou,
Me, with the apple of the garden, and the stream of milk? (For, not to these paltry things, do I incline; such are for common folk).

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1. I seize not his hand; because his slaying me is the comprehension of the advantages of faith and of the world. In the end, He is wiser than I: whatever He doeth is the essence of good and of good counsel.

Otherwise—
If He slay me with the arrow of separation and disunion, I am obliged; because the glory of the Beloved is Union; and His arrow is the arrow of mercy.
The address may be to the murshid.

4. "The sun of the morning of hope" may signify:—
(*a*) the murshid.
(*b*) „ light of morn.
(*c*) „ essence of hope.

5. پیر خرابات (the Pīr of the tavern) signifies:—
(*a*) the murshid, perfect and excellent, who keepeth the disciple in the abandonment of self; and showeth the way of poverty and of effacement.
(*b*) the lover, who considereth deeds and qualities of all things effaced in the divine qualities; but, to himself or to another, imputeth no quality.

7. See Ode 429, c. 8.

(For fearful contemplation and manifestation, I soar). Every evening and morning, that (glorious) bird, am I,
The sound of whose (mighty) cry (in remembrance of God) to the (lofty) Sidra tree reacheth.

Ḥāfiẓ! this, thy khirḳa of piety, (hard as iron, void of tenderness) consume (with fire):
For (even) if a (consuming) fire I became, I should kindle it not.

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8. Sidra. See Ode 88; "Bird" see 410, c. 2; 429, c. 2; 439, c. 1; 558, c. 8.
9. Khirḳa. See Ode 124.

378, (383).

1. Like the morning (of laughing forehead) Thou art; and the candle of the chamber of the morning, I am:
Smile; and behold how (for Thee) my soul, I surrender.

In my heart, the stain of love for Thy heart-alluring tress is so (in dwelling) that,
When (from this vanishing world) I pass, my tomb becometh the (dark) violet-bed.

On the threshold of hope of Thee, I have opened my eye,
That Thou mayest cast one glance; from Thy glance, me Thou Thyself castedest.

O crowd of griefs! to thee, how may I utter thanks? God forgive thee!
On the day of friendlessness, at last, from my bosom thou goest not.

5. I am the slave of the man of vision, who, notwithstanding his black-heartedness,
Raineth a thousand drops (tears), when my heart's pain, I recount.

On every side, our idol (divine bounty) displayeth splendour; but,
This glance that I keep glancing, none seeth.

If the Beloved like the (fragrant) breeze pass to the tomb of Ḥāfiẓ
From desire (of that Beloved), in the heart of that narrow place (the grave), the shroud, I rend.

---

2. Out of respect of the dark tress, it is said that the tomb becometh the dark violet bed.

4. The word "thee" refereth to "the crowd of griefs."

5. The first line may be:—
I am the slave of the man (the black pupil) of my eye, who, notwithstanding his black-heartedness,—

379, (381).

1. Since on my head, fell thy auspicious shadow,
Fortune became my slave; and prosperity, my servant.

Years passed, since, by me, fortune had passed away;
In the fortune of union with Thee, by my door, it (fortune) returned.

In time (the world), vigilant, none had seen me,
If, in sleep, thy form had been imagined by me.

In grief for thee, to an end I take (I pass) my life; but,
Believe not that without (memory of) thee, to an end, a moment I take (I pass).

5. From that night when, into my straitened heart, thou returnedest,
My beperfumed brain, a hundred candles kindled.

The remedy for my pain, the Physician knoweth not:
Without the Friend, I am shattered of heart; with the Friend, most happy.

Thou saidest:— "To my street, the chattels of halting (while journeying) bring not:"
By Thy soul, (I swear) that out from this street, I myself pass not.

The slave of a king and the purchased slave of an Āṣaf, every one is:
Ḥāfiẓ! the mean slave of the Sulṭān of the country (Alī Murtaẓā), I am.

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1. This Ode is in praise of Alī. See the Rubā'iyāt 617.

8. Āṣaf. See Ode 43.

380.

1. In the morning, Jauzā (Gemini) placed before me the preservation (the small Ḳurān):
That is:—The King's slave, I am; and the oath, I ate.

Sāḳi! come; for, from effective fortune's aid,
The desire that I desired became to me, through God attainable.

A cup, give; for again in joy of the King's face,
Elderly of head, in my head, is desire for a youthful one.

Waylay me not with the description of the limpid water of Ḵẖizr;
From the King's cup, a draught-drinker of Kauṯar's fountain, am I.

5. O King! if to the ninth heaven (God's throne), I cause the throne of excellence to reach,
Of this majesty, the purchased slave, am I; and of this door, the wretched one.

A thousand years, draught-drinker of Thy banquet, I was:
My disposition, ardent of temperament,—water-drinking, how may it abandon?

If, of the slave of this tale, belief be not thine:
Of perfect speech, a proof I will bring.

If, from thee, I up-pluck my heart; and, from thee, up-lift my love,
On whom, may I cast this love; where, may I take that heart?

All in love for the King, was my covenant of Alast:
From life's highway to this covenant, I pass.

10. Manṣūr bin Muḥamad Ghāzī is my guard:
From this auspicious name, victorious over my enemies am I.

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1. This Ode is in praise of Ālī. See Ode 396, c. 3.
"The king" is Ali, the founder of the Ṣūfīs.
Jauzā signifies:—
Ali Murtaẓā.
3. The second line occurs in Ode 232, c. 1.
4. Ḵẖizr. See Ode 89. Kanṯar. See the Ḳurān cviii.
9. Alast. See p. 5.

Since, in the King's name, the sphere framed the Pleiades,
Verse of pearl, wherefore make I not? Less than who, am I?

When, from the King's hand, I tasted the victuals like the (mighty) falcon,
For the capture of the (mean) pigeon, care how is mine?

O King, lion-seizer! less, how becometh, if becometh
Attainable by me, in thy shadow, the country of ease?

Wing and feather, I have not; and this (is) most rare. For there is naught,
In my head, save the desire of (flight to) the (lofty) dwelling of the Sīmurgh.

15. In the felicity of praise of thee, my verse subdued a hundred countries of the heart:
Thou mayst say that my speaking tongue is thy (cleaving) sword.

If, like the morning breeze, by a rose-bed, I passed,
Mine, was neither love for the cypress; nor desire for the cone-tree.

Thy perfume, I perceived; and to the memory of thy face,
The Sāḳīs of joy gave me one or two cups.

Not the slave's custom is intoxication with the juice of one or two grapes;
Years endured, the Pīr, tavern-cherisher, am I.

With the revolution of the star and of the sky, many a strife is mine;
In this tale, be the King's justice, my ruler!

20. Thanks to God, that, again, in this height of court,
The sound of my long wing-feather (of flight), the peacock of the ninth heaven ——heareth!

For the capture of my heart, the lion's whelp attacked;
Lean, if I be, or if not,—the lion's prey I am.

Effaced be my name from the work-shop of the lovers (of God),
If mine be other employment save love for Thee.

O Thou, the lovers of whose face (are in number) more than the atoms (in the sun-beam)!
To union with Thee, how may reach I who (in capacity), less than an atom, am?

Show to me,—the denier of the beauty of Thy face, who is he?
So that, with the dagger of jealousy, his eye I may bring forth.

25. On me, fell the shadow of the (symbolic) sun of empire:
Now, as to the (material) sun of the east, rest (independence) is mine.

Not brisk is the market of purpose of these deeds:
Neither splendour, do I boast; nor ease, do I purchase.

With soul, the friend of the prophet and of his offspring, (is) **Ḥāfiẓ**!
By God, witness to this is the Lord, my ruler.

381, (384).

1. In the pursuit of the desire of visiting my own (native) Land,——
why should I not be?
The dust of the head of my (true) Beloved's street,—— why should I not be?

When the load of grief of being a stranger and the trouble, I bear not,—
To my own city, I go; and, my own monarch,—— I shall be.

Of the confidential ones of the veil of union I shall be:
Of the slaves of my own Lord,—— I shall be.

Since life's work (how it will pass; how long it will show fidelity) is unknown, at least that is best
That, on the day of events (the day of death) before (God) my idol (engaged in ẕikr and fikr; and, from that exterior to God, turned away),—— I shall be.

5. The being a lover and a profligate was ever my way;
Again, I will strive; and engaged in my own work—— I shall be.

Of the hand of fortune, heavy with sleep; and of resourceless work,
If complaint be mine, my own secret-keeper,—— I shall be.

Ḥāfiẓ! perchance, the grace of eternity without beginning may be thy guide,
If not, to eternity without end, ashamed of self,—— I shall be.

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1. At Yazd, Ḥāfiẓ, yearning for Shirāz, wrote this Ode.
Couplets 1 and 2; and 5, 6, and 7 form ḳiṭ'abands.

2. That is—
I go from this vanishing world to the lasting world, where sovereignty with the true Beloved I shall enjoy; and in ease, remain.

6. Against fortune, I will never complain; to myself, I will keep my grief.

7. The change of person (here from the second to the first) is the—
صنعت التفات, the figure of courtesy.

382, (445).

1. From us, wherefore seeketh thou peace, when, to the intoxicated, an invitation ——
we uttered:
At the revolution of thy intoxicated eye, farewell to safety—— we uttered.

Open me the door of the wine-house (of love; and drink wine that divine mysteries may be revealed to thee); for, from the monastery, naught is revealed:
If thine be belief (of my word); if not, this was the speech,—— we uttered.

O **Sāḳī**! by thy eye, ruined (intoxicated) I have fallen. But,
A calamity that cometh from the friend, to it, a thousand welcomes——
we uttered.

We said:—"Thy stature is the (lofty) box-tree; much shame it bringeth to fruit:"
(To the box-tree), this similarity why made we; and this calumny why (is it that) —— we uttered?

5. If me thou forgive not, thou wilt at last suffer regret,
In thy heart, keep this matter, where (a complaint) in thy service——
we uttered?

Like a (bloody) musk-pod, blood became my liver; and (for me) was fit not less than this,
Its requital; because, in comparison with His (glorious, beperfumed) tress the word (of the mean musk) of Chīn (by) mistake,—— we uttered.

O **Ḥāfiẓ**! fire (through grief of separation) thou hast become; but, with the (true) Beloved, it took no effect:
From infidelity to the covenant of the rose, thou mayst say the tale to the wind ——
we uttered.

---

1. سلامت را دعا گفتن signifies:—
(*a*) to ask for safety.
(*b*) to bid farewell to safety.

6. In mistake, his tress I called the musk of Chīn and the musk-pod of Chīn.

383, (385).

1. Passed have forty years and more since I expressed this boast:—
"Of the servants of the Pīr of the Magians, the least—— am I."

Ever by the felicity of the favour of the Pīr, the wine-seller,
Empty of wine, pure and luminous, became not the cup—— of mine.

In the majesty of love, and in the fortune of profligates, pure-players,
Ever the chief seat of the wine-houses was the abode—— of mine.

For dreg-drinking, bear not an ill opinion of me (Ḥāfiẓ),
For, (with wine) the khirḳa is stained; but pure of skirt—— am I.

5. The (mighty) falcon of the King's hand am I. O Lord! in what way,
From my recollection, have they taken the desire of the dwelling—— of mine?

A great bulbul like me, in such a sward, pity 'tis,
That, with this sweet tongue (verse), silent like the (ten-tongued) lily——am I.

A wonderful cherisher of the mean is the water and the air of Persia:
A fellow way-farer, where, that, from this land, my tent, up-pluck I may?

The auspicious Tūrān King, who, towards me, increased his favour;
The favour of his gifts became the collar of the neck—— of mine.

Ḥāfiẓ! beneath (the guise of) the khirḳa, how long drinketh thou the goblet?
(God willing!) at the Khwaja's banquet, the veil from thy work (of drinking),
upcast—— will I.

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4. Khirḳa. See Ode 124.

5. From the world of order and of holiness, and from the order of God, I have for a few days come into this transitory world. How have I forgotten my original (heavenly) abode?

384, (386).

1. God forbid that, in the rose-season, wine,—— I should abandon:
Of reason, I boast; this work how—— should I do?

The minstrel is where? So that all the in-gathering of austerity and of knowledge,
In the work of the harp, of the lyre, and of the voice of the reed,——
I may make.

Now, weariness of the (useless) disputation of the (outward) college, hath my heart taken:
Once, awhile, (only) the service of the beloved (the perfect murshid) and of wine (of love)—— I will do.

In time, fidelity was where? The cup of wine, bring,
That the tale of Jam, and of Ka,us, and of Kay,—— I may make.

5. The black book (of sins), I fear not. For, in the day of assembling,
By the bounty of His grace, a hundred books of this kind,—— I would close.

The foot-messenger of morn (the breeze from the east), where? So that plaints of the night of separation,
To that one, auspicious of fortune, and happy of foot (the murshid),——I may make.

Since, in eternity without beginning, they (Fate and Destiny) mixed my dust with wine,
To the adversary, speak, saying:—"Wine, wherefore—— should I abandon?"

This borrowed life, that, to **Ḥāfiẓ**, the Friend (God) entrusted;
His face, one day, I shall see; and (to Him) its surrender—— will make.

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4. Kay signifies—Kay Ḳubād,
See Clements Markham's History of Peṛsia.

385, (388).

1. The dust of my body is the veil of the (true) Beloved's face;
O happy that moment when from off this face, the veil I cast!

Not fit for a sweet singer like me, is the cage (of the world) like this:
To Rizvān's rose-bed, I go; for the bird of that sward am I.

Manifest, it is not—wherefore, I have come (into this world); where, I had been:
Regret and sorrow that, of my own work, careless I am.

In the expanse of the holy world, my circuit how may I make?
When, in the mixed abode (this dusty world), plank-bound (confined) to a (dusty) body,—— I am.

5. I whose dwelling and abode is the spectacle-place of the Ḥūr,
In the street of tavern-haunters, why is my native land?

If, from my heart's blood, the perfume of musk issue,
Have no wonder; for fellow-sufferer with the musk-pod of Khutan (the musk-deer), I am.

(Outwardly), regard not the embroidery of my gold-thread tunic (resplendent) like the candle, (saying:—"He is happy"):
For, within the tunic, hidden consumings are.

Come; and from before him, the existence of **Ḥāfiẓ** take up:
For, with Thy existence, none heareth from me that I am (living).

---

1. The human body is verily the veil of my ḥaḳīḳat. Happy, that time when (in death) I quit this dusty body, and become joined with God, the essence of myself.

2. Rizvān, the gardener of paradise. See Ode 439, c. 1.

4. ترکیب (mixed) signifies:—
composed of earth, air, fire, and water.
"Plank-bound." See the Sāḳī-nāma, c. 26.

7. The gold-thread tunic of a taper may mean:—
(*a*) its wax crossed with streams of guttering wax.
(*b*) a taper gilded.
(*c*) the flame.

8. This is—
In glory, **Ḥāfiẓ** (by beholding God in his heart) eclipseth all other men.

386, (422).

1. If the dust of the sole of my idol's foot give aid;
(With it) on the tablet of vision, a dusty line (whereby my vision may be increased), I will draw:

If in desire of my life, His order reach me,—
That very moment, like the candle, in a moment, my life (a sacrifice for Him) I surrender.

If the Friend establish not the proof of the base-coin of my heart,
From my eye, in His path, current coin (tears) I reckon.

From me, dusty, shake not (in pride) thy skirt. For, after death,
From this door, it is not possible that my dust (even) the (whirling) wind can take.

5. Overwhelmed in desire of Thy embrace I became; and my hope is
That, through (the violence of) the wave of my tear, me to reach to the shore, it (the wave) may cause.

For the consolation of lovers, Thy two tresses.
A great covenant, gave; and my rest, took.

To-day, from fidelity to me, turn not away Thy head; and think
Of that night, when, through grief, my hand in prayer, I uplift.

O breeze (murshid)! me, a fragrant waft from that cup (of wine of divine love), bring:
For, from the grief of wine-sickness (temptations of the world), me convalescence, that perfume giveth.

With the description of Thy tress-tip, used to go my (lustrous) verse;
Hence, even the associate of the musk of Tatar, I am.

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4. From such a one, it is not proper to shake (in pride) the skirt.

6. The second line may be:—
They (Fate and Destiny) confirmed; and they (the two tresses) my rest took.

7. Great effects hath the night of sorrowful ones.

10. Ḥāfiẓ! since His ruby lip is (as) the dear soul to me,
That moment when to the lip (of the true Beloved) I bring my soul, a (lasting) life (mine) will be.

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10. The second line may be:—
That moment when to the lip (in agonies of death) the soul I bring, a (lasting) life (mine) will be.

387.

1. Now, the good counsel of the time I see in that,
That, to the wine-house, my chattels I betake; and happy sit.

Save the goglet and the book (the Ḳurān), no companion nor friend may be mine:
So that the traitor-watchers of the world, seldom, I may see.

The cup of wine, I take; and, from the hypocrite, far I go:
That is,—of the world's creation, (only) pureness of heart, I choose.

Since, in the stained khirḳa, rectitude I boasted;
Ashamed of the Sāḳi's face and of the coloured wine, am I.

5. Above the people, my head in freedom, like the (lofty) cypress, I uplift,
If it be possible that, away from the world, my skirt, I may pluck.

On my heart is the dust of tyranny. O God! approve not
That dulled should be my love-filled mirror (the heart)!

My straitened chest and its load of grief. Alas!
Not the man (porter) for this heavy load, is my grieved heart.

In fancy for the tip of Thy (musky) tress, my heart and soul consumed:
If for Thee credence be necessary, behold my musky (fragrant) breath!

The slave of the Āṣaf of the age am I; my heart afflicted, keep not:
For, if I boast of the sphere, revenge it seeketh.

10. If I be the tavern-profligate; or if the city-guardian,
These, that Thou seest, I am; and than these, less I am.

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4. Khirḳa. See Ode 124.

9. Āṣaf. See Ode 43.

10 كالا (goods) signifies:—
The tavern-profligate and the city-guardian.
In the text, this word (in the second line) is not translated.

388, (393).

1. Arise! so that to the tavern, the ṣūfī-khirḳa,—— we may take;
(So that) to the bāzār of idle tales, the ragged religious garment and idle talk,
—— we may take.

The ear, we closed; and, from the nonsense of the admonisher, escaped:
Like those void of information, the reputation of idle tales, how long do——
we take?

Since the morning cup, all the khilvatīs take,
At the door of the Pīr of the tavern, the harp of the morning,—— we take.

To the path towards the ḳalandar-profligates, journeying brought (us);
The ragged, religious, garment of wool, and the prayer-mat of idle tales,——
we take.

5. If, in our path, the thorn of reproach, the Zāhid plant,
Into the prison of retribution, him from the rose-garden,—— we take.

Of our stained, woollen, garment, shame be ours,
If, with this excellence and skill, the reputation of miracles,—— we take!

If the value of time, the heart establish not; and a work do not,
Great the shame that, from this produce of times,—— we take.

From this vaulted roof, calamity raineth. Arise!
That, from all calamities, shelter in the wine-house,—— we may take.

In desire's desert (this ravishing world), to be lost at last——how long?
(From the murshid) the path (of escape), we ask; perchance, the foot (of approach) to great deeds—— we may take.

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1. Khirḳa. See Ode 124.

4. Ḳalandar. „ „ 58.

9. The murshid, we ask so that, from that fleeting state (حالت فنا), we may go to the lasting state (حالت بقا).

فنا (effacement) signifies:—
a state that, in the path of travel, appeareth to the holy traveller.

بقا (permanency) signifies:—
a state that, after فنا, the holy traveller entereth.

10. (O true Beloved!) that covenant that with Thee, in the Wādi-i-Aimán, (eternity without beginning), I established,
Like Mūsā, sayer of "Let me see," to the appointed place (for indueing the iḥrām)—— we take.

From the turret of the ninth heaven (God's throne), the drum of thy fame, we beat:
To the roof (vault) of the heavens, the guidons of love from Thee,——
we take.

To-morrow (resurrection-day), in the plain of up-standing (the resurrection-place), the (glorious) dust of Thy street,
For glorifying, all, on the pate of our head,—— we take.

Secretly, to drink wine is not the mark of the generous one;
To the Lords of generosities, this mediator (wine),—— we take.

Ḥāfiẓ! at the door of every mean one, thy face-lustre (reputation),—spill not:
To the Ḳāẓī of needs (God), best that that need,—— we take.

---

10. ميقات (appointed time of work; appointed place of covenant) may signify:—
The appointed time (or the place) of assembling (the resurrection).
Iḥrām. See Ode 19, c. 9; 303, c. 6.
Wādi-i-Aiman. See Ode 202.

12. The dust of Thy street, for glorifying, on our head we take.

389. (392).

1. Arise! so that by the wine-house door, an opening (of the heart) we may—— seek;
In the path of the Friend, may sit; and our purpose—— seek.

Road-provisions (for the path of travel) to the Friend's fold, we have not. Perchance,
By begging, from the wine-house door, road-provisions, we may—— seek.

Though running, are our (blood)-stained tears, yet,
For despatching (them) to Him, one of pure nature, we—— seek.

To our heart, forbidden be the taste of the stain of grief for Thee,
If, for the violence of the grief of love for Thee, justice we—— seek.

5. On vision's tablet, the point of Thy (dark) mole, one cannot cast,
Unless, from the (dark) pupil of the eye, ink we—— seek.

From Thy sweet lip, my heart with soul sought the way:
With sweet smile, Thy lip said:—"A purpose, let us—— seek."

As long as the beperfumed prescription shall be for the distraught stricken heart,
From Thy perfume-diffusing hair, a passion we—— seek.

Since, save in the joyous heart, one cannot gain grief for Thee,
In hope of grief for Thee, a joyous heart, we—— seek.

Ḥāfiẓ! at the college-door, how long sittest thou?
Arise; so that by the wine-house door, an opening (of the heart) we may—— seek.

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1. The first line occurs in c. 9.

390, (391).

1. When to the rose-bed of the eye, passeth the fancy of Thy face,
For the sake of beholding Thee, cometh the heart to the window——
of the eye.

(O Beloved!) come; for in scattering for Thy (auspicious) arrival, the ruby (bloody tears) and the jewel (lustrous tears),
From the treasure of the house of the heart, I draw to the treasury——
of the eye.

Fit for Thy resting-place, no place I see.
Of the world, am I; and this established corner—— of the eye.

On the first day when I beheld Thy face, my heart said:—
"If (me) an injury reach, (the wrong of shedding) my blood (will be) on the neck—— of the eye."

5. In the morning, my flowing tears, the thought of my ruin had:
If the blood of my liver had not caught the skirt—— of the eye.

In the hope of the glad tidings of union with Thee, till morning, last night,
On the wind's path, I placed the luminous lamp—— of the eye.

On one's expectation, show pity. For night, all night,
The heart's blood travelleth to the face from the window—— of the eye.

In manliness, (I conjure thee) Ḥáfiẓ's sorrowful heart,
Strike not with the arrow-point, heart-stitching, man-overthrowing——
of the eye.

---

6. In the wind's path, a lamp is easily extinguished. For union with the true Beloved, Ḥáfiẓ was ready to go into effacement.

8. By the manliness that is in friends, and by the perpetrating of a sin that cometh from one and scratcheth another's heart, I conjure thee—strike not Ḥáfiẓ's sorrowful heart with the arrow-point, heart-stitching, man-overthrowing (the eye).

That is—

By informing him of a sin that, by the exigencies of humanity, hath become manifest, cast not his heart into reprehension; show mercy; and in this cruel way, the arrow-point of the eye display not.

391, (389).

1. Joyous that day when from this desolate abode (this world),—— I go:
The ease of soul (the true Beloved), I seek: and for the sake of the Beloved——
I go.

Though I know that to such a place the stranger findeth not the path,
To the sweet perfume of that dishevelled tress,—— I go.

With the sick heart, and powerless body, like the (swift) breeze,
For the love of that moving cypress,—— I go.

From dread of the prison of Sikandar (this fleeting world), my heart took (contraction):
I bind up my chattels; and to the Land of Sulaimān (the lasting world)——
I go.

5. Since, to the Arabs (those gone before, who rest in proximity to God; and who have escaped from time's tumult), grief for (us) of heavy loads is none,
O Persians (murshids of the faith; guides of the Path of certainty)! A little help, that happy and easy (of heart in that Path),—— I may go.

---

4. زندان سکندر (Sikandar's prison) signifies:—
(*a*) the city of Shīrāz which, in Sikandar's time, was void and waste.
(*b*) the world.
(*c*) the illusory. In the illusory, is God-worshipping; yet is there shackling of purpose, and restricting of stages, like unto a prison.

Although Sikandar was a world-seizer, many regard him as a prophet.

In comparison with Sulaimān, Sikandar is as naught; in comparison with the real (ḥaḳīḳat), the illusory (majāz) is as naught.

سکندر (Sikandar) may signify:—
(*a*) a ruler of Ḥāfiẓ's land, whose people distressed him.
(*b*) reason. For Sikandar was chief of the wise.

ملک سلیمان (Sulaimān's land) signifies:—
(*a*) the city of Yazd, most prosperous in Ḥāfiẓ's time, whose people wished Ḥāfiẓ well, and among whom he wished to dwell; whose ruler Ḥāfiẓ ever praised.
(*b*) the next, permanent, world.
(*c*) Mashhad in Khurāsān (where is the tomb of Imām Mūsi Riḍā); or Najaf in 'Irāḳ-i-Arab, where is the tomb of Ali Murtaẓā.

سلیمان (Sulaimān may) signify:—
(*a*) the ruler of a Land, glorious of description, who opened the hand of liberality; and showed sincerity of faith to men of God. See Ode 370, c. 9.
(*b*) love.

In His path, like the pen, if on my head it is necessary to go,
With the heart, wound-enduring; and weeping eye,—— I go.

If of this grief one day come to an end, I have vowed (that)
To the wine-house door, joyous and song-singing,—— I will go;

(That) like a mote, in love for Him,
To the lip of the fountain of the resplendent sun,—— I will go.

And if, out from the desert, I take not the path like Ḥáfiẓ
Along with the constellations of the Áṣaf of the age—— I go.

---

6. The pen's head is the nib, whereon (in writing) it moveth.

392, (395).

1. In the tavern of the Magians, God's light —— I see :
This wonder, behold! what the light is; and where it,—— I see.

O Lord! the dreg-drinker of this wine-house is who? For, his door,
The ḳibla of need, and the prayer-arch of prayer—— I see.

The dignity of being a lover, a profligate, and one who toyeth with a mistress :
By the instruction of Thy grace, all—— I see.

O King (commander) of the Ḥajj! to me, boast not of dignity. For, thou
Seest the house (the Ka'ba); and God's house,—— I see.

5. Of the musk of Khutan and of the musk-pod of Chīn, none hath seen
What, from the fragrant morning breeze (of the east), every morning——I see.

In the circle (of creation), save the point of unity, is (naught) less or more :
For, without how and why, this question—— I see.

From the tress of idols, musk-loosening (perfuming) I will make,
Far, is thought (from realisation); verily, Khaṭā (Cathay, a mistake)——I see.

(O true Beloved!) the heart's consuming, the streaming tears, the night-weeping, the morning-sigh——
All this (calemity of grief), from the sight of Thy grace,—— I see.

Momently, my fancy a picture of Thy face way-layeth :
To whom, shall I utter what things within this veil (of thought)—— I see.

10. Friends! at **Ḥāfiẓ's** glancing, carp not
For, him of (the crowd of) the lovers of God—— I see.

---

2. The Ḳibla is the Ka'ba of Makka; and, in every Masjid, is represented by the miḥrab (arched recess).

5. Here Ḥafiẓ revealeth the manifestations of God that he hath; and his divine knowledge.

393, (399).

1. Friends! in the rose-season, that best that "for pleasure we strive:"
(This) the word of the Pīr of the Magians (the murshid) is. With soul, let us listen.

In none, is liberality (that we may have even a groat wherewith to drink wine);
passeth joy's time:
Its remedy is this, for wine, the prayer-mat, we sell.

'Tis a pleasant air, joy-giving. O God! send
One of gracious form, to whose face, wine, rose of hue, we may drink.

One of skill (Zuhra) is the organ-player of the sky, highway-robber:
Of this grief, bewail we not—how? and clamour we not,——why?

5. Into tumult (of blossom), came the rose; and its lustre, we dashed not with wine,
Therefore, with the fire of regret and of desire,——we clamour.

From the tulip's cup, illusory wine we draw;
Far, the evil eye! For without the minstrel and wine, distraught are we.

Ḥāfiẓ! to whom can one utter this wonderful state? For, we
Are bulbuls that, in the rose-season, silent are.

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1. When the muslims carried Islām into Persia, they used the term "Pīr-i- mughān" for:—
(*a*) the heads of Christian churches (as an expression of contempt).
(*b*) „ masters of taverns, of baths and of kārvān sarāis.
(*c*) „ priests of the fire-worshippers (Gabrs).

بچگان (young magians) signifies:—
(*a*) noviciates at the old Persian monasteries.
(*b*) the waiting boys at houses of entertainment.

7. In the rose-season, the bulbul maketh chahchaha (chattering).

394, (403).

1. Last night, with a torrent of tears, sleep's path,—— I dashed:
In memory of Thy down, a (vanishing) picture on water,—— I dashed.

In my view, the Friend's eye-brow; and the consumed khirḳa:
To the memory of the corner of Thy prayer-arch (eye-brow), a cup——
I dashed.

In my sight, the form of the idol (the true Beloved) displayed grandeur;
From afar, on the cheek of the moon, a kiss,—— I dashed.

On the Sāḳī's face, my eye; on the harp's wail, my ear;
In this matter, with eye and ear, an omen (of what will be revealed),——
I dashed.

5. Till morning-dawn, the picture of the fancy of Thy face,
On the workshop of my sleepless eye,—— I dashed.

To the words of this ghazal, the cup uptoook my Sāḳī:
This song, I uttered; and pure wine,—— I dashed.

Every bird of thought, that, from the tip of joy's branch, flew,—
Again, to the snare of Thy curl, it,—— I dashed.

Happy, was the time of Ḥāfiẓ; and an omen of object and of desire,
In respect of (long) life, and of (great) fortune of friends,—— I dashed.

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2. Khirḳa. See Ode 124.
7. Whenever the fancy of joyousness cometh, it, with the fancy of Thy tress, perturbed, I make. In the Persian Text, each couplet endeth with zadam, I dashed.

1. زدن را to way-lay; to obstruct.
1. „ نقش بر اب „ paint a picture on water; to think of achieving the impossible.
2. „ جام „ drain the cup.
3. „ بوسه „ kiss.
4. „ فال „ cast an omen.
5. „ نقش „ paint.
6. „ مي „ drink wine.
7. „ — „ dash, to cast.
8. „ فال „ to cast an omen.

395, (401).

1. Last night, I said:—"Out from my head, the passion for His face——I will put."
He (the true Beloved) said:—"The chain where, that the arrangement (of binding) this distraught one,—— I may make?"

His stature, I called the (straight, free) cypress. In anger, his head from me, He drew back:
O friends! with the truth, my idol grieveth. What—— shall I do?

O heart-ravisher! an un-weighed subtlety, I uttered: excuse me;
Graciousness show that my thought weighed in verse—— I may make.

For that nature, tender, sinless, I endure yellow (shame-) facedness,
O **Sāḳī**! a cup give, that my face rose of hue—— I may make.

5. O breeze of Lailā's dwelling! for God's sake, how long—
The fourth (inhabited) part of the world shall I over-turn; (and) the palace-ruins (the waste-places), the river Jaihūn shall—— I make?

I, who took the path to the treasure (of mysteries) of boundless beauty of the Friend,
After this, a hundred beggars like myself, (rich as) Ḳārūn (with divine knowledge)—— I make.

O moon, Lady of felicity! thy slave **Ḥāfiẓ**, remember,
So that, for the fortune of that beauty daily increasing, prayer,——I may make.

---

1. سودا (excessive desire) signifies:—

The four humours of the body—			
saudā,	atrabilis.	ṣafrā,	bile.
balgham,	phlegm.	khūn,	blood.

5. With my tears, a river will flow like the mighty Jaihūn.
"The fourth part" signifies:—The four elements.
The palace-ruins ,, :—The mould, wherein was cast the clay body of Ādam.

7. The term, **Ḥāfiẓ**, is applied to:—
(*a*) one who knoweth (by heart) the whole of the Ḳurān, and who (in the masjid) uttereth prayers and chapters of the Ḳurān.
(*b*) to this Poet as a takhallus (poetical title).
(*c*) a guardian, watchman.

396, (402).

1. My eye, an ocean (of weeping) I make; to the desert, patience,—— I cast:
And, in this work, my heart into the ocean—— I cast.

From the straitened heart the sinner, I heave such a sigh
That, into the sin of Ādam and of Havvā, fire—— I cast.

The sky's arrow (of affliction), I have endured; wine (of love) give, so that, intoxicated of head,
Into the girdle of the waist of the quiver of Jauzā (Gemini), a knot——
I may cast.

On this moving throne (the revolving sky), a draught of wine, I pour:
Into this azure vault (the sky), the resounding shout of strife,—— I cast.

5. There, where is the heart-possessor, is the source of happy-heartedness;
I strive that, perchance there, myself,—— I may cast.

O moon, sun of cap (in effulgence)! the fastening of thy coat, loose:
So that like thy (long, trailing) tress at thy feet, my passion-stricken head——
I may cast.

O Ḥāfiẓ! since reliance on time is error and defect,
Then, to to-morrow, the pleasure of to-day why—— do I cast?

---

3. They call—
a planet—Mutaḥ ayyira; Kaukab-i-siyāra.
a fixed star—Kaukab-i-ṣābita.
the Zodiac—Manṭiḳatu-l-burūj.
a mansion—burj.
تیر فلک (the sky's arrow) signifies:—
'Uṭārid (mercury), whose mansion is in Jauzā (Gemini), and from whose effects are the world's disasters. For he is the ḳāẓī and the dabir (secretary) of the sky.
جوزا (Jauzā) signifies:—
A mansion (Gemini) of the twelve mansions, wherein are the seven planets.
O murshid! of the sphere's revolution, and crooked way, I am wearied. Love's cup give, so that completely intoxicated, on the girdle of Jauzā's quiver, a knot I may cast (tie); and from practising injury his master ('Uṭārid) prevent.
With Jauzā, 'Uṭārid keepeth his quiver.
The hair of Jauzā's face is called arrows.

397. (400).

1. Last night, me, from power took (and ruined) the (languishing) sickness of Thy eye;
But, from the bounty of Thy lip, the form of (new) life, I established.

Not of to-day, is my love for Thy musky tress;
Long time 'tis, since that with this cup, like the new moon, intoxicated I was.

From my own constancy, happily came this subtlety:—"With violence,
"At the head of Thy street, (down) from the foot of search, I sate not."

From me, wine-house-sitter, ease expect not:
For, since I was—of the service of profligates, boasted have I.

5. In love's path, from that quarter of effacement, are a hundred dangers:
Take care thou sayest not that, when to an end (in effacement), hath come my life, (from these calamities) I have escaped (Nay; before the heart, after death, are a hundred thoughts of danger).

After this, of the arrow of torment of the envious, mine what care,
When, to my Beloved of bow-eyebrow, joined I am?

Lawful to me, is the kiss on the casket of Thy cornelian (lip);
For, despite Thy tyranny and oppression, love and fidelity, I shattered not.

---

7. بوسه (kiss) signifies:—
(*a*) taking delight in the way of desire.
(*b*) readiness of acceptance of the words of sufficiency, outwardly and inwardly.
See Ode 169, c. 3; 299, c. 5.

درج عقیق (the cornelian casket) signifies:—
(*a*) the mouth, the place of revealing the mysteries of the Merciful; and the boundless bounties of splendour.
(*b*) the lip, which is the quality of the speech of the Beloved, desired by all.

The explanations are:—
(*a*) Lawful to me, is taking delight with exceeding desire from the mysteries of that cornelian casket; it is not the cause of sin and the fruit-producer of sadness.
I am fit. For, through the sorcery of the creatures of the world (lovely ones), I have not shattered my faithful love for Thee; on the covenant that I established, firm of foot I am.
(*b*) Lawful to me is the discovery of the holy spirit from lips. For, through the sorcery of kind ones (lovely ones, Ārifs), I have not shattered my love for Thee.

My heart, a warrior-idol plundered and departed:
Pity, if the grace of the king (the murshid) take not my hand (and justice give me).

To the (lofty) sky, had ascended the grandeur of Ḥāfiẓ's knowledge:
Me, grieving for Thy lofty box-tree (the true Beloved's stature) made low.

---

8. The Beloved is called the warrior-idol, because beloved ones practise tyranny; as do warriors. When the beloved is warrior as well as beloved,—calamity on calamity cometh.

398, (396).

From the (true) Beloved, is my pain; and my remedy,—— also:
A sacrifice for Him, became my heart, and my life,—— also.

Those that say:—"That (elegance) is better than beauty:" (To them, say:—)
"This (beauty), hath our Beloved; and that (elegance),—— also."

(Only) one splendour of His face is (the glory of) both worlds,
To thee, I uttered (this matter), evident and hidden,—— also.

Friends! within the veil, we utter speech:
It will be uttered with tales,—— also.

Our blood, that intoxicated narcissus shed;
And that tip of the dishevelled tress,—— also.

Not, on the world's work, is reliance;
Nor, on the revolving sphere (whereto is attributed the world's work),——also.

Be memory of that one, who, with desire for our blood,
Shattered the covenant, and the oath,—— also.

When, to an end, have come the nights of union,
Passeth away the time of separation—— also.

Many times, the blood (tears) of my eye, the picture of His mole
Spilled openly and secretly—— also.

Not the judge, doth the lover fear,—wine, bring——
Nor the punishment of the Sulṭān,—— also.

Knoweth that Ḥāfiẓ is a lover (of God), the muḥtasib;
And the Āṣaf of Sulaimān's court,—— also.

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11. Āṣaf. See Ode 43.

399, (398).

1. In the secret house of my ease (the heart), a sweet idol (the true Beloved),
—— I have:
From Whose tress-tip and cheek, the horse-shoe (of agitation) in the fire
—— I have.

With loud shout, me (they call)—lover, profligate, wine-drinker!
From that Ḥūr, like the Parī, all—— I have.

If, in this way, me, resourceless Thou keep,
With a morning-sigh, dishevelled, Thy tress,—— I keep.

If to the abode of profligates, a pace Thou wilt take,
The sweetmeat of sweet verse, and unalloyed wine,—— I have.

5. If the ruddish beard of the Friend display like this its face (of splendour),
With bloody water, my yellow (grief-stricken) face painted (ruddy)—— I have.

From the path of the tress, bring the arrow of the glance. For,
With my wounded heart, calamity-enduring, contests—— I have.

One hair-tip in my hand; and the other tip with the Friend:
Regarding this hair-tip, years, contentions (pulling different ways),
—— I have.

O Ḥāfiẓ! when avanishing are the world's grief and joy,
That is best that, my own heart, happy—— I have.

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2. Parī. Ode 25, c. 2; 366, c. 5; 416, c. 4; 475, c. 8.

400, (444).

1. Obtained was the sight (of the true Beloved) and the kiss, and the embrace—— also:
To fortune, thanks I owe; and to time,—— also.

Zāhid! go (about thy own work; and forbid not wine and the lovely one). For if ascendant be my fortune,
Will be in my hand,—the cup and the Beloved's tress —— also.

For profligacy and intoxication, we ascribe to none defect:
Sweet is the ruby (lip) of idols, and pleasant-tasting wine—— also.

O heart! thee, glad tidings, I give. The muḥtasib is no more!
Full, is the world of wine, and of the wine-drinking idol—— also.

5. Passed hath that time, when from ambush was lurking the evil-eye:
Departed from the midst, hath the enemy (the zāhid; or the watcher); and, from the bosom, the tear—— also.

Not wise, is it to give the heart to the power of separation:
Tranquillity (of heart) seek; and a flagon, bring—— also.

On the dusty ones (lovers) of love, pour a draught of his (Muḥammad's) lip,
So that ruby-hue may become the dust; and musk-(diffusing)—— also.

(O perfect murshid!) since by thy perfume (of hope), all created beings are living,
O (resplendent) sun (the true Beloved)! from us, Thy shade (of bounty) keep not—— also.

---

6. تفرقه دادن (to give separation) signifies:—
to be confused and perturbed of heart.
To be foot-bound to perturbation and separation is not the part of a wise man.
Tranquillity of heart seek; from separation incline to unity; and acquire love also.
The second line may be:—
The tray (of fruits) ask for; and a flagon bring——also.

8. The second line may be:—
Me, in thy shade (of shelter) keep; off from my head, take not the shade of thy favour.

Since the honour (decoration) of the tulip and of the rose is the bounty of thy beauty,
O cloud of grace (Muḥammad)! on me, dusty (humble, grace) rain—— also.

10. Captive to thee, became people of vision. God fear!
And the obtaining of justice from Āṣaf, powerful as Sulaimān,—— also.

Burhān-i-Mulk va Dīn, from whose hand of vazīrship,
The happy, time of the mine became his right hand; and of the ocean, his left —— also.

To the memory of his most illumined judgment, in the morning, the sky
Maketh sacrifice of (surrendereth) its own life; and the constellation, scattering—— also.

Snatched by thy chaugān of justice, is the ball of earth's (sovereignty);
And this up-lifted blue dome of the fortress—— also.

Into motion, thy intention, light of rein, bringeth
This world, firm, lofty of centre,—— also.

15. Until that time when, from the effects of the sky; and the way of its revolution, there be,—
Change of years, and of month, and of autumn, and of spring—— also.

Void of chiefs, be not thy palace of dignity;
And of **Sāḳis**, cypress of stature, rose of cheek—— also.

Ḥāfiẓ, who, in thy praise, scattereth such jewels,
Before thy hand was embarrassed and ashamed—— also.

---

10. Since Jam is here connected with Āṣaf it signifies not Jamshid but Sulaimān.

11. The second line signifies:—
To his right hand, came the quarry of the mine of gold and of silver; and to his left hand, the ocean (the mine of pearls).
With both hands, do the people of his time practise liberality; and the issue, fear not.
This is the effect upon them of his generosity.
Burhān-i-Mulk va Dīn signifies:—
The foundation of country and of religion.

401, (405).

1. For a long time past, in the tavern (of love, of manifestations, of glories), service (in true love to God, in manifestations, and in fearful contemplation),—— I have been doing:
In the garment of poverty (as a faḳīr), the work of people of fortune (those joined to God),—— I keep doing.

Perceived not truth's perfume, our admonisher. Hear thou; for this word (of truth),
In his presence, do I also utter: no calumny, do—— I make.

Until that, into union's snare, I bring the partridge (the true Beloved), sweet of gait,
In my ambush, expectation of time's opportunity,—— I make.

To the Friend's street, I go like the (swift) breeze, falling and rising,
And from the basil and the rose, prayer for assistance,—— I make.

5. The snare of the Path (ṭarīḳat) is the tress of the Heart-ravisher; and the arrow of calamity, His glance:
O heart! remember the many precepts of counsel that, for thee,—— I make.

More than this, our trouble, the dust of Thy street endureth not:
O Idol! kindnesses, Thou didst: (by going into effacement) the lessening of our trouble (to Thee)—— I make.

---

4. Basil. See Ode 200.

6. خاک کوي (the dust of the street) signifies:—
(*a*) the world.
(*b*) man's existence made of moist earth.
"I created man weak."
Then, his nature is weak.

زحمت (trouble) may signify:—
The twist and the turn of love, so that from its glories, every one becometh different hued. For, at the time of love's clamour, he cleaveth to his Creator.

The explanations are:—
(*a*) More than this, the world endureth not our trouble; and more than this, delay in it befitteth me not.
Thou hast showed kindnesses, in that out of this dust-heap, me, for the sake of acquisition of divine knowledge, existing Thou hast made; and, into this dust-heap, me like seed hast cast.

O Merciful One, defect-concealing! cover the eye of the ill-see-er,
From these bold deeds, that, in the corner of khilvat,—— I do.

God forbid that of the reckoning of the day of assembling no fear be mine,
To-morrow's omen, I cast; to-day's pleasure,—— I do.

From the right of God's throne, the faithful spirit (Jibrā,il) uttereth Āmīn!—
When, the prayer for the Lord of the country and of religion,—— I make.

10. O Khusrau! from this account, hope of the height of dignity, I have:
Entreaty for threshold-kissing of thy majesty—— I make.

In a religious assembly, Ḥāfiẓ, I am; in a convivial assembly, dreg-drinker, I am:
This boldness (and expertness) behold how, with (different) people, (different) profession,—— I make.

Now fruitful, I have become; and, with the mysteries of sea and of land, acquainted.
From this stage, full of sorrow, my heart hath risen; and arrayed itself for the country of permanency. This stage, I relieve of the trouble of my existence; and to that stage, incline.

(*b*) Thou hast showed me kindnesses in that again me, towards Thyself Thou hast called. Thy order, I accept: and this stage, relieve of the trouble of my existence.

(*c*) O Creator of man, of jānn! O Merciful Protector of my existence that, through age, hath become feeble and lean! the trouble of love's clamour and its hardships, I cannot endure. Thou hast showed me kindness in that into this cage me, like a parrot, Thou hast brought, so that I may gain lofty stages and precious dignities.
Now, it, I relieve of the trouble of my existence, * * * *

7. To none, reveal my defects.

11. In the path of sharīat, I am excellent (فاضل); in the path of ṭarīḳat, Ṣūfi.
Ḥāfiẓ. See Ode 395, c. 7.

402, (406).

1. Through my short (feeble) arm, beneath grief's load, am I:
For, of those of lofty stature ashamed, am I.

Perchance, my hand, the chain of the hair (of Thy tress) will take;
If not, in distraughtness, my head I bring forth.

Of my (sleepless) eye, ask the plane of the spheres,
For, night to day, the stars, I count.

Thankfully, the cup of the lip, I kiss for this,
That, me, it acquainted with time's mystery.

5. Thanks many, I owe to my (feeble) arm;
In that the strength of the man-injurer, I have not.

If, for the wine-sellers, a prayer I uttered,
What is it? the duty of favour, I offer.

Up from the dust, me thou wilt not take,
(Even) if the jewel instead of the tear, I rain.

At me, for drinking my own blood (through affliction) in this plain,—carp not:
For, the pupil of the deer (the lovely one) of the Tātār, I am.

From love's wine-house, what (strong, bitter,) wine I drank,
That, neither sensibleness nor wakefulness, have I.

10. A head like intoxicated Ḥāfiẓ, I have: But,
Hope, in the grace of that chief I have.

---

3. They who, in sleep, pass the night, what know they of the positions of the sphere?

403, (394).

1. If again befall me passing into the tavern of the Magians (the perfect murshid),
The produce of the khirḳa and of the prayer-mat, running (recklessly) I will play away (and lose).

If to-day, like the zāhids, I beat the ring of penitence,
To-morrow, open to me the door, the wine-house-guardian maketh not.

If like the moth, freedom from care aid me,
Save to that candle-like (luminous) cheek, no flight is mine.

If like the (cord-slackened) harp, me by reason of the slackness (of its cords) the heart's desire thou give not,
At last, with Thy lips, with a breath, me, like the reed (flute), cherish.

5. The society of the Ḥūr, I desire not. For, the essence of defect it is
If, despite the fancy for Thee, with another, I disport.

To none, I utter the circumstances of my heart, blood become:
Since that, save the sword of grief for Thee, my fellow-consoler is none.

Hidden in my chest would have remained passion's desire for Thee,
If my eye, wet of skirt, the secret had not revealed.

Like the bird from the cage of dust (the dusty body), I became of the air (flying here and there, and searching),
In the desire that, perchance, me the falcon (the perfect murshid; or the Ārif) a prey—may make.

If, on Ḥāfiẓ's body, be a head for every hair.
Like Thy (long trailing) tress, all at Thy feet, I cast.

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1. If to the perfect murshid, I go fleeing,—these goods of hypocrisy I will scatter.
4. Me, cherish either by union or with a kiss.
9. The second line. See Ode 396, c. 6.

404, (407).

1. So that me, to the wind of destruction thou give not,—to the dishevelling breeze, thy tress give not:
So that my foundation of life, thou take not,—the foundation of disdain, establish not.

So that me, independent of the rose-leaf (perfume) thou mayst make,—thy face illumine:
So that me, free of the (lofty) cypress, thou mayst make,—thy stature exalt.

So that my head (in perturbation) in desire for (the solitude of) the mountain thou put not,—the notoriety of the city be not:
So that me, Farhād, thou make not,—the disdain of Shīrīn display not.

So that (in affliction) the blood of my liver, I drink not,—with others, wine drink not:
So that from my remembrance, thou pass not,—every tribe remember not.

5. So that me, in bonds, thou put not—thy tress becurl not:
So that me, to the wind (of destruction) thou give not,—lustre to thy face give not.

So that me, from thyself thou take not—the friend of the stranger be not:
So that me, unhappy thou make not—grief for strangers suffer not.

So that me, thou mayst not consume,—the candle of every assembly be not:
So that its head to the sky, my plaint draw not,—thy head withdraw not.

On me, miserable, show pity; and to my plaint, arrive:
So that, to the dust of the door of Āṣaf, my plaint reach not.

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3. Shīrīn. See Ode 199.

7. In the text,—
"If not, me, thou wilt consume"
The line seems to be spurious.

8. Āṣaf. See Ode 43.
Āṣaf, son of Barkhiyā, vazir to Sulaimān, knew the great name of God (ism-i-aʿẓam), by virtue of which he did great things. See Ḳurān, xxvii. 386. Ode 189, c. 2; 193, c. 3; 350, c. 10; 435, c. 10.

From the hand (of reason), went my head; union with Thee showed no beauty:
My hand, seize; for from separation from Thee, fallen from my feet, I have.

10. Of thy tyranny, God forbid that Ḥāfiẓ should, one day, complain:
From this day when, in thy bond, I am,—free I am.

So that Ḥāfiẓ thou slay not,—like the sky, violence do not:
So that me, justice, auspicious fortune may give,—gentle be.

405, (410).

1. O idol! with grief of love for thee what plaint, shall I make?
In grief for thee, till when the night-seizing wail—— shall I make?

Passed (to the true Beloved), my distraught heart on that account that a remedy it might accept:
Perchance, with Thy tress-tip, its chain—— I may make.

With (on account of) Thy own tress-tip (is) all my perturbation;
Where the power that, all at once, all the narrative,—— I should make?

In the time of separation from Thee, what I endured—alas!
'Tis impossible that, in one letter, writing thereof—— I should make.

5. That time when the desire of beholding the beloved is mine,
In the vision, the picturing of Thy lovely face, imagining—— I make.

If I know that, in this way, union with Thee, aid,
Heart and faith, all I will play away (and lose); and (yet) increase (thereof)——
I will make.

O admonisher! far from me go; foolishness, utter not:
Not that one am I who, again, the ear (of attention) to thy hypocrisy——
will put.

Profligate, one of colour; and associate with the Beloved and wine, am I:
I cannot (consent) that again, deceit and hypocrisy,—— I should practise.

O Ḥāfiẓ! hope of freedom from iniquity is none:
Since fate is like this, what plan (is it that)—— I should make?

---

1. From grief of love for Thee, I am ready to die. Pity exercise; from this grief, salvation give either by union with Thee, or by a kiss, or in some other way.

2. No profit hath Thy counsel. Perchance, for repelling its bewilderedness, with the chain of Thy tress,—it, I will fasten.

6. If it be known to me that, as reward, union with Thee is gained, I will give heart and faith; and increase make. Notwithstanding that heart and faith are priceless and peerless,—in comparison with union with the Friend, they are worthless.

406, (423).

1. If into the curl of Thy two tresses, my hand again should reach,
With Thy chaugān, what heads (there are) that like a ball, I shall play.

Long life to me is Thy (long) tress; but there is not
In my hand, a hair-tip of this long life.

O candle (Beloved)! give the order for rest. For, to-night,
From the heart's fire, before Thee, like the consuming candle I melt.

That moment when, with a laugh, life I give up like the flagon,
I would that a prayer for me Thy intoxicated ones should offer.

5. Since the prayer of me stained is not an (acceptable) prayer;
In the wine-house, on that account less are not my burning and consuming.

In the masjid and in the wine-house, if Thy image come,
Of Thy two eye-brows, I make the prayer-arch of praying and the lute (of wailing).

If, one night with Thy face, my khilvat, Thou illumine,
Like the morning in the horizons of the world, my head, I exalt.

In this path (of love), laudable is the end of (love's) work,
If, in desire of passion for Ayāz (the true Beloved),——my head goeth.

Ḥāfiẓ! the heart's grief, to whom shall I utter?
Not fit is it that, save the cup, the confidant of mystery be mine.

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3. Worthy of pity is he that hath a state like this.
4. Its life, a flagon giveth when its wine, it giveth.
8. In love's path, to give one's life is good.

407. (408).

1. Years, the pursuit of the service of profligates—— I made:
Until, by wisdom's decree, greed into prison,—— I put.

Not of myself, took I the path to the abode of the (inaccessible) 'Anḳā (the true Beloved)
With the bird of Sulaimān (the lapwing), the travelling of the stage,——
I made.

Not in my hand, nor in thine, is the picture of abstinence and of intoxication;
What the Lord of eternity without beginning said:—"Do"; that, I did.

From (through) the grace of eternity without beginning, paradise, I greedily desire:
Although, door-keeping of the wine-house, much—— I did.

5. This that—the society of Yūsuf (divine grace) cherisheth my elderly head,
Is the reward of that patience that, in the sorrowful cell,—— I made.

O treasure of desire! on my heart-wound, thy shade cast:
For, by exceeding desire for thee, this house (the heart) desolate,—— I made.

---

1. "Wisdom" signifies:—
   (*a*) the wisdom communicated by the murshid.
   (*b*) „ murshid who showed the path to the true Beloved.
2. Lapwing. See Ode 82.
   'Anḳā. „ „ 50.
3. See Ode 371, c. 2.
4. ازل eternity without beginning.
   ابد „ „ end.
   سرمد „ „ beginning or end.
   From the divine grace and boundless mercy, my hope is that paradise may be at this our stage, although door-keeping of this tavern long I have made.
   He is the Pardoner; my sin, He will pardon.
   Paradise is:—
   In Arabic jannat.
   „ Persian bihisht, mīnū.
   jannatu-l-'adn the garden of Eden.
   „ fardans „ Paradise.
   „ māwā „ Abode.
   „ na'īm „ Felicity.

I repented, saying:—"The **Sāḳī's** lip I will not kiss." And, now,
My lip, I bite; because my ear to the (counsel of the) foolish,—— I placed.

Contrary to usage, seek desire. As,
From that dishevelled tress (of Thine) the acquisition of tranquillity (which is contrary to usage)—— I made.

If in the Dīvān of ghazals (the assembly, whereat songs they sing), on the chief seat, I sat,—what wonder?
Years, the service of the master of the Dīvān,—— I made.

10. Morning-rising (open-heartedness) and salvation-seeking, like **Ḥāfiẓ**:
Whatever I did, all from the fortune of the Ḳurān,—— I did.

In the curve of the sky's prayer-arch, no **Ḥāfiẓ** effecteth,
That grace that, from the fortune of the Ḳurān,—— I effected.

---

9. Dīvān signifies:—
(*a*) a collection of odes.
(*b*) ,, council.
ṣāḥib-i-dīvān, the author of a collection of odes.
ṣāḥib-i-dīvān, the grand vazīr, the patron of **Ḥāfiẓ**.

10. In couplets 10 and 11, the word **Ḥāfiẓ** signifies:—
one who knows by heart the Ḳurān. See Ode 395, c. 7.

408, (409).

1. Happy is my head: and with loud shout, I speak;
Saying:—"Life's breeze from the cup (of the wine of unity) I seek."

On the face of wine sickness, sitteth not the sullenness of austerity:
The disciple of the khirka, dreg-drinker, pleasant of disposition, (murshid of the age, who hath drunk the pure love of past ones) I am.

If., to us, the Pīr of the Magians (the perfect murshid) open not the door,
What door, shall I beat? What remedy, shall I make?

In this sward (the world), rebuke me not for self-growing:
As me, nurture they (Fate and Destiny) give, so I grow.

5. In the midst, behold not thou the monastery and the tavern:
God is witness, wherever He is with Him, am I.

The dust of the path of search is the alchemy of well being:
The slave of the fortune of that dust of ambergris-perfume am I.

From desire for one of intoxicated narcissus and of lofty stature,
With the goblet, like the tulip fallen, by the marge of the stream, am I.

---

2. 'Ubus signifies:—
(*a*) sullenness of face, a sullenness that appeareth on the face of zāhids.
(*b*) a disease, whereby wrinkle (frown) cometh on the face.
(the face of wine-sickness) signifies something, for which they drink a little wine to repel wine-sickness. That is something concealed, which people of spirit credit not.
By reason of his austerity, pride and arrogance appear in the zāhid's brain, so that to his sight, another appeareth not; and to all, he is sullen of face. The sullen face, the wrinkled forehead, from self-admiration and self-seeing, which from austerity cometh to the zāhid, befit him not.
Whatever is the zāhid's property, appeareth by the resolution of the profligates not concealed.
I am the disciple of the khirḳa of those murshids, who are labour-endurers of Love's Path; and are pleasant of disposition like the people of Damascus.

4. Rebuke not Ḥāfiẓ; for, to no murshid, hath he given his hand.
The second line—
As in eternity without beginning, the Partitioner (God) decreed, even so I do. Room for my rebuke is none.
See Ode 371, c. 3.

For head-bewilderedness, notorious I became; and the Friend's eye-brow
Me, like a ball, into the curve of its chaugān, drew.

O counsellor! me, what counsel maketh thou, since thou knowest
That not a believer of the man, ease-seeking,——am I.

10. Wine, bring that, by **Ḥāfiẓ's** decision, down from the pure heart,
Hypocrisy's dust, with the goblet's grace, I may wash.

---

9. To the second line, add :—
Of what use is thy counsel to me. For the effects of counsel and the effects of prayer are based on the heart's belief.

409, (411).

1. Ṣúfí! come; the khirḳa of hypocrisy, off—— we will draw:
On (across) the head of this picture of hypocrisy, the cancelling line,——we will draw

The offering and the alms of the towered building (the monastery), as the price of wine, we place:
In the water of the tavern (of love, from the pollution of self-beholding and of man-displaying, we will wash; and) the garment of hypocrisy drawing, —— we will draw.

Happy of head, forth (from the world) we (lovers of God) will leap: and from the banquet of the rival (the outward worshipper; or the denier of love),
(On the last day), the cup, we plunder; and, to the door, the lovely one—— we draw.

The mystery of fate that, in the veil of the hidden, is hidden,
Intoxicatedly, from off its face, the veil—— we draw.

5. A work, let us do; if not, shame it will bring,
One day, when to the other world, life's chattels,—— we draw.

To-morrow (the resurrection day), if to us the garden of Riẓvān they give not,
Youths from the seventh heaven (ghurfa); and Ḥúr from the garden (jannat), out—— we draw.

From His eye-brow, the glance where, so that, like the new (crescent) moon,
In the chaugán of gold, the ball of the sphere,—— we may draw.

Ḥáfiẓ! not our limit is it like this to boast:
From beyond my blanket, my foot farther why should—— we draw.

---

3. To the punishment for their outward worship they will become captive; and, the pleasure of paradise, we shall gain.

6. Jannat. See Ode 407, c. 4.

8. The second line—
In excess of limit and of resources, work why should I do?
See Ode 481, c. 9.

410, (446).

1. 'Tis a life-time since, in search (of good fame), every day, a pace—— I cast:
Every moment, the hand of entreaty on good fame—— I cast.

Without my moon (the Beloved), love-kindling, let me see how my day I pass:
On a path, a net I lay; a fowl in the snare,—— I cast.

Since it may be that, of that shade of the straight cypress (the Beloved), news I may gain,
From every side, love's clamour in respect of a pleasant strutter (possessed of beauty)—— I cast.

I know—grief to an end, it bringeth; colour to wine, it bringeth,
This sigh, blood-shedding, that every morning and evening,—— I cast.

5. Aurang (the lover), where? Gulchihra (the beloved), where? The picture of fidelity and of love, where?
Now, in being a lover, complete justice—— I cast.

Although I know that that heart's ease giveth not the heart's desire,
An ideal picture, I draw; an omen of immortality,—— I cast.

Notwithstanding that, hidden from myself (selfless) I am; and of wine repenting like Ḥāfiẓ I am,
In the assembly of souls, sometimes a cup—— I cast.

---

1. The final word of each couplet is zadam, I cast.
1. گام زدن to take a pace.
1. ,, دست ,, dash the hand.
2. ,, —— ,, cast.
3. ,, —— ,,
4. ,, آه ,, heave a sigh.
5. ,, داد ,, give justice.
6. ,, فال ,, cast an omen.
7. ,, جام ,, drain the cup.

411, (404).

1. The day of the 'īd it is; and, in that device, I am
How the result of thirty days' fast (the Ramaẓān) I may give (up); and instead
the cup may take.

Two or three days, it is that, far from wine and the wine-cup I have been;
Mine, much shame that, from this, fault appeared.

In khilvat, after this, I sit not; even if, as an example,
The chain on my leg, the zāhid of the cloister place.

Saintly counsel, the city-admonisher giveth me; but,
I know not that I will, again, any one's counsel accept.

5. That one, who, on the dust of the wine-house door, gave his life,—he is where?
That (in adoration) my head on his foot, I may place; and, before him, die.

Wine, I drink; on my shoulder is the prayer-mat of piety:
Alas! if acquainted with this imposture of mine, the people become.

The people speak saying:—"Ḥāfiẓ! the speech of the Pīr, hear:"
To-day, better for me—wine, years endured (old), than a hundred Pīrs.

---

1. The explanations are:—
(*a*) Whatever troubles, in separation from, and in search of union with, the true Beloved I have endured,—them (now that it is the day of union) I give up; and take up the writing of union.
(*b*) Whatever trouble, in search of the perfect murshid, I have taken,—that trouble (now that, to the murshid's society, I have attained) I abandon; and from his society, bounties gain.

This 'īd is the 'īdu-l-fiṭr, the 'īd of breaking the fast, the first day of Shavvāl, immediately after the Ramaẓān, called jashn (in Persian), bairam (in Turkish).

See Odes 35, c. 8; 113, c. 1.

412, (413).

1. Love-playing and youthfulness; and wine of ruby hue (love);
The assembly (of love) kindly, and the companion concordant, and ever the drinking of wine (love's bounties):

The **Sāḳī** sweet of mouth, and the minstrel sweet of speech (the perfect murshid);
Fellow-sitters (friends) of good repute; and companions of good fame:

The lovely one (the true Beloved who is peerless), with grace and with purity,—the envy of the water of life;
A heart-ravisher, in beauty and goodness, the envy of the full moon:

A banquet-place (the assembly of the circle of ẕikr), heart-alluring, like the palace of loftiest paradise,
A rose-bed,—its borders like the garden of the mansion of peace:

5. he Ranks of sitters (the assembly of the circle of ẕikr), well wishing (to each other); and the attendants, with respect:
Friends possessed of mysteries (and of divine knowledge), and companions friendly of desire:

The cup of rose-hue (true love, that, at first is) very bitter (and strong; and afterwards), pleasant tasting, light;
Its sweetmeat, (the kiss of) the ruby (lip) of the idol; its tale, (wine of) the ruby cup:

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1. This Ode, the last couplet excepted, is a ḳiṭa'band.
6. Prepared for us, is sometimes union with the true Beloved and the splendour of the idol, life-cherishing; and, sometimes, love's tumult.

Note the use of :—
نقل (nuḳl) sweatmeat.
نقل (naḳl) imitation.

la'l signifies :—
the spinelle ruby, the garnet, the amethyst, the (ruby) lip.

yāḳūt signifies :—
the ruby, the sapphire, a precious stone.
Coupled with words, it has many cognate significations.
The Romans, who derived their refinements in the vinous art from the Greeks and the Asiatics, lined their Amphoræ with resin, mastic, and other odorous gums to give the wine a warm, bitter flavour.

The Sāḳí's glance (the glory, and the splendour, of the true Beloved, that from all things, is manifest) for the plunder of wisdom,—sword-drawn ;
The (true) Beloved's tress (the world's strange forms that, from all things make manifest the true Beloved, splendour-kindling) for the capture of the heart (of Árifs), snare spread :

Who, this society desireth not, to him be heart-happiness, ruined :
Who, this pleasure seeketh not, to him (be) life unlawful !

(None is) a subtlety-understander, jest-utterer, like Ḥáfiẓ sweet of speech ;
(None is) a liberality-teacher, world-kindling, like Ḥájí Ḳivám.

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7. The Sāḳí's glance may signify :—
the bounties of the perfect murshid wholly ready for plundering reason.'
Only the past tense and the past participle of ākhtan (to draw a sword) are used.

9. Ḥáji Ḳivám. See Ode 3, c. 9. Ḳaṣída 692.

413, (414).

1. A hundred times, before the dust of Thy foot, our face—— we have placed,
Hypocrisy and dissimulation, aside—— we have placed.

To those two narcissi of the sorcerer, our life we have entrusted;
In those two Hindū hyacinths (black tresses), also our heart——we have placed.

Not with the army, have we taken the country of ease:
Not with the (powerful) arm, the throne of sovereignty (is it that)——
we have placed.

In hope's corner, like (eager) spectators of the (new) moon,
On that curve of the eye-brow, hope's eye—— we have placed.

5. Without the grace of His narcissus, our head of distraughtness from wine (of love)
Like the (dark, mourning) violet, on the knee—— we have placed.

On our feeble heart, the heavy burden (of love)—— we have placed:
And this business (worldly and outward affairs) bound with a single hair (easily snapped)—— we have placed.

Let us see what sport the sorcery of the Friend's eye maketh, for, again,
On the glance of sorcery, our foundation (of life),—— we have placed.

The arch and the corridor of the College, and the disputation of excellence,
(So that they may go to the wind of destruction), in the path of ease and of the (true) Beloved, rose of face,—— we have placed.

Passed hath a long life, and in hopefulness of a glance,
On those two narcissi of sorcery, an eye (of hope),—— we have placed.

10. The fame of so many years (generations) of ancestors, good of name,
(So that they may go to the wind of destruction), in the path of the cup and of the Sāḳī of love,—— we have placed.

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1. In the Calcutta text, the first couplet occurs not.
4. "New moon of Shavvāl." See Ode 113.

Sensible and learned, are we; for, with heart, on the hand and the foot,
The chain and the bond of that tress-curl,—— we have placed.

Ḥāfiẓ! for love, strive. For the cash of wisdom and of sense (outward knowledge),
For the sake of the (true) Beloved of chain-tress, (aside)—— we have placed.

A glance, make. For our two expectant eyes,
Ever on the two corners of Thy eye-brow,—— we have placed.

Thou spakest saying:—"O Ḥāfiẓ! thy distraught heart is where?"
In the meshes of that curl of the tress, (it)—— we have placed.

414, (412).

1. Lover of the face—youthful, joyous, newly blossomed (tender of age)——am I:
And, from God the joy of this grief (of love) with prayer—— sought have I.

Lover, profligate, glance-player, I am; and it openly, I say:
That thou mayest know that, with so many excellences,—— adorned am I.

Cometh shame to me, of the wine-stained khirḳa,
Whereon, the patch with a hundred arts of hypocrisy,—— decorated have I.

O candle! for grief for Him, happily consume. For, behold, also,
In this very work, loin-girt and upstanding—— am I!

5. In astonishment like this, went from my hand, my work's gain:
In grief, increased have I that which, in respect of heart and of soul,——
decreased have I.

Night, all night, keeper of my heart's sacred fold, I have become,
It may be that the undiminished (full) moon (the true Beloved, displaying effulgence on my state) towards me, may saunter.

To the tavern, I go like Ḥāfiẓ (clad in) the garment of the ḳabā;
It may be that into His bosom, me, that Heart-ravisher, newly blossomed (youthful) may draw.

415, (417).

1. Time's grief whereof limit—— none, I see,
The remedy whereof, save wine like this,—— none, I see.

This society of the Pīr of the Magians, I will not abandon:
For in (abandoning) it my own counsel (conducing to welfare)——none, I see.

In this wine-sickness, me none giveth a draught (of favour):
Behold! in the world one of heart,—— none, I see.

From the sun (cup) of the bowl, the height of pleasure, take:
For the fortune of time like that,—— none, I see.

5. The mark of one of heart (a ṣūfī) is the being a lover. To thyself, keep:
For this mark among the city-shaikhs,—— none, I see.

The trace of the (slender) hair of His (the true Beloved's) waist, wherein I have fixed my heart,
Of me, ask not; for, in the midst (waist),—— none, I see.

For these weeping (blinded) eyes of mine—a thousand regrets,
That His face, with the two mirrors (my weeping, blinded, eyes)——
none, I see.

Since Thy stature went from the stream of my (weeping) eye,
In place of the cypress (of Thy stature), save running water (tears),——
naught, I see.

(Together are) I and the bark (Dīvān) of Ḥāfiẓ. For, save in this ocean (of eloquence),
The capital of speech, heart-placing (comforting)—— naught, I see.

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7. When, before the lover's eye, the beloved cometh,—through modesty, no glance is her's.

416, (416).

1. Openly, I speak; and of my own utterance, heart-happy—am I:
Love's slave, I am; and of both worlds, free—am I.

The bird of the holy rose-bed (paradise), am I. Explanation of separation (from paradise), what shall I give,
(And) into this disaster's snare-place, how I fell?

The angel, I was; and loftiest paradise was my abode:
Into this ruined cloister (this world), me, Ādam brought.

The shade of the Ṭūbā tree, and the heart-seekingness of the Ḥūr, and the marge of the pool (Kauṣar),—
(All), in desire of the head of Thy street, passed from my mind.

5. Recognised the star of my fortune, astrologer none;
O Lord! of mother-earth, beneath what natal star, born was I!

Since, in love's wine-house, beringed (enslaved), I became,
Momently, cometh anew a great grief (saying:—) "Welcome."

The little man (pupil) of my eye drinketh the heart's blood (in grief). 'Tis fit;
For, to the liver lobe (the darling) of man, why gave I my heart?

On my heart's tablet is naught save the (straight) alif (ا) of the Friend's stature:
What may I do? Me, recollection of other letter the teacher (the murshid) gave not.

With the tress-tip, pure of tear, make the face of **Ḥāfiẓ**:
If not, my foundation, this torrent momently flowing will take.

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2. The bird of paradise. See Ode 377, c. 8; 429, c. 2; 439, c. 1; 465, c. 1; 558, c. 8.

4. Ṭūbā. See Ode 19. See Sale's P. Discourse to the Ḳurān.
If a drop of the Ḥurī's ambrosial saliva were to fall upon earth, the fragrance of its perfume none could bear. The Ḳurān, lii. 20.

417, (417).

1. The decision of the Pīr of the Magians, I have; and an old saying, it is,
That unlawful is wine there, where is neither the friend nor the companion.

This ragged religious garment of hypocrisy I will rend: what shall I do?
The society of the uncongenial nature is excruciating torment to the soul.

So that, perchance, on me, the (true) Beloved's lip may scatter a draught:
For that reason, years dweller I have become at the door of the wine-house (of love).

Perchance, passed from His memory hath my ancient service:
O morning breeze! Him, recollection of the ancient covenant, give.

5. If, after a hundred years, Thy perfume blow over my dust,
Forth from the clay (of the grave), its head the rotten bone dancing bringeth.

First, from us, with a hundred hopes, the Heart-Ravisher took our heart:
Apparently, the covenant, His merciful nature forgetteth not.

To the rose-bud (the seeker who, by not attaining the object of his heart, is strait of heart) speak, saying:—"Of thy entangled work, strait of heart "be not:
"For, from morn's breath, and from the spirits of the breeze (the perfect mur-"shid), aid thou wilt gain."

O heart! thought of thy own welfare make by another door (the door of the true Beloved);
By the physician's treatment, better becometh not the lover's pain.

The jewel of divine knowledge, amass, that, it with thyself, (to the next world,) thou mayst take;
For (after thy death) the portion of others is the wealth of gold and of silver.

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2. See Rubā'iyāt No. 668.
3. جانان (beloved) may signify:—
the murshid.

10. Strong is the (world's) snare (from it, escape is impossible) unless God's grace become thy friend (ally);
If not, over Shaiṭan whelmed with stones, Adam (man) prevailed not.

Ḥāfiẓ! if silver and gold thine be not, what matter? Be grateful.
Than the fortune of thy grace of speech, and of thy gentle thought,——— what better (fortune)?

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10. Shaiṭān, the pelted one. See the Ḳuran, iii. 30.

418, (421).

1. Although, apparently, the slaves of the King—— are we,
(By weeping and wailing), Kings of the country of the morning (when prayers are answered)—— are we.

Treasure in the sleeve; and empty, the purse,—
The cup, world-displaying, and the dust of the Path (of ṭarīḳat)—— are we.

Sensible of the presence (of God); and intoxicated with pride,—
The ocean of unity; and (yet like the) drowned one of sin—— are we.

The mistress of fortune, when she glanceth,
The mirror of her moon-like face,—— are we.

5. Every night, of the King of vigilant Fortune,
The care-taker of the diadem and of the crown—— are we.

Say:—"Our blessing reckon plunder;"
For in sleep thou (art); and, in the eye (sentry-place),—— are we.

The King, Manṣūr, is acquainted with this, that we
—— Wherever the face of resolution, we place——

Make for enemies the shroud of blood; (and)
Give to friends the ḳabā of victory.

Not before us, may be the hue of deceit;
Either, the ruddy (tawny) lion; or the black (deadly) snake,—— are we.

10. The debt of (due to) Ḥāfiẓ say that they should give back (to him);
(The debt) thou hast confessed; witnesses,—— are we.

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10. Accusing pretenders to verse of plagiarism, Ḥāfiẓ asketh Manṣur to do him justice. See Ode 167, c. 1.; 438, c. 18.

419, (369).

1. That one (the true Beloved, or the murshid) who, like the (trodden) dust of the path, made me trampled of tyranny,—
The dust (of the path of His foot) I kiss; and for (the trouble of) His approach, pardon beg.

Not that one am I, who bewail of violence from Thee. God forbid!
The faithful servant; and slave, well-wishing, I am.

In the curl of Thy (long) tress, my long hope, have I bound;
Be it not that my hand of search, short it (the tress) should make (cut)!

An atom of dust, I am; and, in Thy street, pleasant, is my time:
O Friend! I fear that suddenly, me, a great wind (of calamity), may take.

5. The Ṣūfī of the (lofty) cloister of the holy world am I. But,
Now, the (lowly) cloister of the Magians is the charge of mine.

In the morning, the Pīr of the wine-house (the perfect murshid) me, the cup world-viewing (the heart pure of impurity of beholding other than God), gave;
And in that (world-viewing cup like a) mirror, me, informed of Thy beauty, made.

With me, the road-sitter, arise; and to the wine-house (of love) come:
So that thou mayst see how in that circle (of ẕikr va fikr) master of rank, am I.

Intoxicated, Thou passedest; and of Ḥāfiẓ, no thought was Thine:
Alas! if the skirt of Thy beauty, my (morning) sigh should catch (consume).

At the head of the (luminous) candle of Thy stature, like the flame (of a candle) I quiver (sacrifice myself, and die):
Although I know that suddenly me, the desire for Thee, will slay.

10. Happy to me it came when, in the morning, the Khusrau of the east (the resplendent sun) spake:—
"Notwithstanding all my sovereignty, the slave of the Tūrān King am I."

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7. ẕikr. See Ode 172.
10. This is the first Ode in which "the royal couplet" is not placed at the end of the ghazal.

420. (419).

1. Although from the heart's fire, like a (foaming) jar of wine, in tumult I am,
The seal (of silence) on my lip pressed, the blood (of grief) I drink; and silent, I am.

To show desire for the lip of the (true) Beloved is (to make) an attempt upon (one's own) life:
Behold thou me who, in this matter, with soul (strenuously) strive!

Free from the heart's grief, how may I become, when, momently,
The Hindū of the tress of the idol (the true Beloved) me, beringed (as His slave) maketh?

Not from exceeding religiousness, is my indueing of the khirḳa;
Over the head of a hundred secret sins, a veil (the khirḳa) I place.

5. I who desire not to drink save of the purest wine;
What shall I do, if the speech of the Pīr of the Magians, I hear not?

God forbid! not trusting to my own devotion, am I:
(Only) this is the extent—that, sometimes, a goblet (of the wine of love to God), I drink (and in it strive).

Hope is mine that despite the enemy (shaiṭān), on the day of requital (resurrection-day),
Not, on my back, will the bounty of His pardon place the load of sin.

For two wheat-grains, my Father, Ādam, sold the garden of Riẓvān (paradise);
If, for a barley-grain, I sell it not, unworthy son I shall be.

If with this hand (way), the minstrel of the assembly (the perfect murshid) waylayeth, love (rendering lovers selfless; and drawing them into his net),
(Even so), at the time of samā', me, from sense, the (lustrous) verse of Ḥāfiẓ taketh.

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7. اغم signifies abhorrence.
على اغه „ despite.

9. Samā'. See Ode 45.
Khirḳa „ „ 124.

8. The value of two wheat-grains is very paltry; the value of one barley-grain is still more paltry. If the father sold paradise for a paltry sum, well is it for the son to sell it for a sum still more paltry.

421, (424).

1. For the reproof of the adversaries if I care,
Lustre, taketh not my way of profligacy and of intoxication.

The austerity of profligates (disciples and seekers of God), path newly learned, is fruitless:
I, who am the ill name ot the world, what remedy (for it) may I devise?

Me, resourceless (of wisdom), king of those distraught of head, call—
On that account that, in being one of little wisdom, greater than all the world I am.

(O true Beloved!) on Thy forehead with my heart's blood, a great mole depict:
So that they (men) may know that, sacrifice for Thee, kāfir of religion, I am.

5. Trust, display; and for God's sake, pass on:
So that thou mayst know, in this khirḳa what a no-darvīsh I am.

O breeze! my blood-raining verse utter to the Friend,
Who, me, on life's great vein, with His black eye-lash, lanced.

Away from the drops of my heart's blood, together gather thy skirt:
For if my wound thou scratch, to thee the effect reacheth.

Whether I be profligate or whether shaikh (Pīr), to any one my work is what?
Of my own mystery Ḥāfiẓ; and of my time, the Ārif, I am.

---

2. بدة (badah) signifies:—
a fruitless tree.
Useless is the austerity of those who—not having gone in the path of perfection,—exercised austerity; and became travellers of the path of ṭarīḳat.

4. Oriental poets call the beloved "kāfir-kish" (kāfir of religion, one void of religion, one unrestrained by religion).

5. Khirḳa. See Ode 124.

8. Ḥāfiẓ. See Ode 395, c. 7.

422, (418).

1. If, from this stage (this world) of travel towards the house (my native land, the next world),—— I go:
When there again I go, wise and learned,—— I go.

If, from this journey, in safety to my native land, I return,
I vow that, by the way to the wine-house (of love),—— I go.

To utter what became revealed to me, from this travelling and journeying,
With the harp and the wine-cup, to the door of the wine-house—— I go.

If friends of the Path of love drink my blood,
Mean one, am I if, in complaint, to the stranger,—— I go.

5. After this (together are) my hand, and the chain-like tress of the idol (the true Beloved);
In pursuit of the desire of my distraught heart, how long, how long do——
I go?

If, again, the curve of His eye-brow like the prayer-arch I see;
Bending (سجده) in thanks, I make; and for the sake of thanks-giving,——
I go.

Happy that moment, when, like Ḥāfiẓ, in attachment to the vazir,
From the wine-house to my own house (my native land, the next world), happy of head, with the Friend—— I go.

---

4. In love's path, life itself I reckon as naught.

6. سجده signifies:—
Sitting on two knees; and then bending till the forehead toucheth the ground. This is a part of the daily prayer.

423, (420).

1. Although, from His tress, a knot (of difficulty) hath fallen upon my work :
Even so, from His liberality, the solution (of it) I expect.

To joy, the ruddiness of my face attribute not? For, like the cup,
Forth from my cheek, the (ruddy) reflection, the heart's blood giveth.

Me, forth from power will take the melody of the minstrel :
Alas, if on that account, within this screen (of the melody) mine, access be none.

Night, all night, the guardian of my heart's fold have I been :
So that, into this screen (of dark night), save thought of Him, naught I pass.

5. By His tale, to sleep went fortune's eye ;
Where, a breeze of favour, that, me, awake may make?

That poet-magician am I, who, with the sorcery of speech,
From the reed-pen, all candy and sugar,——rain.

In this desert (of love), with a hundred hopes, the foot I planted :
O guide of my bereft heart! (so that I may attain my object), behind leave me not.

When, in the wind's thoroughfare, Him, my Friend, I see not :
To whom, may I speak saying :— "A word to my Friend, utter."

Last night, he kept saying :—"All (double) face and hyprocisy is Ḥāfiẓ :"
(Ḥāfiẓ replied :—)"Save with the dust of Thy door,—say in work with whom, am I?"

424, (437).

1. The friend I am of the sweet face; and of the heart-alluring hair:
Distraught with the intoxicated eye, I am; and with pure unalloyed wine.

Thou askedest:— "Of the mystery of the covenant of eternity without beginning, say one word,"
(I reply:—)"That moment when two cups of wine, I drink,—I will tell thee."

In being a lover (of God), is no escape from consuming and (yet) being content;
Like the candle, standing I am: me of the fire (of love), affright not.

Ādam of paradise, I am; but in this journey (through this world),
Now, captive to the love of youthful ones, I am.

5. If fortune aid so that, to the Friend, my chattels, I draw (such my dignity will be that)
The (fragrant) dust from my couch, (even) the (beperfumed) tress of the Ḥūr will wipe.

The mine of the ruby lip and the quarry of beauty is Shīrāz;
On that account, harassed am I, the poor jeweller.

From the many intoxicated eyes that in this city (of Shīrāz) I have beheld,
O God! (I swear) that, now, no wine, I drink; and (yet) merry of head I am.

From six directions, 'tis a city full of the glance of lovely ones:
Not a thing is mine; if not of all six, purchaser I be.

Ḥāfiẓ! the bride of my nature desireth splendour:
No mirror have I, on that account (being mirrorless) sigh, I heave.

10. From the heat of fruitless thought, **Ḥāfiẓ** consumed:
The **Sāḳī** is where that, on my fire, water he may dash?

---

9. He who hath the mirror cannot (for fear of defacing it) heave a sigh.

425, (427).

1. One night, our hand we shall uplift; and a prayer—— we shall make.
For the grief of separation from Thee, a remedy from some place——
we shall make.

Went from the hand, the sick heart. O friends! a little help,
So that to its head, the physician we may bring; and a little remedy——
we may make.

He who, without offence (on my part), grieved; and, me, with the sword struck; and departed:
For God's sake, him bring back, that purity of heart (reconciliation)——
we may make.

O heart! aid from the heart of profligates seek; if not,
Difficult is the work. God forbid that a fault—— we should make.

5. In lust's path, through which an idol-temple became our heart,
An arrow of a sigh (prayer for freedom to God) we shall loose; and a great strife (against lust)—— we shall make.

Withered, became the root of my joy. The Path to the tavern is where?
So that in that water and air, springing and growing,—— we may make.

But a little work effecteth the shade of the bud of little resolution (the imperfect murshid):
Search for the auspicious shade of the Humā (the murshid, perfect and excellent),—— we shall make.

From the note (of melody) went my heart. Ḥāfiẓ, sweet of tone, is where?
So that, with his words and ghazals, harmony and melody,——
we may make.

426, (429).

1. The eye (of expectation) of friendship from friends—— we had :
Verily, 'twas mistake that which—— we thought.

Let us see, when fruit, the trée of friendship will give ;
Now, we have departed ; and a seed (ẕikr va fikr)—— we have sown.

Subtleties passed ; and complaint, none made :
Aside, dignity—— we put not.

Not the way (usage) of the darvîsh is discussion (of complaint of the true Beloved, or of the murshid) :
If not, (to narrate) passed circumstances to thee—— we had.

5. The way of thy eye, battle's deceit had,
(This), we knew not ; and peace,—— we sowed.

Not of itself, heart-fascinating became the rose-bush of thy beauty :
On it, the breath of blessing,—— we established.

When, in love for others, thou establishedest thy heart,
Hope of union with thee, up—— we plucked.

(The true Beloved) said :—"O Ḥâfiẓ! to Us, thou thyself gavest thy heart :
"To none, the (tax-) collector,—— we sent."

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1. Probably friends of this age follow their own desire, not the desire of others.
Many are tyrannous, not friendly.
The friendship of friends of this age is like the falûda (starch, honey, water) of the bâzâr, pleasant in colour, unpleasant in taste.

2. "The seed" signifies :—
The repeating, and the thinking of, God's name ; and reflecting on Him or on the murshid.
See Ode 172.

4. The second line—
Passed circumstances we had to discuss with Thee ; but, them we discussed not, such discussion being contrary to usage.

5, 6, 7. These couplets speak of the murshid.

8. "Collector." See Ode 361, c. 5.

427, (432).

1. Bird, auspicious of foot, gracious of message, welcome!
Happy thy arrival! What news of the Friend? He (is) where? (His) path (is) what?

O Lord! be the grace of eternity without beginning the guide of this ḳāfila,
By (means of) which, to the snare the enemy hath come; and to His desire, the Beloved.

No limit hath tale of me and of my Beloved:
Whatever no beginning hath, no ending taketh.

Since the heart-possessing tress keepeth ordering me the zunnār (the mystic cord which is contrary to the khirḳa),
O khwāja! go: for, on our body, unlawful is the khirḳa.

5. The bird of my soul that, from the summit of the Sidra tree, crieth out:
It, at last, into the snare (of Thy beauty), the grain of Thy mole cast.

Grace beyond limit, bringeth the rose (the true Beloved): with generosity, Thy face display;
Elegance, the cypress displayeth; and (in its pride) pleasant is not. For God's sake (so that it may be ashamed) forth gracefully move!

For my blood-raining eye, how is sleep fit?
He who hath a grievous malady that slayeth—how sleepeth he?

To me, heart-bereft, Thou showest no pity: I said:—
This is my claim (that Thou pity me); and this, Thou art; and this (is) the (opportune) time.

If inclination for Thy eye-brow, Ḥāfiẓ have, it is fit;
In the corner of the prayer-arch, their dwelling, men of eloquence (or men of the Ḳurān) will make.

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5. See Ode 416, c. 2.
The Sidra is a tree of paradise; the mansion of Jibrā,il.
7. The second lines of couplets 7 and 8 are in Arabic.

428, (426).

1. Heart given from the hand,—lovers, void of grief, intoxicated, (selfless and powerless),—— we are:
Fellow-associate of love, boon-companions of the cup of wine,—— we are.

On us, the bow of reproach, many have drawn:
Since, from the eye-brow of the (true) Beloved, our work—— we have loosed.

O rose! last night, the morning cup thou drankest:
That anemone, that (from eternity without beginning) with the stain (of love), (was) born,—— we are.

If vexed with our repentance became the Pīr of the Magians,
Say:—"Pure, make the wine; for with apology (for our conduct) standing,—— we are."

5. O guide of the path (the perfect murshid)! from thee, goeth the work. A glance (make),
That, me, justice thou mayst give; for fallen (away) from the Path,—— we are.

In the midst of work, behold not (ruddy) wine like the red-streaked tulip and the goblet:
Behold this stain (of love) that, on our bloody heart,—— we have placed.

Thou spakest, saying:—"Ḥāfiẓ! all this colour of fancy (imaginary pictures) —is what?"
(Ḥāfiẓ replied:—) "Say not a false picture; for, verily, the tablet smooth (like "a mirror, void of picture)—— we are."

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6. The tulip is red-streaked, and black marked.

7. رنگ خیال (the colour of fancy) signifies:—
The portrait (taṣwīr) that from fancy cometh into splendour.
Ḥāfiẓ! all these colours of fancies, that from thy fancy, come into manifestation; and snatch thee from one mystic state (ḥāl) to another, are what?

Ḥāfiẓ replied:—
Call not my fancies a mistaken picture (naḳsh). For my heart is a tablet, smooth, void of picture; whatever in it becometh hidden—like the mirror displayeth splendour.
As the mirror is void of portrait (taṣwīr), so my heart is void of picture (naḳsh).
Whatever, thou displayest, that picture (naḳsh), it displayeth. See Ode 371, c. 2.

429, (434).

1. With the point of Thy arrow-glance, at my heart, strike not;
For, before Thy sick (languishing) eye, I die.

Within the limit of excellence, is the (lawful) portion of beauty.
Me, alms give; for miserable and faḳīr, I am.

I am that bird such that, every evening and morning,
From the roof, the ninth heaven, cometh the cry of mine.

Full, make the goblet; for from love's fortune, I
Will make youthful fortune to leap, though old I am.

5. With the Friend, my heart's space became full to such a degree,
That, lost from my mind, became the thought of self.

Be naught save the account of the minstrel and of wine:
If a word the reed of my secretary write.

In that tumult (of the resurrection), when another's (state), none asketh,
From the Pīr of the Magians (Muḥammad), the favour (of acceptance before God), I accept.

O Zāhid! like boys, how long (practisest thou towards me) deceitfulness,
With the apple of the garden (of paradise), and the honey, and the milk (of the garden)?

With the wine-sellers, an arrangement I have made,
That, on grief's day, naught save the cup (of love), I take.

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3. Otherwise—
I am that bird, whose cry, every evening and morning, from the ninth heaven issueth. See Ode 416, c. 2.

8. زاهد فريبي (Zāhid deceit) signifies:—
The deceit attributed to the Zāhid in conciliating boys.
How long, by hidden measures, deceivest thou me out of myself?
How long like the Zāhids, boy-deceiving, me, from myself to the stranger castest thou; and before my sight, the illusory displayest?
See Ode 377, c. 7.

10. O happy that moment when independence of intoxication,
Me, freedom from (dependence on) the king and the vazīr, giveth!

In the heart, great treasures I have
Although me, poor (and indigent), the adversary regardeth.

Off from **Ḥāfiẓ**, my heart I took at that time
When the **Sāḳī** my necessary friend became.

430, (436).

1. Love for the lovely one and for the cup,—— I abandon not.
A hundred times, repentance, I made, (and broke it); again (repentance)——
I make not.

The garden of paradise, the shade of the Ṭūbā tree, and the palace of the Ḥūr,
Equal (even) to the dust of the Friend's street,—— I make not.

The teaching of the lesson of men of vision is a single hint:
A hint, I uttered: repetition—— I make not.

In wrath the Shaikh (the Zāhid) said to me: —"Go; love, abandon."
O Brother! wrangling is not necessary; (abandoning of love)—— I make not.

5. This piety is complete (enough) for me. For, with the lovely ones (Zāhids) of the city,
At the head of the pulpit, air and glance—— I make not.

Mine, never becometh news of my head (self),
So long as uplifted in the tavern, my head—— I make not.

In reprehension, the admonisher said:—"Wine is forbidden; drink not:"
I said:—"On my eye (be it); but to every ass, the ear (of attention)
I make not.

"The Pīr of the Magians (the murshid, perfect and excellent) a story, sensible, and acceptable, relateth:
"Excuse, mine, if, (in) thy absurdity (about wine) belief—— I make not."

Ḥāfiẓ! the court of the Pīr of the Magians (the murshid, perfect and excellent) is fortune's place:
The dust-kissing of this door,—— I abandon not.

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2. The Ṭūbā tree. See Sale's P. Discourse; Odes 19, 88.
3. In the way of outward people, who pass years in instruction and in being taught, people of vision teach not.
Nay, for men of vision, a hint is enough. That hint, I uttered to you; and again I will not utter.
7. See Ode 434, c. 8.

431, (427).

1. At the head of the wine-house, the morning-lesson (prayer), aside——
we have laid
In the path of the true Beloved, the in-gathering of prayer,——we have placed.

To the harvest (of existence) of a hundred learned wise ones (Zāhids), setteth fire
This mark (of branding) that, (from love) on our distraught heart,——
we have placed.

To us, the treasure of love's grief, the Sulṭān of eternity without beginning (the true Beloved) gave,
Since, towards this desolate stage (this world), our face—— we have placed.

More than this, in the khirḳa (the garment of austerity), one cannot be a hypocrite:
On account of this, profligately, its (the khirḳa's) foundation——
we have placed.

5. After this to the love of idols, the path into our heart, we give not:
On the door of this house (the heart), the seal of His lip—— we have placed.

That, for the sake of which, the Zāhid gave us his hand,
Out of purity on the cup's lip,—— we have placed.

Thanks to God that like us, without heart and religion, was
That one, whom (as) wisdom-cherisher and learned,—— we have placed.

At last, how goeth this battered bark (the body),
In desire of which peerless jewel, our life—— we have placed.

With (only) an image of Thee, contented we were like Ḥāfiẓ,
O Lord! whether beggar or friendless one, reliance (on Thee)——
we have placed.

---

2. Whatever in love, we have revealed, Zāhids never gained by piety and austerity.

4. Outwardly, to array ourselves in the garment of austerity; and inwardly, to be opposed to it, is the way of hypocrites.

9. The second line may be:—
O Lord! although the beggar, kingly spirit,—we have placed (established).

432, (390).

1. (O true Beloved!) on the workshop of the eye, the form of Thy face,——
I drew:
An idol in Thy form, not I saw; not—— I heard.

(Formerly), mine was the hope of lordship; (now), Thy (high) slavery, I sought:
(Formerly), mine was desire for empire; (now), Thy (high) service,——I chose:

Although in search of Thee, equal in rein (speed) with the (swift) north breeze I am ——
Not (even) the dust of the (swiftly) moving cypress of Thy stature,——
I reached.

Hope in the (dark) night of Thy (dark) tress for the bright day of life, I established not:
From the heart's desire, desire for Thy mouth's round form,—— I severed,

5. The sin (fault) of Thy dark eye, and of Thy heart-alluring neck, it was,
That, like the wild deer, from man—— I fled.

From desire for Thy sweet fountain, what drops (tears they were) that I scattered;
From Thy ruby (lip) wine-selling, what graces—— I purchased.

On my wounded heart, what arrows of glances, Thou loosedest:
At the head of Thy street, what loads of grief—— I endured.

O breeze of the morning! from the (true) Beloved's street, a little dust bring;
For, from that moist land, the perfume of the blood of the wounded heart ——
I perceived.

Over my head, from His street, a (fragrant) breeze like the (perfumed) rose-bud passed,
For (obtaining) the perfume of which, the screen over my poor heart,——I rent.

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9. The second line may be:—
Which for the sake of (diffusing) its perfume, the screen over my poor heart—— rent.

10. The oath—by the dust of Thy foot; and by the light of the eye of Ḥáfiẓ,
(I swear) that, without Thy face,
No splendour from the lamp of the eye,—— I saw.

433, (420).

1. Not in pursuit of pomp and of pageant, to this door (of the murshid)——
we have come:
For shelter from ill-fortune, here—— we have come.

Way-farers of love's stage are we: and from the limits of non-existence,
Up to the climes of existence, all this way—— we have come.

The freshness of Thy down, we saw; and, from the garden of paradise,
In search of this love-grass,—— we have come.

With such treasure, whose treasurer is the faithful spirit (Jibrā,il),
In beggary to the door of the King's house—— we have come.

5. O bark of grace (the family of Muḥammad)! thy anchor of patience ('Alī Murtaẓā) is where?
For, in this ocean of liberality, immersed in sin—— we have come.

O cloud, sin-cleansing! honour goeth; (mercy) rain:
For in the court of action (as opposed to theory) black of book,——
we have come.

Ḥāfiẓ! this woollen khirḳa (of outward worship) cast. For (with love's consuming and melting),
From behind the ḳāfila with the fire of sighing (and wailing)——
we have come.

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3. مهر گیاه (love-grass) signifies:—
(*a*) a plant such that whoever hath it near him is kindly treated by all.
(*b*) the mandrake.

5. Muḥammad's family consisted of:—
Fāṭima, his daughter.
Ali „ cousin and son-in-law.
Ḥasan and Ḥusain „ grand-sons.
Zainab and Kulṣum „ grand-daughters.
Muḥammad and the next four are called Āl-i-Ibā, "the offspring of the cloak (of protection)."

7. In this path is no entrance for the khirḳa (of hypocrisy).

434, (430).

1. Evil (of any) we utter not; inclination to the injustice (of any)——
we make not:
Black, the face of any one; and blue, our own religious garment,——
we make not.

Evil, it is (to show) in deficiency or in excess the defect of the poor man, or of the rich man:
The counsel is that evil work at all,—— we do not.

In the sight of way-farers, we happily urge the world (of our time):
Thought of the (precious) black steed, or of the golden saddle,——
we make not.

On the book of knowledge, fallacious writing (like worldly sages) we write not:
Confounded with the page of magic, God's mystery,—— we make not.

5. If of the cup, my prohibition, the zāhid make,— that is best,
That to his wine, pure and refined, attention,—— we make not.

If, with dignity, the draught of profligates, the king drink not.
By way of truth with splendour, work of his—— we do not.

The sky shattereth the bark of the Lords of skill:
Best, that, on this suspended ocean (the sky), reliance—— we make not.

If an envious one spake evilness; and thereon a friend grieved,
(To the friend) say:— "Happy, be: for to the fool, the ear (of attention)——
we make not.

Ḥāfiẓ! if the enemy utter falsehood as regards him, (exception) we take not;
If, with truth, he spake—contention with the speech of truth,—— we make not.

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1. The second line signifies:—
We dishonour neither any one nor the religious garment.
8. See Ode 430, c. 7.

435, (431).

1. With the true Beloved, a covenant is mine that :—"As long as in body, life——
I have:
"The well-wishers of His street, (dear) like my own (precious) life——I hold."

By that candle of Chigil (the true Beloved), the purity of the khilvat of my heart, I behold;
From that moon of Khutan, the splendour of my eye and the luminosity of heart,—— I have.

When to the desire and wish of my heart, a khilvat, I have gained,
Of the malice of evil-speakers in the assembly, what care (is it that)——I have?

If in design upon my heart, a hundred armies of lovely ones ambush make,
"Ba ḥamd-i-llāhu va-l-minnat," an idol, army-shatterer (the true Beloved)——
I have.

5. O watcher! for God's sake, to-night, a while, thy eyes close;
For, with His silent ruby lip, a hundred secret words,—— I have.

When in the rose-bed of his favour, I proudly move —— Praise be to God!—
Inclination neither for the tulip and the wild white rose; nor for the narcissus,
—— I have.

O learned Pīr! Ho! the wine-house, forbid me not:
For, in abandoning the wine-cup, a heart, promise-shattering—— I have.

Mine, is the pleasant tasting wine; and mine, is the Friend like the picture:
None hath a beloved like this Beloved that—— I have.

In the house, mine is a cypress (the murshid, perfect and excellent) in the shade of whose (lofty) stature,
Independence of the cypress of the garden, and of the boxtree of the sward
—— I have.

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2. Chigil (in Turkistān) is renowned for the beauty of its women.
Khutan in Tātārī.

4. Praise (be) to God and thanks!

9. From that time when the lover of the true Beloved I became.

10. Of the seal-ring of His ruby lip, it is fit that a Sulaimān-like boast I should express:
When mine is the ism-i-a'ẓam (the great name), of Ahriman, what fear (is it that)—— I have.

After abstinence like this, notorious for profligacy Ḥāfiẓ became,
What grief have I, when (as patron), in the world Amīnu-d-Dīn Ḥasan,——
I have.

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10. Sulaimān's seal-ring was inscribed with the ism-i-a'ẓam, the great name of God; by it, div, jinn, man, wild beast, and bird were subdued and controlled. See Ode 189, c. 2; 443, c. 3.

11. Aminu-d-Din was the secretary and keeper of the seals to Sulṭān Uvais (See Ode 204).

436, (438).

1. Who am I that, over that fragrant (noble) mind, I should pass:
Thou doest me favours. O dust of Thy door! the crown of my head, be!

O heart-ravisher! slave-cherishing, taught Thee who? Say,
For to Thy watchers, this idea never will I impute.

O holy bird (the perfect murshid)! thy blessing the guide of my path, make;
For, to our goal, long is the Path; new to journeying, am I.

O morning breeze! my service cause to reach (the murshid),
Saying:—"Me, at the time of the prayer of morn, forget not."

5. Happy that day, when, from this stage (this world), my chattels (of existence) I bind up;
And, from the head of Thy street, news of me, the companions ask (saying:—Where went he?)

Me, the path to the special place of khilvat, show, so that, after this,
Wine with Thee I may drink; and again the world's grief suffer not.

Lofty, is the rank of verse and world-captivating. Speak;
So that, full of pearls, thy mouth the ocean-king may make.

O Ḥāfiẓ! it is fit if, in thy search for the jewel of union,
With tears, my eye I make an ocean; and, in it, dive.

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1. The first line signifies:—
Who am I that he of fragrant mind should recollect me?

2. Ḥāfiẓ expresseth his surprise at the generous treatment that he received from the chief of the time who, till then, had neglected him.

3. Ḳudus (holy) signifies:—
ruḥu-l-ḳudus, the holy spirit.

437, (382).

1. Me, Thou beholdest; and, in a moment, my pain, greater Thou makest;
Thee, I behold; and momently my inclination for Thee greater becometh.

As to my state, Thou askest not; what mystery Thou hast, I know not:
For my remedy, Thou strivest not; perchance, my pain, Thou knowest not.

Not the way is this that me, on the dust, Thou shouldst cast; and pass on:
Pass by (me); and again my state ask, so that the dust of Thy Path, I may become.

From off Thy skirt, I keep not my hand, save in the dust (of the grave); and, that very moment,
When, over my dust (in the grave), Thou passest,—Thy skirt, my dust will seize.

5. From grief of love for Thee, my breath (of life) descended. Breath, Thou givest till when?
Forth from me, destruction, Thou takest: Thou sayest not:—"Breath, bring forth."

One night, in the darkness, from Thy (dark) tress, my heart I sought:
Thy face, I beheld; and a cup of Thy ruby lip, again I drank.

Suddenly, Thee, into my bosom, I drew; and, into the curl of Thy tress, it (my heart) went:
On Thy lip, my lip I placed; and, soul and heart, made sacrifice.

When, without us, in the desire of verdure and of the plain, moving Thou wentest,
Flowing, on my yellow (grief-stricken) cheek, becometh the red (bloody) tear.

To Ḥáfiẓ, kind be Thou. To the enemy say:—"Thy life surrender:"
When on Thy part, warmth I see, of the enemy cold of breath, mine, what fear?

---

7. The first line may better be rendered:—
Suddenly Thee into my bosom I drew; and into curl went Thy tress;

438, (439).

1. Not that profligate am I that abandoning of the (true) Beloved and of the cup ——
I make:
An act like this, the muḥtasib knoweth seldom do—— I make.

I who, years, censured the repenters (of wine-drinking),
Repentance of (drinking) wine in the rose-season—mad shall I be,—if——
I make.

The (precious) pearl-grain is love; I (am) the diver; the wine-house (is) the sea:
There, my head, I plunged; (it) up-lifted, let us see, where shall—— I make?

I, who have treasures of the ruby and of the pearl of tears,
Desire for the bounty of the sun, lofty of star, how may—— I make?

5. I who, in beggary, have in hand the imperial treasure,
Greed for the revolution of the sphere, mean-cherishing, how may—— I make?

Cup-taker is the tulip; intoxicated, is the narcissus; the name of impiety, on me;
Many a complaint, I have. O Lord! whom, judge shall—— I make?

In the rose-season, thou speakest saying:—"Zāhid be!" With eye and head (thy order, I accept); but,
I am going so that, counsel with the lovely one and with the cup,——
I may make.

If the Friend's grace approve of (casting) lovers into the fire (of hell),
Closed of eye, I am (even) if, on the fountain of Kauṣar, glance—— I make.

If, like the fruitless willow, pure like this I become:
After this, from shame of the face of the rose, my head uplifted when shall——
I make?

---

1. The muḥtasib (censor of morals) signifies:—
Muḥammad Muẓaffar, Governor of Shīrāz.
In contempt for his oppression and hypocrisy, the title is given.

10. When with the water of grace, the breeze washed the bud of the rose,
Me, crooked of heart, call, if at the page of the book (the world), glance,——
I make.

Dust-stained with poverty though I be,—of my spirit, be shame,
If, with the water (of liberality) of the sun's fountain, my skirt wet——I make.

The credit of the sky's compact and agreement is not so great:
Compact with the goblet, I establish; condition (covenant) with the cup——
I make.

O my bold one, city-upsetter (the true Beloved)! a moment, the rein draw back,
So that, with my (pearly) tears and (ruddy) face, full of (red) gold and of pearls, Thy path—— I may make.

Not worthy of my conduct is the way of profligacy. Now,
Since (into it) I have fallen, thought of other (work) wherefore do ——I make?

15. Last night, they said:—"Candy Thy ruby lip giveth." But,
So long as in my own mouth, it, I see not, credence how shall—— I make?

From fortune, the corner of the prayer-arch of Thy eye-brow, I desire:
So that, in it, morning and evening, love's lesson by heart,—— I may make.

I, by whom, to-day, the paradise of the cash (of union with the true Beloved) is gained,
On the promise of to-morrow (the day of resurrection) of the admonisher (the Zāhid), reliance, wherefore shall—— I make?

The slave of Shāh Manṣūr, I am. Far, it is not if,
With the desire of dignity, over the (resplendent) king of the East (who is the sun), boasting,—— I make.

Last night, to Ḥāfiẓ Thy ruby (lip) kept giving false vows;
Not that one am I that belief in these its idle tales,—— I make.

---

11. The second line occurs in couplet 20.

14. To the second line, add—
What was fit to be was.
The second line (in part) occurs in c. 21.

18. Shāh Manṣūr. See Ode 167, c. 1.

20. Resourcelessness notwithstanding, black like the moon be my face,
If, of the bounty of the sun, lofty of star, acceptance,—— I make.

What madness is austerity in the rose-season! Ḥāfiẓ keep sense!
So that I may utter an a'uẕ (God defend me); and thought of other (profligacy)—— I may make.

---

20. The moon is black from the spots on her face.

439, (435).

1. Where, the glad tidings of union with Thee, so that, from desire of life,——
I may rise?
The holy bird (of paradise) am I; from the world's snare,—— I rise.

By Thy love (I swear) that, if me, Thy slave, Thou call,
Out from desire of lordship of existence and dwelling (both worlds),—— I rise.

O Lord! from the cloud of guidance, the rain (of mercy) cause to arrive:
Before that, from the midst, like a (handful of) dust,—— I rise.

---

1. On the face of the slab of the tomb of Ḥāfiẓ at Shīrāz, are inscribed the lines stated below:—

Ode.	Couplets.	Where?		Remarks.
439	all	centre	c. 6 excepted.	On the face of the slab, above the lines, are these words:— O Thou who abidest although all things perish!
439a	1, 2	left side.		
„	4, 6	right „		
„	9	top „		
„	5	bottom „		
439b	1	left bottom corner . .	second line.	
„	2	right „ „ . .	„ „	
175	2	right top „ . .	first „	
„	2	left „ „ . .	second „	

On the slab, the Persian text of Ode 439 is not as it is given in Sūdi's text, which has been copied by Major H. S. Jarrett in his Persian text, brought out (in 1881) under the auspices of the Government of India.

	Reading of—	
	the slab.	ode 439.
Couplet 2 . . .	بولاي تو	بوفاي تو
„ 3 . . .	چو	چه
„ 4 . . .	من	ما
„ 4 . . .	ببويت	زشوكت
„ 6 . . .	omitted.	inserted.

2. To the second line add:—
Thy slave, I will be. For being Thy slave, I shall be possessed of such dignity that all other dignities will be as naught.

(O holy traveller!) at the head of my tomb, without wine and the minstrel, sit not:
So that by thy perfume, dancing,—— I may rise.

5. Though I am old, one night me, close in Thy embrace take,
So that, in the morning, from Thy embrace, young—— I may rise.

439*a*. (314).

1. O heart! the slave of the King of the world (Àli) be; and (thus) King—— be;
Ever in the protection of the grace of Ilāh (Allāh)—— be.

Not a thousand of the Khāriji-order, do they purchase for a barley-corn:
Say:—"Mountain to mountain (Ḳāf to Ḳāf) the shelter of the hypocrite—— be."

Since, on the day of upspringing (the resurrection) Aḥmad (Muḥammad) is my intercessor,
Say:—"This my body, calamity-stricken, full of sin—— be!"

He who hath not Àli's friendship, kāfir is;
Say:—"Zāhid of the time, be; or say Shaikh of the Path—— be!"

5. O Àli! to-day by love for thee alive I am:
To-morrow (the day of resurrection), by the pure soul of the Imāms, (I conjure thee) my witness —— be.

The tomb of the eighth Imām, the Sulṭān of religion,—Riẓā,
With soul, kiss; and at the door of that court,—— be.

The power to pluck a rose from the rose-branch, (ancestors of Riẓā), reacheth thee (O Ḥāfiẓ!) not;
At least, at the foot of their rose-bush, (Riẓā) grass (worthless)—— be.

---

1. This Ode is not found in Major Jarrett's Persian text of Ḥāfiẓ; but is No. 314 in the Calcutta-text. See Ode 439. It is in praise of Àli Ibn Abu Ṭālib, the fourth Khalifa; and of his descendants the Imāms, revered by the Shiahs.
Ilāh is used for Allāh (God).

2. The hypocrite is the sunni.

Khariji signifies:—
an order of darvishes.

5. The Imāms are the twelve Imāms of the family of Ali.

6. The tomb of Imām Àli Mūsi Riẓā (*b.* 769, *d.* 818) is at Mashhad in Khurāsan.

(O true Beloved !) think not that, from the dust of the head of Thy street,
By the sky's tyranny or by time's violence, (to choose employment) —— I rise.

O Idol, sweet of motion ! arise ; and Thy (lofty, cypress-like) stature display :
That, like Ḥāfiẓ, from desire of life and of the world—— I may rise.

The man of God, who is the Zāhid, piety-seeking,
Whether the garment (be) white, or whether the garment (be) black —— be.

Ḥāfiẓ ! the path of service of the king Ālī, follow :
Then in the Path like men of the Path—— be.

439*b*.

The date of Ḥāfiẓ's death is obtained from the following quatrain :—

The lamp of men of spirituality is Khwāja Ḥāfiẓ,
Who, from the light of glory, was a (luminous) candle.
When, in the dust of Muṣallā, his abode (in death) he made,
His date, from the dust of Muṣallā, seek.

See Ode 439.

The date of death is given by the words in the last couplet.

خاک مصلی

From the abjad we have :—

خ	600	خاک
ا	1	
ک	20	
	621	
م	40	مصلی
ص	90	
ل	30	
ي	10	
	170	

Hence the date is A.H. 791.

To convert this Hijra date into Christian date, see Ode 35, c. 8.

440, (440).

1. At the time of the evening-prayer of strangers when weeping—I begin,
With moans like a stranger, my tale,—I compose.

To the memory of the Friend and of my (native) land so bitterly I weep,
That, up from the world, the way and usage of journeying,—I cast.

From the country of my (true) Beloved I am; not from the cities of the stranger:
O divine Protector! Me, back to my companions, cause to reach.

O guide of the Path! for God's sake, a little aid (give), so that,
In the street of the wine-house, my banner, again—I may exalt.

5. Of my being a Pîr, reckoning how may wisdom take,
When, again, with a child-idol at love—I play.

Save the east morning breeze and the (cool) north wind, me recogniseth none:
O my friend! for, save the (fleeting) wind, my companion is none.

The air of the Friend's dwelling is our water of life,
O breeze! from the dust of Shîrāz, me, a fragrant perfume bring.

---

1. While absent from Shîrāz, Ḥāfiẓ composed this Ode,
2. Full of water and of rapine, the world becometh with my tears; and the boisterousness of its waters, a preventer of travel.
3. مهیمن (Muhaiman) signifies:—
One who saveth another; God.
5. حساب برگرفتن (to take up the account) signifies:—
to make inquiry of something, since the work of Pîrs (or of old men),
I do not, my being a Pîr (or an old man), how will wisdom regard?
Here, Pîr signifies:—
(*a*) Pîr, Shaikh, Murshid.
(*b*) an old man.
6. ṣābā, the east (morning) breeze.
dabūr, „ west „ „
bād-i-shumāl, the north wind.
„ janūb „ south „.

Forth came my tear; and told my crime face to face (publicly):
Complaint may I make of whom?—of my household, the informer is.

From the harp of Zuhra, I heard that, at dawn, it said:—
"The disciple of Ḥāfiẓ, sweet of note, sweet of voice—I am."

441, (441).

1. Although old, shattered of heart, powerless,—— I have become,
Whenever I recollected Thy face, made, young—— I became.

Thanks to God that whatever, from God, I sought,
To the limit of my spirit, prosperous—— I became.

In eternal fortune's highway to fortune's throne,
With the cup of wine, to the desire of the heart of friends—— I went.

O young rose-bush! the fruit of fortune enjoy; for,
Beneath Thy shade, the bulbul of the world's garden—— I became.

5. At first (in eternity without beginning) of the word and the cry of the world no news was mine:
In the school of grief for thee (O murshid!) a subtlety-knower like this——
I became.

From that time when the calamity (wound) of Thy eye reached me,
From the terrible calamity of the end of Time (the last age of this world) safe
—— I became.

To my heart, the door of reality became opened that day
When, of the dwellers of Thy court, the Pîr of the Magians,—— I became.

---

5. The first line signifies:—
In eternity without beginning, non-existent I was; and of this illusory existence, had no knowledge.
O murshid! not from non-existence, did I bring every perfection that I have. By thy favour alone, it I acquired.

6. ākhir-i-zamān (ākhiru-l-zamān) signifies:—
The end of time.

daur-i-ḳamar signifies:—
The age of the moon, the last age, the end of time, the last of the seven ages of the world.

Each of the following seven planets hath (in order) had (or will have) an age of 7,000 years:—

1. Mercury.	3. Mars.	5. Saturn.	7. The Moon.
2. Venus.	4. Jupiter.	6. The Sun.	

The present age is daur-i-ḳamar, the age of the moon, the end of time.

7. In the cloister of the Magians, the door of reality opened to me; in the monastery, no profit was mine.

To the tavern (the stage of divine knowledge), me, fate consigneth (so that, thence, profit and advantage I may reap):
As much as like this (a sage) I go; and like that (a zāhid)—— I became.

Not old in years and months, am I; the faithless friend, it was,
(Who, swiftly,) like (swift) life, passeth by me—from (grief of) that, old,——
I became.

10. Last night, me, glad tidings, he (the Pīr of the Magians, the perfect murshid) gave, saying:—"O Ḥāfiẓ!
"Come back; for the pardon of thy sins, surety—— I became."

---

8. حوالة (consignment) signifies:—
to write an order regarding any one.

442, (443).

1. This tumult is what that, in the age of the moon (the end of time),—— I see?
Full of strife and iniquity, all the horizons,—— I see.

From time the day of prosperousness every one seeketh:
Difficult this is—that daily, worse—— I see.

All in strife and struggle with the mother, the daughters:
All ill-wishers of the father, the sons—— I see.

Neither hath brother any pity for brother;
Nor for the son, the father's compassion do—— I see.

5. For fools, all is sharbat of rose-water and sugar;
All of blood (of grief) of the liver, the subsistence of the sage—— I see.

The Arab steed, galled beneath the pack-saddle;
All on the neck of the ass, the golden collar—— I see.

The counsel of **Ḥāfiẓ**, hear; Khwāja, go; goodness, do:
For, better than the treasure of jewels this counsel,—— I see.

---

1. "The age of the moon." See Ode 441, c. 6.
The second line describeth the marks of the resurrection-day.

2. بتر (worse) is contracted from بدتر

5. See Ode 549, c. 2.

7. When Persia was invaded by Timur Lang Ṣaḥib Ḳirān in 1387, Ḥāfiẓ composed this Ode.

ن

The Letter Nūn.

443, (449).

1. Displayed from the garden border hath become the diadem of the Sulṭān, the rose (the true Beloved) :
O Lord ! to the cypress and the jessamine (disciples and lovers of the Path), its arrival happy be !

In his own (proper) place, happy was this imperial sitting (the Sulṭān, rose)
Since now in his own (proper) place, every one sitteth.

To Sulaimān's seal-ring, news of the happy conclusion give,
Whereby, short the hand (of power) of ahriman (the enemy), the ism-i-a'ẓam ——made.

Be prosperous to eternity without end,—this house (the world), from the door of which,
Every moment, with the perfume of mercy, the breeze of felicity (the words of the perfect murshid) bloweth !

---

1. "The rose" may signify :—
(*a*) the murshid.
(*b*) „ praised one.

To the second line, add—
So that by His arrival, they may attain their desire.

3. See Ode 189, c. 2; 435, c. 10.

4. خاک درش (the dust of whose door) signifies :—
the perfect man.

باد یمن (the breeze of Yaman) signifies :—
speech that, from the perfect man ariseth ; and into the hearer's heart, the recollection of God poureth.
It is fit to compare the words of the murshid with the breeze of Yaman.
This couplet referreth to the Ḥadis ; and to Uvais Ḳarānī (*d.* 657).

5. The majesty of Pashang's son, Afrāsiyāb, (king of Tūrān) and his world-seizing sword,
In all king-chronicles, the tale of the assembly is.

Obedient to thee, became beneath the saddle, the chaugān-steed of the sphere,
O royal horseman! since to the field (of sport) thou hast come,——the ball strike.

The stream of the country is the water (lustre) of thy sword:
The tree of justice, plant thou: the root of ill-wishers, up-pluck.

After this if, despite the perfume of thy sweet nature, it (Īrān) blossometh not,
From Īrān's plain, the musk-pod of the musk of Khutan (the well-being and welfare of Īrān) ariseth (and departeth).

Expectation of sweet splendour, the corner-takers (recluses) make,
Aslant (in pride) place the cap; and, from thy face, the veil up-pluck.

10. O breeze! to the **Sāḳī** of the banquet of Atābak (the praised one), prefer the request,
That, from that cup, gold scattering, me, a draught he may give.

Ever be prosperous this house of the world;
For from men of God, whose creation is of dust, words of divine knowledge and truths that give recollection of God are momently heard.
This couplet is in praise of the world, which, from men of God, is apparently improper.

For its joy, all grief is:
"The world is a carcass; its seeker, a (filthy) dog."
Verily, this mean world is for him, who recognised its truth,—the field for the next world.
To men of God, this world is the descending place of divine favours, and of endless manifestations.
To men of the world, contrary to this and wholly calamity, it appeareth,—just as the Nīl was destruction to the Egyptians and the mercy of the Lord of lords to the Isrā,ilites.

Abdu-l-lāh Ansarī saith ——
"O Ansarī! the world is a dust-heap wherein the wise sow:
"Not a place is it wherein the foolish wander."

Abū-l-Maʿānī saith:—
"O distraught one! the world is what?
"'Tis the illusory, truth-showing; it is not the truth, illusory-showing."

10. اتابک is derived from اتا (father) and بک (lord); was a title of the Governors of the Province of Shirāz.

(In love-playing) with (my own) reason, I consulted. He said: — "Ḥāfiẓ! drink wine!"
O Sāḳī! according to the word of the trusty adviser (reason), wine give.

---

11. O murshid! in the explanation of truths, strive so that, with the permission of the trusty adviser, I may from thee this sense demand. So hath my perfect reason ordered.
Although, from love's descent, reason knoweth its own destruction, it denieth not love; and, in it, planteth its heart. For, verily, it knoweth that, though in the beginning it is ruin, in the end it is thirst-quenching.
Seest thou not that the lofty companions of Muḥammad, and the great tāb'īn gave to destruction their body in the contest with the Kāfirs and wicked ones; and, yet, into the prosperity of the last world, their pace extended?
That trusty adviser giveth no advice save in the true Path, though in that Path, injury be his.
Perfect reason is that which to its own ruin consenteth; and the answer of the crier (the murshid) accepteth.

444, (448).

1. O light of my eye (the holy traveller)! a matter there is,—— hear:
"Since thy cup (of love for God) is full; cause others to drink; and thyself drink.

With experience, old men utter words: to thee, I said:
Ho! O son! that old thou mayst become, counsel—— hear.

On the sensible one (the philosopher and the man of reason), the chain, love's hand placeth not:
Thou wishest to draw (through thy hand) the tress of the Friend, sense—— abandon.

Thee, intoxication's delight, the rosary and the khirḳa (men of outward forms; hypocrites) give not;
In this matter, of the wine-seller (the murshid, perfect and excellent) blessing ——. demand.

5. In respect to life and property, for friends (lovers of God), need is none:
A hundred lives, the ransom for the (true) Beloved (make),—counsel—— hear.

In love's path, Ahriman's temptations are many:
Sense keep; and to Surūsh's message the ear of the heart—— put.

Ruined became subsistence; remaineth not the means of joy;
O harp! the wail (of grief) draw out; O drum!—— exult.

O Sāḳī (perfect murshid)!—void of pure wine, be not thy cup!—
On me, dreg-drinker, an eye (glance) of favour—— make.

---

1. نور چشم (the light of the eye) signifies:—
(*a*) the Beloved (true or illusory).
(*b*) „ murshid.
(*c*) „ disciple.
As long as youth remaineth, do thou, by devotion and worship, take up the advantages of youth; and to others cause advantage to reach.
"The cup" may signify:—
the cup of discipleship.

2. By accepting counsel, thou wilt by way of wisdom become old. Like the old, sensible thou wilt become.

7. Youth's season remaineth not. O harp and drum (O old man, bent of stature, back without backbone, to the wind youth given, hand and foot useless become),—bewail!

When, in the gold scattering ḳabā, thou, intoxicated, passest,
To Ḥāfiẓ, wool-wearer, (Ṣūfī) one kiss,—— present.

---

9. 1, 2, 6. گوش کن listen.
1, 8. نوش drink.
3. ترک abandon.
4. طلب demand.
5. نیوس listen.
7. خروش exult.
9. ندا present.

445, (452).

1. One lofty of stature, bold, picture-player—— of mine
Made short the tale (of renown) of the long austerity—— of mine.

O heart! thou sawest at the end of old age, of austerity, and of knowledge,
What, with me, it did,—the eye of the beloved—— of mine?

On account of the water (tears) of the eye, seated on the top of the fire (of distress), I am;
Because, in all horizons (climes), it (the water of my eye) made revealed the mystery—— of mine.

(To myself) I said:—"With the garment of hypocrisy, love's trace, I concealed;"
The informer was the tear; and made manifest the mystery—— of mine.

5. Intoxicated, is the Friend; and recollection of rivals (lovers), maketh not:
His mention (be) for good, the Sāḳī, the wretched-cherisher—— of mine.

The destruction of my faith, I fear. For taketh,
The prayer-arch of Thy eyebrow the presence (essence) of prayer——of mine.

On myself, like the laughing candle (consuming and melting) I weep,
Till I see what with thee, O heart of stone, maketh (worketh) the consuming—— of mine.

With weeping, a picture on water I depict. Now,
How long associated becometh the truth with the illusory—— of mine?

That moment when to an end reached Maḥmūd's life,
Bitterly, he kept surrendering his soul, and saying:—("Where art thou) Ayāz —— of mine?"

---

5. See Ode 249.
6. The prayer-arch of Thy eyebrow taketh my faith.
7. The laughing of the candle is its light.
„ weeping „ „ melting.
9. From the lover's heart, departeth not, even in death, the recollection of the beloved.

10. O Lord! when bloweth that breeze, from whose fragrant breath
A perfume of His mercy becometh the work-doer—— of mine?

Zāhid! (equal are we) when a work (favourably) proceedeth neither by prayer —— of thine;
Nor also, (by) the nightly intoxication and consuming and supplicating—— of mine.

With grief Ḥāfiẓ burned. O breeze! his state, say
To the King, friend-cherisher, enemy-destroyer,—— of mine.

446, (454).

1. As much as my grief (of love) to the physicians, I uttered,
(Me) the wretched stranger they remedied not.

Not with its own seal is love's casket;
O Lord! the desire of the watchers, be not!

That (haughty) rose that, momently, is in the power of a thorn,
Say:—"Thine be shame of the (poor) nightingale!"

O Lord! safety, give; so that again may see
The eye of lovers, the face of the beloved ones.

5. To the Friend, (love's) secret pain, we told;
Pain from the physicians (beloved ones), (love's) pain, one cannot conceal.

O Benefactor (beloved)! at the tray of union with Thee, at last,
Of those portionless, how long shall we be?

The disgrace of the world, Ḥāfiẓ would not have been,
If, the counsels of admonishers, he had heard.

---

2. According to their desire, exclude me not from union with the Beloved.

3. Because, without thee, thy lover is restless and powerless; and thou, into the thorn's power, art fallen!

4. محب signifies:—the lover.

حبیب „ :— „ beloved.

6. O Beloved! excluded from union with Thee, and satisfied with separation,——shall I be!
Sometimes to my desire cause me to reach.

447, (451).

1. O Thou, whose face, moon in appearance, (is) the fresh spring—— of beauty;
Whose mole and down (are), the centre of grace, and the circle——
of beauty!

Hidden in Thy eye full of intoxication the fascination of sorcery;
Revealed on Thy restless (floating) tress, the (calm) rest—— of beauty.

Not a moon shone like Thee from the mansion of goodness;
Not a cypress arose like Thy stature from the stream—— of beauty.

By Thy darkish beauty, joyous became the age of heart-ravishingness;
By Thy grace, expanded became the season—— of beauty.

5. From the snare of Thy tress, and the grain of Thy mole, in the world,
Not a bird of the heart remaineth, not become the prey—— of beauty.

Ever, with grace, from the midst of life nature's nurse,
Thee, cherisheth with care in the bosom—— of beauty.

Fresh and fresh is the (dark) violet (hair) about Thy lip, for that reason,
That it keepeth drinking the water of life from the fountain-source——
of beauty.

Ḥāfiẓ severed desire when he seeth Thy equal;
There is none save Thy face in the land—— of beauty.

---

8. دیار (dayyār) signifies :—any one.
دیار (diyār) „ :—the land.

448, (451).

1. Joy-exciting and repentance-shattering became the spring and the rose:
With the joy of the face of the rose, grief's root from the heart up-pluck.

Arrived the morning-breeze; from passion-possessing (love), the rose-bud,
Out from itself, went; and on itself the shirt rent (blossomed).

Heart! from water-pureness, the path of truth learn;
In uprightness, from the (free) cypress of the sward, freedom seek.

With this jewel and sweet smile, the bride, the rose-bud
Exactly, in an excellent way, my heart and faith ravished.

5. The shriek of the distraught bulbul, and the scream of the hazār,
For the sake of union with the rose, forth from the sad house (of mourning) came.

Through the breeze's violence, the tresses around the rose, behold:
On the face of the jessamine, the curl of the tress of the hyacinth, behold.

Ḥāfiẓ! from the cup, the tale of time's story seek;
According to the word of the minstrel and to the decision of the Pir, possessed of knowledge.

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3. As in pure water, whatever is appeareth and is not hidden from the eye, even so, inwardly and outwardly, myself, make.

5. For his own beloved, every one was weeping.
Hazār is a nightingale with a thousand notes.

449, (455).

1. Like the rose, momently, by thy fragrance, the garment of my body,
Rent, I make from collar to skirt.

Thou mayst say:—The rose in the garden, beheld thy body;
(Since) like the intoxicated, the garment on its body, it rent.

From the power of grief for thee, with difficulty, I bear life:
But, from me, the heart easily thou tookest.

At the word of enemies (watchers), away from the friends (lovers), thou turnedest;
With the friend, enemy none becometh.

5. Do not, so that, from my breast, the sigh liver-consuming
May ascend like smoke by way of the window.

Thy body in the garment, like (sparkling) wine in the cup:
Thy head in the chest, like (hard, red) iron in (pure white) silver.

O candle! from thy eye, rain tears like the cloud;
For, manifest to the people, hath become the consuming of thy heart.

My heart, shatter not; it, under foot, cast not;
For in thy tress-tip, its dwelling it hath.

Since to thy tress, Ḥāfiẓ hath bound his heart,
In this way, his work under foot, cast not.

450, (456).

1. When (to reach His skirt) the dust of His path, I become, His skirt He shaketh ——— from me:
If I say:—"(In love), my heart, return," His face, He turneth——— from me.

To every one, He displayeth His hued cheek like the red rose,
If I say:—"(Thy face from others), conceal:" (In grief at that), His face, He concealeth——— from me.

If before Him, like the candle, I die,—at my grief, He laugheth like the morning:
If I grieve, His tender heart is grieved——— against me.

To my eye, I spake saying:—"At last, Him once fully behold:"
It (the eye) said:—"Perchance thou wishest that a stream of blood should pour ——— from me."

5. Thirsty for my blood,—He; and for His blood,—I. So that when it happeneth,
My desire I will take from Him; or justice (revenge), He will take———from me.

Friends! for His mouth, behold ye my life, I gave:
Say:—How for a trifling matter, He keepeth back——— from me.

If, like Farhād, my life in bitterness issueth,—there is no fear;
Many sweet tales remain behind——— of me.

Ḥāfiẓ! conclude. For, if in this way, love's lesson thou read,
In every corner, love uttereth tales——— of me.

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8. In the second line, "me" refers to Ḥāfiẓ.

451, (457).

1. (O true Beloved!) for God's sake, with khirḳa-wearers (hypocrites), little sit;
From resourceless profligates (inwardly pure and clean) Thy face. conceal not.

In this khirḳa (of the austere zāhids), is many a stain:
O happy the time of the ḳabā of the wine-drinkers (void of stain)!

Thou art of delicate nature; and power hast not (to endure)
The hardship of the handful of ragged garment-wearers.

Among these Sūfī-like ones, a pain (of love) I see not,
Pure be the pleasure of the dreg-drinkers!

5. Come; and the deceit of these hypocrites, behold:
(Like) the flagon, (they have the) heart of blood (ruddy wine); (like) the harp, (they are a-) twanging.

When (by shewing Thyself) me, intoxicated Thou hast made,—veiled, sit not:
When me, the sweet draught Thou hast given,—me, poison cause not to drink.

The lip of wine-hue and the intoxicated eye, open:
For, from desire of Thee, foaming is the ruby wine.

Of the heart-ardency of Ḥāfiẓ full of caution be:
For a heart like the seething caldron, he hath.

---

2. Than devotion, the deceit and treachery of profligacy is better.

5. In private, they are engaged with the delight of love of sensual pleasures; which is the cause of the bloody heart; and, in public, they make tumult and uproar and woe is me!

452, (473).

1. Than the thought of wine and of the cup, more pleasant—— what will be?
Let us see the end—— what will be.

The heart's grief how can one suffer, when time remaineth not,
Say:—"Be neither heart nor time,—— what will be?"

Wine, drink; grief, suffer not; the counsel of the imitator (the adviser of the people), hear not:
To the speech of the (common) people (of this world), credit——what will be?

To the bird of little spirit, say:—"Thy own grief, suffer." For, on it (the bird),
The pity of that one who planteth the snare—— what will be?

5. Verily ('tis) best that thy hand-toil be expended according to desire;
Thou knowest that, at last, to one desire un-attained—— what will be.

Last night, the Pîr of the tavern (the murshid) kept uttering an enigma
Of the line of the cup (of love). "('Tis necessary to see) the end,——
what will be."

From the Path, Ḥâfiẓ's heart I took (seduced) with the drum, the harp, and the ghazal:
Let us see, the requital of me of ill-name—— what will be.

---

4. "The bird of little spirit" signifies:—
(*a*) an outward man.
(*b*) one who feareth the violence of the beloved.

دام (snare) signifies:—
sensual desire and worldly delights.

To the seeker of God, who, in respect of himself, searcheth; and, to the mercy of God, cometh not, say:—
In our path (which is a highway) God hath, for the sake of temptation and trial, laid the snare of sensual desire and worldly delights. That one, who planteth the snare,—for the prey what pity hath he?
God Most High, made us, with the perfection of meaning, lofty of head. Then, for the sake of our trial, He cast us into lowness.
In whomever is the search for God and, in his heart, is passion for the Absolute Existence—engageth not in delights, and casteth not the work of to-day to to-morrow.
In whomsoever, the search for God is not, becometh centered on worldly delights and lusts.

453, (458).

1 Knowest thou what fortune is? 'Tis beholding the sight of the (true) Beloved:
In His street, beggary to royalty preferring.

Easy it is to sever desire for life. But,
(Only with) difficulty, (friendship) for friends dear as one's soul, can one sever.

Like the (folded) bud, with a straitened heart, to the rose-garden, I will go;
And, there, my garment of good fame, will rend:

Sometimes, like the breeze, hidden mystery with the rose will utter;
Sometimes, from the bulbuls, the mystery of love-playing will hear.

5. First (in this world), from the hand, the kissing of the lip of the (true) Beloved give not up;
For, at last (in the next world), thou mayst be distressed (wearied) with the gnawing (in regret) of thy own hand and lip.

---

3. The rending of the garment of good fame is for lovers the source of good fame, especially there, where is the assembly of lovers (bulbuls).

4. From love's fire, my state is changed, therefore will I do * * *

5. بوسیدن (to kiss) signifies :—
acquiring the rapture of love. For, in ṣūfi,ism, the kiss signifieth love.

اول (first) signifies :—
(*a*) this world.
(*b*) the beginning (of the mystic state).

آخر (the end) signifies :—
(*a*) the next world.
(*b*) „ end (of the mystic state).

Like the Zāhids, outward-worshipping, be not; like the illusory Ābids, thyself, scratch not.
For, in outward service, they are happy; and into the inward plunge not; and no portion of divine knowledge take, wherewith in that (the next) world they may array themselves.
Then, in the next world, on seeing the lofty degrees of the Ārifs, theirs is regret-suffering, lip-biting, finger-gnawing.

Otherwise—
In the beginning of the mystic state, the acquisition of love's allurement from the hand, give not; it ever before thy resolution place, so that the travelling of the Path may be easy; and thy passing to the next world not difficult.
If, without love's allurement, the Path thou enter, the road guidance of travellers becometh difficult. At the end of work, thou wilt (in regret) bite the lip, and gnaw the finger.

(O heart!) the society of friends, opportunity reckon. For, from this two-pathed stage (the world),
When (from it) away we pass, (this society) again one cannot reach.

Thou mayst say:—"From (the memory of) King Manṣūr passed Ḥāfiẓ;"
O Lord! to his (Manṣur's) memory the (thought of) cherishing the dārvīsh (Ḥāfiẓ) bring.

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6. If the society of the perfect Murshid and of Ārifs be, in this world, gained, reckon it gain.
The world hath two doors (paths):—
(*a*) the door of birth.
(*b*) „ „ death.
Although the world hath many parties (paths) and turneth to the paths the face of every party, yet, that which is the search of men of God; and in which is the talk of men of direction, is either the shari'at or the ṭarikat, which is acceptable to God and is the travelling of both parties. The other path, which is the highway to infidelity, they avoid; and about it come not into speech, for the connection of that Path is towards Shaiṭān; and ours towards the Merciful.
7. See Ode 167, c. 1.

454, (460).

1. (O true Beloved!) by the door enter; and our chamber luminous—— make:
The air of the assembly of souls perfumed—— make.

(O true Beloved!) to the eye and the eye-brow of the (illusory) beloved, heart and soul, I have entrusted:
Come, come! and (with the glance of blessing) viewing of the arch (the eye-brow) and of the spectacle-place (the eye)—— make.

O breeze of the garden of paradise! from the dust of our assembly,
To paradise, a perfume take; and (it) the aloe-fuel of the censer—— make.

The splendour-rays of beauty (of illusory love), the veil of the eye of understanding, became:
Come; the sun's pavilion (the elemental body) effulgent—— make.

5. Light scattereth not the star of the (dark) night of separation (the illusory beloved);
To the palace-roof (the existence of Ḥāfiẓ) come; and the lamp of the moon (the beauty of the true Beloved), uplifted—— make.

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2. ابرو the eye-brow,
چشم „ eye,
طاق „ arch,
منظر „ spectacle-place,
} each signifies:—illusory love.

O true Beloved! since "illusory love (for the creature) is the bridge to true love (for the Creator)" I have arranged illusory love; and it adorned.

4. خرگه (palace) signifies:—
the existence of Ḥāfiẓ.

خورشید (sun) signifies:—
the true Beloved (God). That is, the sun of unity that, on moon-faced Illusory ones, verily scattereth light.

Illusory love having become a veil to the eye of discovery, I cannot see Thee: my existence (which is a royal palace, and the sun's mansion), adorn; and, with the qualities of perfection of God's unity, illumine.

5. بر کن (uplift) signifies:—
(*a*) put out.
(*b*) enkindle.

The illusory beloved, that, star-like, in separation's night, shineth,—now, that, to my perfume-place, truth's perfume hath reached,—scattereth not light; and towards herself openeth not my heart.
To the palace-roof of my existence, come; the lamp of the cloister, kindle; and Thy face display.

Since beneath Thy hand are the lovely ones (the flowers) of the sward,
At the jessamine, the glance; and towards the cone-tree, grace—— make.

To the treasurer of Jannat, speak, saying:—"The dust of this assembly,
"As a present to Firdaus take; (and it) the aloe-fuel of the censer—— make."

O Sāḳī (Murshid)! excess of many a tale, the spirit maketh;
From the hand, thy own work (the explanation of truths to holy travellers) give not; wine (the delight that surgeth in the traveller's heart) into the cup —— put.

Not our limit, is desire for the cash of union with Thee;
With that ruby (lip), like sugar, me (a kiss) —— give.

10. The lip of the cup, kiss (subtleties of divine knowledge, acquire); then to the intoxicated (holy travellers) give:
With this subtlety, wisdom's train, beperfumed—— make.

If a Faḳīh advise saying:—"Love practise not,"
Him, the cup (of the wine of unity) give; say:—"Thy brain, fresh—— make."

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7. "Jannat." See Ode 407, c. 4.

8. مي (wine) signifies:—
a delight that from the traveller's heart surgeth; and inclineth him to a joyous tune.

ساغر (cup) signifies:—
(*a*) cup; or, in ṣūfiistic language, something wherein they seek the manifestations of hidden splendours.
(*b*) the heart of the Ārif, filled with divine knowledge.

O Murshid! many a story, the breath of excess and of nonsensical talk, maketh,
To it, attentive be not; from thy skirt, thy own purpose scatter not; to travellers, the explanation of truths cast; and to the disciples, a line of that subtlety that riseth from the heart, write.
By this subtlety, the bēperfuming of the brain seek; and the brain of the holy travellers beperfume. For the murshid, wise in speech, thou art.

10. لب پیاله بوسیدن (to kiss the cup's lip) signifies:—
to acquire the subtleties of meaning by enigma.

دقیقه (subtleties) signifies:—
(*a*) something very fine.
(*b*) the description of subtleties of divine knowledge of enigma that rise from the Ārif's heart; and spill him in agitation; so that into him another seeker poureth his own portion.

For, in the assembly of wine-worshippers, the custom is to fill the cup, to kiss it, and to give it to the intoxicated ones.

(O Beloved!) on account of those excellences and graces of sweet disposition that are Thine,
In the midst of the banquet of companions, like the candle, Thy head uplifted —— make.

From this one associated with me (the wife) and the khirḳa much in strait I am:
With a glance Ṣūfī-slaying, me Ḳalandar —— make.

After the service of pleasure and of love, of those moon of face,
Of deeds that thou doest, the verse of Ḥāfiẓ exalted —— make.

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13. Ḳalandar. See Odes 36, c. 1.; 58, c. 8.

The word is derived from :—
قال اندر آ

Shaikh Faridu-d-Dīn Aṭṭār saith :—
An Arab passing by a monastery of darvishes in Persia was called in. On learning their doctrines, he renounced the world; and became a darvish.

His family asked him to account for the change. He said :—
درویش (darvishu kāla :—" Āndar ā ") the darvish said :—" Come in ";
I went in; and I know not what hath become of my property:
To all the Persian Ṣūfis, the Arabs thenceforth applied the term Ḳalandar

455, (462).

1. Ruby wine (love for the true Beloved) drink; and the face of those moon of forehead (Ārifs of God)—— behold:
Contrary to the religious order of those (Ābids, and Zāhids, outward worshippers), the beauty of these (the Ārifs of God)—— behold.

Beneath the gilded garment, nooses (of prayer) they (the Ārifs and the recognisers of God) have:
(Notwithstanding their poverty), the long-handedness (loftiness of spirit) of these short of sleeve (the Ārifs poor of resource)—— behold.

For the harvest of both worlds, their head, they lower not:
The brain and pride of beggars, (corn-) gleaners,—— behold.

The frown from the eye-brow full of frown, the Friend looseneth not:
The need of people of heart, and the grace of the dainty (beloved) ones,—— behold!

5. From none, the tale of the covenant of love, I hear:
The (non-) fidelity of the society of friends and of fellow-sitters—— behold.

The means of release (from imperious lust) is to become captive to love;
The fore-seeing mind of the fore-seers—— behold.

Love's polish, the dust of Ḥāfiẓ's heart taketh.
The purity of the pure mirror of those pure of faith—— behold.

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1. مهجبينان (those moon of forehead) signifies:—
(*a*) true Ārifs who, from the splendour-rays of the sun of unity, have borrowed a light like unto the moon; and in the dark night, have brought their own existence to luminosity.
(*b*) Ārifs, who, beneath the patched garment, have nooses.

2. كوته استيني (short-sleevedness) signifies:—
Poverty and powerlessness in the discovery of the purposes of knowledge.
From exceeding poverty and powerlessness, in naught they have engaged; and to poverty, the girdle of spirit have cast.
The long-handedness of these short of sleeve, behold; the following of this party, choose, that thy object thou mayst reach; and, from being no one may be some one.
Outwardly, the Ārifs are contemptible to men; inwardly, precious to God.
Couplets 2 and 3 describe the qualities of those moon of forehead.
See Ode 492, c. 3; 511, c. 7.

456, (475).

1. A heart-alluring subtlety, I utter,—"The mole of that one moon of face,—— behold.
"Bound with the chain of that tress, my reason and soul—— behold."

My heart, I censured, saying:—"One of bestial, or one of desert, nature, be not;"
It said:—"The eye half intoxicated of the bold one of that deer (the true Beloved)—— behold!"

The ring of His tress is the spectacle-place of the morning breeze:
There, bound by every hair (of His), the soul of a hundred persons possessed of heart, (Ṣūfis)—— behold.

Careless of our heart-ravisher, are the Ābids (worshippers) of the sun:
O reproach-utterer! for God's sake, the face (of my true Beloved) behold; and not the face (of the sun)—— behold.

5. Over the limbs of the sun in envy of that one moon of face (the true Beloved), the trembling behold;
On account of that tress of ambergris perfume, blood (of envy) in the liver of the musk-pod—— behold.

The ligature on the wind's neck, His tress, heart-stealing, placed;
Against the desirers of the Path, the Hīndū's snare (the dark tress)——behold.

That one, in whose search, I of myself went astray,
Like Him, none hath seen. nor will see; every quarter—— behold.

O sky! away from the purpose of king Manṣūr, thy face turn not;
The keenness of his sword, behold; the power of his arm,—— behold.

If, in the corner of the prayer-arch (of the Beloved's eye-brow), Ḥāfiẓ rub his face,——it is lawful;
O reproach-utterer! for God's sake, that curve of the eye-brow—— behold.

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5. "Moon of face." See Ode 455, c. 1.
8. See Ode 167, c. 1.

457, (461).

1. The Shāh of those box-tree of stature, Khusrau of those sweet of mouth,
Who, with His eye-lash, the centre (of an army) all rank-shatterers, shattereth,

Passed intoxicated; and, on me, the darvīsh, a glance cast;
(And) said:—"O eye and lamp of those all sweet of speech!

"Void of silver and of gold, thy purse how long will be?
"My slave, be; and, of those all silver of body, the fruit enjoy:

"Not less than an atom (a mote), art thou; low, be not; love, practise;
"So that, to the sun's chamber of privacy, whirling, thou mayst reach:

5. "On the world, rely not; in that goblet, wine thou hast;
"The pleasure of those Venus of forehead, and tender of body enjoy."

Our Pīr, the wine-measurer—whose soul be happy——
Said:—"The society of covenant-breakers, shun."

In the morning, in the parterre of (the red streaked) tulips, to the breeze, I spake,
Saying:—"Martyrs for whom are these, all of bloody shrouds?"

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1. The Shāh signifies:—
   (*a*) the true Beloved;
   (*b*) „ Pīr (c. 6).
2. Couplets 2 and 3 form a ḳiṭ'aband.
   The second line may mean:—
   Be my slave; from love for those all silver of body, break away, since, from friendship for these, naught is acquired.
4. Only in the sun-beam is the whirling atom (mote) seen.
7. Couplets 7 and 8 form a ḳiṭ'aband.
   شهيد (witness) signifies:—
   one whose death bears *witness* to the truth of his religion,—a martyr.

Into the hand, the Friend's skirt bring; from the enemy break away:
The man of God, be; by Ahriman, safely pass.

He (the breeze) said:—"Not informed of this mystery are we,—I and thou,
"The tale of the ruby wine, and of those silver of chin, mention."

---

8. ایزد (benevolent angel) signifies:—
(*a*) اورمزد Ormuzd (the good spirit) opposed to اهرمن Ahriman (the evil spirit).
(*b*) God.
Safe from the passing of Ahriman, are men of God.

458, (466).

1. (O Beloved!) for Thy rose-leaf (ruddy face),—of the musky (fragrant) hyacinth (the tress), the veil—— make;
That is—Thy face conceal; and a world ruined—— make.

The sweat from Thy face, scatter on the borders of the garden;
As (from seeing Thee) the flagons of our eyes (are full of rose-water, tears), so full of rose-water (the garden)—— make.

Thy narcissus, full of sleep, intoxicated, gracefully open;
And, in envy (of Thy eye), to sleep the eye of the lovely narcissus—— put.

Haste for departing, like (swift) life, the rose-season maketh:
Sāḳī! in the circulation of the cup of roseate hue, haste—— make.

5. The (dark) violet's perfume, perceive; and the (dark) tress of the idol (the true Beloved) take:
At the (want of) colour of the (white) lily, gaze; resolution for (the ruddy) wine —— make:

On the face of the goblet (the murshid), like (vanishing) bubbles, open thy eye;
The foundation of this house (this world),—from that of (vanishing) bubbles, estimation—— make.

Since the way and usage of lover-slaying is thine,
With enemies, the goblet drain; with us, reproach—— make.

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2. In the garden saunter; and, the sweat that in the saunter cometh on thy face scatter on the garden.
To the second line add:—
Thus, in envy of thyself, cause the garden to weep and to exhale sweet perfume.

6. To bubbles, they compare this vanishing world.
On the murshid's face open thy eye; delay not. For the eye resembleth the vanishing bubble.
This world, regard as a bubble; what is necessary, quickly do: to another moment, the work of this moment entrust not.

7. The second line may be:—
With the heart's blood, the sword of malice, stained—— make.

Our fortune and thy disposition, essayed have we:
With enemies, the goblet drain; with us, reproach—— make.

By the path of prayer, union, Ḥāfiẓ seeketh;
O Lord! the prayer of those heart-broken accepted—— make.

---

8. The second line occurs in c. 7.

459, (463).

1. O **Sāḳī**! 'tis the morn (of youth); full of wine (of divine knowledge), a goblet
—— make:
The sky's revolution delayeth not; haste—— make.

Before that ruined this vanishing world becometh,
With the cup of ruddy wine (true love), us, ruined (intoxicated)—— make.

From the east, the cup (the heart of 'Ārifs),—the sun of wine (divine knowledge) made appear;
If (true) pleasure thou seek, abandoning of the sleep (of carelessness)——make.

One day, when out of our clay, pitchers the sky maketh,
Take care, the cup (skull-pan) of our head full of wine (true love for God),
—— make.

5. Not the man of austerity, nor of penitence, nor of foolish talk are we,
To us, with a cup of pure wine (truth), address—— make.

Ḥāfiẓ! wine-worshipping (love-playing; divine knowledge-gathering) is the good work:
Arise; to the good work, the face of resolution—— turn.

---

1. O Murshid! 'tis the morning of youth, to us words of divine knowledge impart; and us full of truths make.

460, (464).

1. To the shattered one, when thou comest, the Fātiḥa recite:
Thy lip, open: for life to the dead, the ruby of thy lip giveth.

That one (the holy traveller) who, for inquiry (after my state) came; the Fātiḥa readeth and departeth,—
A breath where that my soul after him, I may move (sacrifice)?

O thou that art the physician of the shattered! my face and tongue, behold:
For, on the tongue, this breath and sigh of my chest is the heart's load.

Though hot with love, fever made my bone, and departed,—
From my bone, like the fever, love's fire departeth not.

5. Like (the state of) thy (dark) mole on the ruddy fire of its native land (thy luminous, ruddy, cheek), is the state of my heart:
On account of those two eyes of thine (that against me consider tyranny lawful), shattered and powerless my body hath become.

With the water of my two eyes, quench my heat (of love's fever); and feel
My pulse whether any trace of life it giveth.

That one (the holy traveller) who, for the sake of rest, me, the wine of the bottle (the heart) had given,
Momently, to the physician, my bottle (the heart), wherefore taketh he?

Ḥāfiẓ! the draught of the water of life, me, thy verse gave:
The physician, forsake; come; the prescription of my draught (sweet verse) read.

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3. In couplets 3, 7, and 8, the physician is the murshid.

5. The murshid is addressed.

461, (469).

1. That one, am I who am renowned for love-playing;
Not that one, am I who have stained my eye with ill—— seeing.

Fidelity, we practise; reproach, endure; and happy are;
For, in our sharī'at, infidelity is—— grieving.

To the Pīr of the wine-house, I spake saying:—"Salvation's path is what?"
The cup of wine, he demanded; and said:—"'Tis mystery (of love)——
concealing."

From the spectacle of the garden of the (illusory) world, our object is what?
(He said:—) "From thy (ruddy) face, by means of the pupil of the eye, rose-
—— plucking."

5. For wine-worshipping, the picture of self (self-worshipping and self-seeing), on the water I dashed, for the reason,
That I might destroy the picture of self—— -worshipping.

To the mercy of thy tress-tip, trusting I am. If not,
When from that side is no attraction, what profit—— striving.

From the down of the friend, love for the lovely cheek (of the Beloved) learn;
For, about the cheek of lovely ones, pleasant is—— wandering.

From this assembly (of those without work) to the wine-house (love's stage) the rein will we turn:
For the counsel of those without work, improper is the—— hearing.

Ḥāfiẓ! save the lip of the Beloved and the cup of wine, naught kiss;
For, the hand of austerity-boasters, sin is—— kissing.

---

4. The second line means:—
So that I might behold and enjoy thy beauty.

5. "To dash on the water" is to destroy.

9. 'Tis sin to kiss the hand of austerity-boasters.

462, (471).

1. On the rank of profligates keep casting a glance —— better than this;
To the door of the wine-house establish a thorough-fare —— better than this.

This grace that in respect of me, thy lip displayeth
Is very good: but (make it) a little —— better than this.

To that one, whose thought looseneth the knot (of difficulty) of the world's work,
Say:—"In this subtlety (of love), make reflection —— better than this."

If to that beautiful youth, my heart I give not, what shall I do?
Time's mother hath not a youth —— better than this.

5. To me, the admonisher spoke, saying:—"Save grief, what speciality hath love?"
I said:—"O wise Khwāja! it hath a skill —— better than this."

Me, who speak, saying:—"The goblet, take; and (in drinking) the cup's lip kiss"—
Hear, O beloved; for, another speaketh not —— better than this.

The sweetest branch of the sugar-cane is Ḥāfiẓ's reed. Pluck;
For, in this garden, thou beholdest not a fruit —— better than this.

463, (470).

1. (O beloved!) from separation from thee, I consume:
Separation (from the beloved) our (soul-)calamity became. O Lord! the calamity,—— turn.

On the bay courser of the sky, the moon displayeth splendour:
So that, to an end, it may come,—to (mighty) Rakhsh, thy foot—— turn.

Forth for the plunder of reason and of faith, intoxicated gracefully move:
On thy head, aslant (in pride) place the cap; and, on the body, the ḳabā——
beturn.

Thy love-lock, dishevel—that is, against the (tress-like) hyacinth,
About the sward, fragrance like the morning breeze—— beturn.

5. O light of the eye of the intoxicated! in the essence of expectation, I am:
The wailing harp and the cup,—(that one, the harp) play; and (this one, the cup),—— beturn.

When, on thy cheek, time writeth the happy line,
O Lord! from our friend, the ill-decree,—— turn.

Ḥāfiẓ! from lovely ones, (thy) lot, save that portion (that thou hast), is naught:
If (as to it) contentment be not thine, fate's decree,—— turn.

---

2. Rakhsh is the name of Rustam's war-horse.
See the Shāhnāma by Firdausī.

3. "The cap aslant." See Ode 464, c. 2.

4. بخوري signifies:—
incense (aloe-wood, frankincense) burnt in censer.

464, (465).

1. (O beloved!) glance make; and the market of enchantment—— shatter;
With the glance of splendour, the face of the (enchanter) Sāmirī,—— shatter,

To the wind (of destruction), the head (of pride) and the turban (of pomp) of a whole world give. That is—
In the way of heart-ravishingness, the cap (aslant) over thy ear—— place.

To the tress, say:—"The way of arrogance, abandon:"
To the glance, say:—"Oppression's army,—— shatter."

(O beloved!) forth (from thy abode) gracefully move; and from every one, the ball of beauty take;
Punishment to the (lovely) Ḥūr, give: the splendour (of beauty) of the Parī,
—— shatter.

5. With thy deer-eyes, take the glance of (captivate) the lion of the sun (the mansion of Leo);
With thy curved eye-brows, the bow of Jupiter (the mansion of Sagittarius)
—— shatter.

When, from the breath of the breeze, 'iṭr-exhaling, becometh the hyacinth,
Its worth, with the tip of thy beperfumed tress,—— shatter.

O Ḥāfiẓ! when the bulbul boasteth of eloquence,
Its worth, by uttering (the courtly) Darī, do thou—— shatter.

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1. Sāmiri. See Ode 158, c. 8.

2. کلاه گوشه شکستن signifies:—
to place the cap (aslant) over the ear.

کله برسر شکستن signifies:—
to place the cap (aslant) on the head. See Odes 318, c. 9; 463, c. 3; 472, c. 3.

5. 'Iṭr. See Ode 34.

7. Darī. „ „ 211, c. 7.

465, (468).

1. The bird of (the soul of) my heart is a holy bird; the ninth heaven, its dwelling;
Of the cage of the body, vexed; of the world, sated.

From the head of this dust-heap (the world), the bird of the soul how flieth?
At the door of that threshold, its nest, the (mighty) falcon (worldly attachments) maketh.

When the bird of the heart fleeth, its abode is the (lofty) Sidrah tree;
The resting-place of our falcon (soul), know (to be) the pinnacle of the ninth heaven (God's throne).

On the head of all the world, falleth fortune's shadow,
If, over the world, its wings and feathers, our bird (the soul) expandeth.

5. Not in both worlds, its dwelling save above the sphere (God's throne);
From the (material) mine is the body; from no-place, its soul.

The splendour-place of our bird (the soul) is the highest world;
Its watering and feeding place, the rose-bed of the garden of the (true) Beloved (God).

Ḥāfiẓ, distraught of state! the unity (of God), since thou boastest,
On the page of man and of jīnn, thy pen of unity, draw.

---

1. See Ode 416, c. 2.
2. When the falcon is seated, near the nests,—from those nests the birds issue not.
3. "Sidrah tree." See Ode 88.
5. لا مکان (no-place) signifies:—
   (*a*) having no place; non-existent.
   (*b*) the future, boundless world.
   (*c*) کون being.
7. Sūdī doubts whether Ḥāfiẓ wrote this Ode.

466, (472).

1. O Lord! that musky (fragrant) deer (my beloved), back to Khutan (safely),——
cause to reach;
And back to the sward that straight, moving, cypress,—— cause to reach.

With a breeze (of kindness), our withered fortune, cherish;
That is—that soul (the beloved) gone from the body, back to the body——
cause to reach.

Since, by Thy order, the moon and the sun reach to their stage,
Back to me also, my beloved, moon of face,—— cause to reach.

In search of the ruby of Yamān, blood became our eyes;
O Lord! back to Yamān, that gleaming constellation—— cause to reach.

5. The word (message to the beloved) is this—"Without thee, life we desire not;"
O foot-messenger, news-taker! back the word (the message)——cause to reach.

O auspicious bird, auspicious of mien (the murshid)! go;
Before the (inaccessible) Anḳā (the true Beloved), the word (message) of the crow and of the kite (disciples), back—— cause to reach.

O Lord! that one (the beloved) whose native land had been the eye of Ḥāfiẓ,
Her, with desire (fulfilled) back from wandering to her native land——
cause to reach.

---

1. This Ode was written when Ḥāfiẓ's beloved was absent. He entreateth God to send her back in safety.

5. خبرگیر (news-taker) signifies:—
one who receives a message.

467.

1. If from the rock in Badakhshān, the ruby—— cometh forth,
From the (mountain-) gorge, (sweet) like sugar the water of the Ruknī,——
cometh forth.

Within the city of Shīrāz, from the door of every house,
A heart-ravisher, lovely, saucy, graceful—— cometh forth.

From the dwelling of the ḳāẓī, of the mufti, of the shaikh, and of the muḥtasib,
Unalloyed wine, rose of hue,—— cometh forth.

On the pulpit, at the time of ecstasy, and of the manifestation of hypocrisy,
From the top of the admonisher's turban, "bang"—— cometh forth.

5. Within the gardens, morn and eve, with the voice of the minstrel,
The lament of the bulbul with the twang of the harp—— cometh forth.

In such a city (of love's tumult), in separation from the beloved, and in grief for separation,
From his dwelling, (O wonder!) Ḥāfiẓ, so strait of heart,—— cometh forth.

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1. The ruby of Badakhshān is often of a lilac colour; it is known as the Balais ruby.

3. See Ode 326, c. 23.

4. Bang is known as ḥashish, Indian hemp, Cannabis Indica; is very intoxicating; and is either eaten as a sweetmeat or smoked with tobacco.
At 6 P.M., one may take a pill of two, or of three, grains of the extract of the British Pharmacopœia.
The best antidotes are—sweating in the Turkish bath; and copious draughts of tartaric acid or of lemon juice.

و

The Letter Wāw.

468, (480).

1. O thou (that hast) the ḳabā of sovereignty, true to the stature —— of thine;
Decoration (hath) the crown and the seal-ring from the lofty jewel——of thine.

Momently, to the sun of victory, giveth rise,
From out of the imperial cap, the cheek of moon form —— of thine.

Although the sun of the sky is the eye and the lamp of the world,
The light-giving of its eye is (only) the dust of the foot—— of thine.

The splendour-place of the bird of fortune is wherever,
Its shadow casteth the Humā of the canopy, sphere-scraping—— of thine.

5. (O perfect murshid!) notwithstanding a thousand diversities of the ways of the snara', and of philosophy (divine knowledge),
Never a point (of the lofty shara') passed unexplained from the wise heart of thine.

From its beak of eloquence droppeth the water of life,—
The parrot sweet of note—that is, (O king!)—the sugar-devouring reed——
of thine.

What Siḳandar desired; and him, time gave not
Was a draught of pure water of the cup, life-refreshing,—— of thine.

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1. Seal-ring. See Ode 189, c. 2; 350, c. 10; 435, c. 10.
The first line may be:—
O thou, on whose form, the ḳabā of sovereignty is true (befitting)!

2. Momently, from out of the imperial cap, the cheek of moon-form of thine giveth rise to the sun of victory.

7. See Wilberforce Clarke's translation (out of the Persian) of the Siḳandar Nama-i-Niẓāmi, pp. 785—818.

Not in the fold of thy majesty is need of the representation of need;
Concealed is the secret of none to the splendour of the judgment—— of thine.

O Khusrau! Youthfulness putteth the elderly head of Ḥāfiẓ
In hope of the pardon, life-giving, sin-forgiving—— of thine.

469, (479).

1. O thou (that hast) the blood-price of the (precious) musk-pod of Chīn, the dust of the path —— of thine;
(And) the sun, cherished in the shade of the border of the cap —— of thine!

(O beloved!) forth beyond limit, the narcissus carrieth her (amorous) glance; move forth (and display thy glance that the narcissus may know thy worth):
O soul! (be) a sacrifice for the glance of the dark eye —— of thine!

My blood, drink. For, with beauty like this, (even) any angel,—
From his heart, it cometh not to record the sin —— of thine.

(O beloved!) the cause thou art of the people's ease and the world's slumber;
On that account, the border of my eye and of my heart became the repose-place —— of thine.

5. Mine, every night (in recollection of thy effulgent face) with every (gleaming) star is the work (of weeping and wailing),
In envious regret for the splendour of the moon-like (effulgent) face —— of thine.

From each other separated all are friends, fellow-sitters;
(But) together are—I and the threshold of the empire-shelter —— of thine.

The friend of the bad be not. For, like good fortune,
Thy friend be whoever may be the well-wisher —— of thine!

To-morrow, the day of assembly (the resurrection), when is the presenting of the people,
In the midst, possibly, may fall on me the (kind) glance —— of thine!

Ḥāfiẓ! favour, desire not. For, in the end,
To grief's harvest, setteth fire the smoke of the sigh —— of thine.

470, (477).

1. O Thou (that hast) the (resplendent) sun, the mirror-holder of the beauty—— of Thine;
(And) the musk (dark fragrant) tress, the censer-circulator of the (dark) mole —— of Thine!

The court-yard of the palace of the eye, I washed. But what profit?
Not fit is this retired corner for the troop of the fancy (of love)—— of Thine.

This dark spot, that became the centre of luminosity,
Is in the fold of vision, (only) a reflection of the (dark) mole—— of Thine.

So that offering congratulation, I may go back to fortune,
Where, the glad tidings of the approach of the 'īdd of the union—— of Thine?

5. So that (of the crowd) of our beringed ones (slaves), the sky may be,
Where, the charm of an eye-brow like the new (crescent) moon—— of Thine?

O sun of beauty! in the height of grace and graciousness, thou art;
O Lord! till the up-standing (the resurrection) be no decline—— of Thine?

O poor heart! in the curl of His tress, how art thou?
For perturbed, the morning breeze uttered the circumstances—— of thine?

More agreeable than Thy picture, no picture, delineated,
The Ṭughra-scribe (God, great and glorious),—the musky (dark beperfumed) eye-brow like (the eye-brow)—— of Thine.

(O beloved!) hath risen the perfume, of the rose; by the door of friendship come; (and union choose);
O fresh spring of ours! the auspicious face (is) the omen—— of Thine.

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5. The sky with the crescent moon is likened to an ear beringed slave.

8. طغرا نویس (the ṭughra-scribe) signifies :—
the elegant writer. Ṭughrā signifies the royal titles (written in a fine ornamental hand) prefixed to letters.

10. Before the Khwāja, which hardship shall I represent——
The explanation of my own need; was the displeasure—— of Thine.

Ḥāfiẓ! in this noose (the beloved's tress) is the head of many a headstrong one;
Crude passion, induige not; for it is not the power—— of thine.

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11. The second line :—
Imagine neither freedom; nor the acquisition of thy object.

471, (481).

1. By the soul of the Pīr of the tavern; and by (my) gratitude for the favour—— of his,
(I swear) that, in my head, is naught save desire of service—— of his

Not the place of sinners, though paradise be,
(Sāḳī!) wine, bring; for I am one who imploreth the mercy—— of His.

Luminous be the lamp of lightning of that cloud,
That, to our harvest (of existence), dashed the fire of love—— of His!

(Sāḳī!) wine bring. For me, last night, Surūsh of the invisible world
Gave news:—"Universal, is the bounty of mercy—— of His!"

5. If, on the threshold of the wine-house, a head thou see,
With the foot, kick not. Not known, is the purpose—— of His.

(O Zāhīd, self-beholding!) at me intoxicated look not with the eye of contempt:
Neither is iniquity nor austerity without the will—— of His.

No inclination to austerity and penitence, maketh my heart. But,
For the Khwāja's name, I will strive; and for the glory of the fortune——of his.

O heart! for the boundless grace of the Friend, have no greed;
For, to all, reacheth the boundless bounty—— of His.

Ever in pawn for wine is Ḥāfiẓ's khirḳa
Perchance of the tavern-dust, may be the nature—— of his.

---

2. Of God, I implore help; of none, I am afraid.

4. Universal is the bounty of God's mercy, for none hath it specially. Then, what fear?

6. From God, are:—

zuhd	austerity.
taḳwā	piety.
rindī	profligacy.
ma'ṣiyat	iniquity (sinfulness).

472, (482).

1. Torment (of envy) to the violet, giveth the musk-exhaling tress—— of thine;
The fold of the rose-bud, rendeth the heart-alluring laughter—— of thine.

O my rose, sweet of perfume (the beloved)! thy bulbul (thy lover, in separation), consume not;
For, night, all night, with the essence of sincerity, it maketh prayer for (the welfare)—— of thine.

Love's fortune behold, how, for the desire of pomp and glory,
The corner of the crown of sovereignty aslant placeth, the beggar——of Thine.

Say—the enemy and the friend; say every (ill-)intention that is possible,—
The violence of all the people of the world, I endure for the sake—— of Thee.

5. I who, with the breathing (murmuring) of angels used to be vexed (so delicate was my nature),
(Now) the disputation of a whole world (high and low), I endure for the sake —— of Thee.

Love for Thee (is) my destiny; the dust of Thy door, my paradise:
Love for Thy cheek (is) my nature; my pleasure the will—— of Thine.

Though not fitted (matched) together are the khirḳa of austerity, and the cup of wine,
All this picture, I paint (trick I play) for the sake of the will—— of Thine.

The ragged garment of the beggar of love hath treasure in the sleeve:
To sovereignty, quickly reacheth whoever was the beggar—— of Thine.

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3. تاج گوشه شکستن signifies:—
to place aslant the crown.
See Odes 318, c. 9; 463, c. 3; 464, c. 2.

5. I who, in the world of non-existence, at the threshold of Thy abode, was anointed with the collyrium of love for God; and who, through exceeding jealousy, was vexed with the breathings (mutterings) of angels,—have, by Thy decree, fallen into this up-springing place (this world); and I hear the chatter of illusory ones.
Without taking up the illusory (majāz), one cannot reach to the true (ḥaḳīḳat); without enduring the torment of the thorn, one cannot gain the rose.

My eye's king-seat is the resting-place of Thy image;
A place of prayer it is. O my sovereign, without thee, be not the place——
of Thine!

10. Goeth from my head, wine's clamouring and love's consuming at that moment,
When this head full of passion becometh the dust of the door of the abode——
of Thine.

A pleasant sward is Thy cheek, especially when in the spring of beauty,
Ḥāfiẓ, sweet of speech, became the bird, song-singing,—— of Thine.

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9. My eye is the king's sitting-place; and the stage-place of fancy of the moon.
In it, is seated Thy fancied form; and its door is closed to others.
There, from perfection of purity, that eye hath power by invitation to bring Thee, or 'tis the place of prayer.
In prayer, I enter; and from Thee ask, saying:—
Void of Thee, ever be not Thy place (my eye)! In that stage of Thine, standing for another, what room?

473, (483).

1. The down (the world's up-springing) of the true Beloved's cheek,—eclipsed is the moon—— by which,
Is a joyous ring; but path is none out—— from it.

The eye-brow (the world, the stage of acquisition of love) of the Friend (God) is the corner (-stone) of the prayer-arch of fortune:
There, thy face rub; thy need (the degrees of the first and the last world; and the ladders of loftiest stages) ask—— from Him.

O thou (that art) the draught-drinker (the holy traveller) of the assembly of Jamshīd (the murshid, perfect and excellent)! thy heart keep pure;
For a mirror this is the cup world-viewing (the heart of the murshid). Alas—— for it.

The (hypocritical) conduct of the men of the monastery ('ābids and the austere ones, who for deceiving men, made wailing) me, a wine-worshipper, made.
Behold this smoke (of their hypocritical wailing and sighing)—black (with wine-worshipping) became my book—— by which!

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1. ماه (moon) signifies:—
the light of the qualities of the unity (of God).

ماه گرفتن (to take the moon) signifies:—
to conceal (to eclipse) the moon.
This world (which is the bargain of mean folk; and to which inclination is forbidden) concealing the light of the unity of God, bringeth, over the vision of all, a veil.
'Tis a pleasant circle; but, for going without, hath no path.
As in the whirl-pool, forth from it, none bringeth his head; nor, from it, without the favour of the eternal, issueth, and entereth the crowd of the Ārifs of God.

2. Since the world is the stage for the acquisition of love, it is the corner (-stone) of the prayer-arch of fortune.
Into that prayer-arch, enter; the desire for prayer, bring forth; in it every need that thou hast, ask of Him.

4. On seeing their hypocritical austerity, disgusted I became; and, from the cloister, fled.

چراغ (lamp) signifies:—
(*a*) the holy traveller's existence.
(*b*) „ explanation of divine knowledge.

آفتاب (the sun) signifies:—
(*a*) the true Beloved.
(*b*) „ heart of the Ārif who is a holy traveller.

5. To the Shaiṭan of grief, whatever is possible say; (and) do:
With the wine-sellers (to whom no access is his) I have taken shelter——
from him.

Sāḳī! the (luminous) lamp of wine on the sun's path keep;
Say:—the torch of the morning enkindle—— from it.

(O murshid!) on the day-record of our deeds, a (little) water (of thy kindness) scatter;
Perchance, the letters of sin, one can efface —— with it.

In this fancy, that a city-beggar hath,—
May it be that, one day, the king may make recollection—— of him.

Ḥāfiẓ, who, the arrangement of the assembly of the lovers straight made,
The space of this banquet-place be not void—— of him!

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6. مشعلهٔ صبحگاه (the torch of the morning time) signifies:—
(*a*) the traveller's heart, the illuminator of the Path.
For صبحگاه is the morning of the rising of that one, whose heart in this uprising-place, hath become illumined like a torch.
He, on whose heart, love's fire hath not burned; and who a torch from that fire hath not found,—distraught, will be.
(*b*) the heart of the 'Ārif, the holy traveller according to (*a*).
O murshid! that holy traveller, firm in illusory love, bring out; him, with that inflamed fire, enkindle; him, into love's fire of ḥaḳiḳat, bring,—so that inflamed he may be; and from the lowest to the highest, reach.
He hath kindled his heart like a torch; and, thee and others near him, consumed.
Then from that sun (the true Beloved) he gathereth light; for the morning of rising before him like a torch kindleth.
According to (*b*)—
The explanation of divine knowledge make before the 'Ārif who is capable of enduring this matter; and say:—kindle.
That is—with that lamp, worthy of that fog, enkindle the 'Ārif's heart.
The illusory meaning (as in the text) is:—
the luminosity of wine is greater than the luminosity of the sun.

474, (485).

1. Pleasure's rose-bush blossometh : the **Sāḳī**, rose of cheek,—— where ?
Bloweth the spring breeze ; the pleasant tasting wine,—— where ?

Recollection of one rose of cheek (the beloved), keepeth giving every fresh rose.
But,
The ear, speech (of counsel) hearing—where ? The eye of caution (to see),
—— where ?

For the assembly of pleasure's banquet, is no perfumed ball of desire ;
O breath of morn, sweet of soul ! the musk-pod of the Friend's tress—— where ?

O breeze ! not mine is endurance of the beauty-boasting of the rose ;
In the heart's blood, my hand I dashed. For God's sake, the beauteous one——
where ?

5. With malevolence, the candle of the morn boasted of (having) thy (ruddy) cheek ;
Long of tongue became the enemy ; the dagger, lustre-possessing—— where ?

He (the Beloved) said :—" Perchance, the kiss of My ruby (lip) thou desireth not."
Through this desire (for a kiss) I died ; but, (mine) the power and the will——
where ?

Though in speech, the treasurer of the treasure of wisdom is **Ḥāfiẓ**,
Of the grief of time, mean of nature, the speech-utterer—— where ?

475, (486).

1. Mine is an eye, blood-shedding on account of the eye of that bow——eyebrow;
Full of tumult will become the world on account of that eye, and of that——
eyebrow.

The slave of the eye I am of that saucy one (such) that, in the sweet sleep of intoxication,
The adorned rose-bed is her face; and the musky canopy, her—— evebrow.

Through this grief, my body became (lean and slender like) a crescent moon. For, notwithstanding her musky (dark fragrant) writing (the decorated eyebrow),—
Where is the moon that, from the arch of sky will (dare) show its—— eyebrow?

Thou, Kāfir of heart, bindest not the veil of thy tress. I fear
That my prayer-arch will turn, the curve of that heart-ravishing—— eyebrow.

5. To the soul of the corner-sitters, the beauty of the rose-bed is (only a little) of his beauty:
On the border of whose sward, a saunterer becometh the—— eyebrow.

Ever, be in string (strung) the bow of beauty of thy intoxicated eye,
Whose arrow, through thy aim draweth upon the moon the bow of the——
eyebrow.

The watchers careless (unacquainted with my secrets); and, momently, from that eye and forehead, ours
Are a thousand kinds of message; and, the curtain between (them), is the——
eyebrow.

Notwithstanding such beauty, again none speaketh of the Ḥūr and the Parī,
Saying:—"Of this (the Ḥūr) is like this, the eye; and of that (the Parī), like that, the—— eyebrow.

Although, in possessing fidelity, **Ḥāfiẓ** is the wise bird; (yet),
Him, with the arrow of the glance, prey made, the eye of that bow——eyebrow.

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7. The eye-brow lieth between the eye and the forehead; and is therefore the mediator, or the curtain.

8. Ḥūr. See the Ḳurān, xxxvii. 47; lii. 20.
Parī. See Ode 25, c. 2.

476, (478).

1. O messenger of the true ones (sincere lovers)! news of our Beloved—— utter:
To the bulbul, song-singing (the lover), the state of the rose (the Beloved),——
utter.

Confidants (lovers) of the chamber of affection, are we; grief, suffer not;
To the kind friend, mention of the Friend (the Beloved),—— make.

To this faḳīr, the letter of that great one, read;
To this beggar, the tale of that King,—— utter.

When, from the snare of His tress, He scattered hearts on the dust,
To that our miserable (heart), what chanced, out (by way) of love,—— utter.

5. If again, by that door of fortune, passing be thine,
After the service of attendance, and the presentation of prayer,—— say,

In love's path, separation of the rich and of the poor is none:
O Sovereign of beauty! to the beggar, speech—— utter.

Every one who said:—"The dust of the Friend's door is kuhl,"—
(To him) say:—"Exhibited in our eye, this matter (was; this, to another),
—— say."

The Ṣūfī, who prohibiteth us the tavern,
Say:—"In the presence of my Pīr, this matter,—— utter."

That wine that, in the jar, ravished by (its) sparkle, the Ṣūfī's heart,
"O Sāḳī! when, in the goblet, sparkle it maketh—— say."

10. When those two tress-tips dashed together,
O breeze! come, what mystery those (two tress-tips) had,—— utter.

Last night, at my bewailngi, the bird of the sward wept;
O breeze! at last knowest thou what passed?—— say.

---

5. The second line of c. 5 is connected with the first line of c. 6.

Soul-cherishing, is the tale of the Lords of ma'rifat:
In respect of it, a mystery ask; and a tale, come (and)—— utter.

Though we be bad, us, bad regard not;
Sovereign-like, the tale of the beggar's sin—— utter.

Ḥáfiẓ! if to His assembly thee, the path (of access) they give,
Wine, drink; and, for God's sake, the abandoning of hypocrisy—— utter.

---

13. Nay, like kings, who with beggars negotiate, with me negotiate.

14. Hypocrisy and self-display abandon; love practise; and, the external and the internal of thyself, one make.

477, (487).

1. The green expanse of sky, I beheld; and the sickle (the crescent) of the new moon;
To me, recollection came of my own sown-field; and of the time of reaping (the judgment-day).

I said:—"O fortune! thou hast slept; and appeared hath the sun:"
He said:—"Despite all this, hopeless of the past, be not."

If, like the Masīḥā (the anointed one), to the sky (heaven) thou go pure and free (of the body),
To the sun, will reach many a ray of thy splendour.

On the star, the (wandering) thief of night,—rely not. For this knave
Took the crown of Kay Kā,ūs; and the girdle of Kay Khusrau.

5. Tell the sky:—"Boast not of this pomp. For, in love,
"(They sell) the moon's harvest (the halo) for a barley-corn; and the cluster "of the Pleiades for two barley-corns."

Although the ear be heavy with (dull to) the ear-ring of gold and of ruby (profitable counsel),
The season of beauteousness (youthfulness) is passing; counsel, hear.

From thy mole, far the evil eye! For, on the chess-board of beauty,
It (thy mole) moved a pawn that, from the moon and the sun (the moles of the sky), the bet won.

Whoever, in the field of the heart, green made not the seed of fidelity,
At the time of reaping. out of his own produce, reapeth (only) yellow (shame-) facedness.

Be-ringed like the tambourine, in this circle be:
(Even) though beating thou suffer; out from thy own circle, go not.

The fire of hyprocrisy and deceit will consume the harvest of religion,
Ḥāfiẓ! this woollen khirḳa, cast away; and go.

---

4. "The star, the thief of night" signifies:—
the moon.

9. قفا signifies:—
(*a*) the beating of the tambourine.
(*b*) „ punishment.

478, (484).

1. The beloved said :—" Forth, thou wentest for the spectacle of the new (crescent) moon :
" Thine, be shame of my (crescent) moon eye-brows (that are more glorious) ; go!

" 'Tis a life (-time) since, (of the crowd) of captives of our tress, thy heart was
" Of keeping the side of thy friends, careless be not."

For the blackness of the friend's tress, sell not the 'iṭr of reason ;
For, there, (they sell) a thousand musk-pods of musk for half a barley-corn.

In this old sown-place (this world), the seed of fidelity and of love,
At that time becometh manifest when arriveth the time of reaping.

5. Sāḳī ! wine bring ; for to thee, a mystery, I will tell,
Of the mystery of the old star ; and of the wandering of the new moon.

The end of every month, the (waning) form of the moon giveth trace,
Of the (end of) the diadem of Siyāmak, and of the abandoning of the crown of Ẓhū.

Ḥāfiẓ ! the threshold of the Pīr of the magians is the fortress of fidelity :
To him, read the lesson of love's tale ; and from him (counsel) hear.

---

3. The first line may be :—
Against the blackness of the friend's tress, boast not the 'iṭr of reason.
Against love, reason prevaileth not.

6. ضحاک (Ẓhū) signifies :—
a descendant of the ancient kings of Persia whom Zāl (father of Rustam) raised to the throne of Persia.
Ẓhū's son, Karshāsp, is considered to be the last of the first (Peshdādian) dynasty who governed Persia 2,400 years.
Siyāmak was the son of Ḳayumars and the father of Hoshang, the second king of the Peshdādian dynasty.
See History of Persia by Malcolm and by Markham.

478a, (489).

1. Sweet minstrel! the sweet lay utter—— afresh, anew.
The wine, heart-expanding, seek—— afresh, anew.

With an idol like an adorned doll, sit apart in privacy;
To thy desire, from her take the kiss,—— afresh, anew.

Not (present) is my **Sāḳī** of silver (white and gleaming) leg: me, wine bring:
For, quickly, the pitcher I fill—— afresh, anew.

The fruit of life when enjoyest thou, if wine thou drink not?
To her memory, wine drink,—— afresh, anew.

For me, the heart-ravishing mistress displayeth——
Decoration, and adornment, and colour, and perfume—— afresh, anew.

O breeze of the morn! when, over the head of the street of that Parī, thou passest,
To her, **Ḥāfiẓ's** tale utter—— afresh, anew.

---

1. This Ode is not in Sūdī's text; is No. XL of the Mulḥaḳāt (appendix) of Major Jarrett's text (1881); and is No. 489 of the texts of Calcutta, Lucknow, Delhi, and Kahnpūr.
It is well known at Shīrāz, in Kashmīr, and in India.

Each line ends with:—
tāza batāza nau banau, fresh to fresh, new to new; afresh, anew.

ح

The Letter Hā.

479, (493).

1. O thou that, with the long trailing tress,—— hast come!
Thine be leisure; for, (with love) pitying the distraught,—— thou hast come.

One moment, disdain display not; thy custom (so that by thee, they may be prosperous) alter;
For, for inquiring (after the state) of the Lords of need—— thou hast come.

Before thy (cypress) stature, I boast whether (thou be) in peace or in war;
Because, in every state, (as) the uplifter (the taker away) of disdain——
thou hast come.

(O beloved!) out of that lip of ruby, thou hast evoked water and fire;
Far (be) the evil eye! for the sweet magic-player (strangely mixing water and fire)—— thou hast come.

5. Āfarīn! on thy tender heart; for, for the sake of good,
To him slain by thy glance, in prayer,—— thou hast come.

With thee, what weigheth my austerity? For the plundering of my heart,
Intoxicated and perturbed, to the khilvat-place of mystery,—— thou hast come.

Although with every glance, thy eye ravisheth my heart,
Yet, a hundred regrets that, stranger-cherishing,—— thou hast come.

Ḥāfiẓ said:—"Again, wine-stained is thy khirḳa:
"Perchance, back from this religious order of this band (zāhids and ṣūfīs)
—— thou hast come."

---

4. "The ruby." See Ode 179, c. 2.

480, (490).

1. With my heart's blood, a letter to the friend, I wrote:
"Verily, through separation from thee, I experience the torment of the resurrection."

A hundred signs of separation from thee, in my (weeping) eye, I have:
Not alone, (are) our signs, these tears of our eye.

Though I tried, no boon from him was mine:
Whoever tried the tried, will repent having tried.

Of a physician, I asked the friend's state. He said:—
"In being near the beloved, is torture; in being far, safety."

5. Suddenly, the veil from off my moon (the friend) the morning-breeze uplifted,
Like the (resplendent) sun appearing in the fore-noon from behind the cloud.

I said:—"If, about thy street, I wander, reproach it bringeth:"
By God (I swear) that love, without reproach (to the lover coming from his beloved), never have we seen.

Not requiring explanation is the state of my wounded heart:
Confirmed itself it is by the eye-water (the ink) of the reed.

Since Ḥāfiẓ hath become the seeker (of thee), him, (give) a cup (in exchange) for his sweet life,
So that, thereof, a cup of honour he may taste.

---

1. This Ode, wherein every alternate line is Arabic, is called mulamma' (mixed).

481, (492).

1. O beloved! separate from me, be not; for, the light of my eye thou art:
The ease of soul and the friend of the heart-distraught one.

From the (evil) eye-wound of the people, no injury be thine. (For,)
To exceeding beauty in heart-ravishingness,—— thou hast attained.

Off from thy skirt, (restless) lovers keep not their hand;
Their garment of patience,—— thou hast rent.

The evil-heart keep not. Ho! for thou also reachest to the day of union,
Since, night, the poison of separation from the beloved——thou hast tasted.

5. O Muftī of the time! love for her, forbid me not;
I hold thee excused; for her—— thou hast not seen.

Far from thee, the evil eye! for, in the decoration of heart-ravishingness,
On the beauty of (handsome) Yūsuf of Kin'ān, the line of (effacement)——
thou hast drawn.

Again, through joy, to the ground my foot reacheth not;
Since, towards me, with grace and favour—— thou hast looked.

The fancy of asking after (the state of) resourceless lovers, thou hast,—
As though, from them, the perfume of fidelity—— thou hast perceived.

Ḥāfiẓ! this reproach that the friend made thee,
Perchance, out from the blanket, thy foot—— thou hast drawn.

---

9. The secondline signifies:—
A work beyond thy capacity, thou hast done.
See Ode 409, c. 8.

482, (491).

1. O thou from the splendour of whose face, luminous (is) the lamp of the eye;
(And), like whose intoxicated eye, (aught) the world's eye—— saw not!

(O beloved!) a dainty one like thee, head to foot, grace,
Thy trace, the world beheld not; God—— created not.

Every zāhid who thy ruby wine-selling (the ruddy lip) beheld,
The prayer-mat abandoned; the wine cup—— took up.

In intent upon the lover's blood, thy eye-brow and intoxicated eye;
Sometimes ambush this (the eye) made; sometimes the bow that (the eye-brow) ——
drew.

5. (O beloved!) the pigeon of my heart, like the half-slain fowl, how long,
From the arrow-wound of thy cross-bow, in dust and blood,—— fluttered.

Momently from my heart's consuming, smoke ascendeth;
Like aloe (-fuel),—on the fire how long shall I be—— placed?

If on that account that, with me, affrighted fortune becometh tame,
From that mouth (of the beloved), I will bring forth the desire of my heart,——
affrighted.

If for thy cheek no inclination hath the eye-brow,
Wherefore is it ever (curved) like my stature—— bowed?

If, on my lip, thou place thy lip,—immortal life, I gain,
That moment when (in death), at the lip, my sweet life shall have—— arrived.

10. Like thy own tress, how long puttest thou off my heart,
Bewildered and distraught, O light of both—— eyes!

---

5. بسمل is a contraction of:—
بسم الله الرحمن الرحيم In the name of God, the merciful, the compassionate.
Uttered by one who slayeth an animal.

At thy foot, the thorn of separation (is) fallen in confusion ;
And, from the rose-bed of union with thee, ever a rose—— not plucked

Ours is this stock in trade, if to thy taste it chance,
The pearls of Ḥāfiẓ's write in—— a book

If my hand thou take not, to the Khwāja, I will unfold
That, the heart of poor lovers, thou hast ravished by—— the eye.

483, (495).

1. Happy (is) the breeze, ambergris be-perfumed, a perfumed pastile, desired of heart,
That, in desire of thee, arose early the morning!

O bird of auspicious face (the murshid, perfect, excellent)! the road-guide be:
For, from desire of the dust of that court (of God), water hath become my eye.

In recollection of my slender person, that is immersed in the blood (of grief) of the heart,
The new (slender crescent) moon, from the quarter of the (ruddy) crepuscule, they regard.

In love for thy (roseate) face, one day when, from this world, I depart,
From my tomb, the red rose in place of green herbage, shall blossom.

5. That one am I who, without thee, breathe. What shame!
Perchance, thou mayst pardon. If not, the excuse for sin is what?

In love's path, from thy friends, learned
The dawn, that desire rent the black under-garment.

For me (**Ḥâfiẓ**), give not grief (access) to thy tender heart;
For, this moment, thy **Ḥâfiẓ** himself uttered bismi-llâh (and in death departed).

---

4. The first line means:—
Since, in love for thee, I have shed blood, and drunk the heart's blood, one day when, in love for thee, I die * * *

6. شعار signifies:—
the under-garment touching the hair of the body.
The word is derived from شعر (hair).
The agent to "learned" is "the dawn."

484, (497).

1. The door (threshold) of the magians' house was swept and water-sprinkled:
(At the door) the Pīr sat, and to old and to young, salutation—— gave.

In his service, the cup-lifters (topers) all loin-girt;
But, with the cap-crown, the canopy above the cloud was—— fixed.

The splendour of the cup and the goblet (holy travellers, possessed of excellence) concealed the light of the moon (the qualities of the young magians, **Sāḳīs** of the tavern);
The path of the young magians to the sun (the splendour of the glory of unity) the cheeks (of the holy travellers, possessed of excellence, joined with the qualities of God),—— waylaid.

From the grace and the strife (in state of restlessness) of the **Sāḳīs** (the seekers possessed of excellence) sweet of work,
Sugar broke asunder; (its petals), the lily shed; (its cords), the harp—— snapped.

5. In that chamber of privacy, notwithstanding all her graces, the bride of fortune
Placed indigo; and, on the tress of (dark, fragrant) musk, musk—— shed.

The angel of mercy (the perfect murshid) took the cup of delight (ma'rifat);
(And) from the dregs, on the face of Ḥūr and of Parī (seekers of God), rose-water,—— dashed.

(To the bride of fortune), salutation, I made; and, with laughing face, she spake:
Saying:—"O sufferer of wine-sickness, poor, wine—— stricken!

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3. نور ماه (the moon's light) may signify:—
(*a*) the holy travellers possessed of perfection.
(*b*) the light of the qualities of unity.

مغبچگان (young magians) may signify:—
Holy travellers possessed of perfection.

3. The agent to "waylaid" is "cheeks."

5. In the magians' splendid dwelling, even the radiant bride of fortune renewed the dark indigo on her eye-brow; and the fragrant musk on her hair. She renewed her graces.

7. Saying:—O certain one, who art possessed of such qualities! who hath made thee so miserable and despicable, that, out from the corner of the house, thou hast gone; and on ruin pitched thy tent?

"Who doeth this that thou, with weak judgment and reason, hast done?
"From the treasure (wine-) house, thou hast gone; and thy tent on the waste hast
—— pitched.

"Thee, union with wakeful fortune, I fear that they (fate and destiny) will not give;
"For thou art asleep in the embrace of fortune, sleep—— stricken."

10. The sky is the led-horse leader of king Nasratu-d-Dīn;
Come; his hand in his stirrup, behold the angel hath—— fixed.

So that, perchance, the shoe of his steed it may be, the new (slender, crescent) moon,
From the vault of the ninth heaven, a hundred kisses on his ground—— cast.

For the sake of gaining honour, wisdom, that is inspired of the Hidden,
From the vault of the ninth heaven, a hundred kisses on his majesty—— cast.

Ḥāfiẓ! to the wine-house, come that to thee, I may present
Of those whose prayers are answered a hundred ranks—— arrayed

485, (498).

1. Last night, to the door of the wine-house, I went, sleep—— stained;
The khirḳa wet of skirt, and the prayer-mat, wine—— stained.

The magian boy of the wine-seller, cry-making, came;
He said:—"Awake, O wayfarer, sleep—— stained.

"Washing and washing, do; then, to the tavern, proudly move;
"So that, by thee, this ruined cloister become not—— stained.

"In purity, pass the stage of old age; and make not,
"The honour-robe of old age, with the splendid dress of youth,—— stained.

5. "In desire for those sweet of mouth (beloved ones), how long makest thou
"The jewel of thy soul with the melted ruby (the bloody tear)—— stained?"

In this deep sea (of love) those acquainted with love's path,
Were drowned; and were not with water—— stained.

Pure and clean, be; and, from nature's well, come forth;
Giveth not purity water, earth—— stained.

I said:—"O soul of the world! not a defect is it, the rose-book——
"If, in the spring season, it become with pure (ruddy) wine—— bestained."

He said:—"Ḥāfiẓ! to friends, thy jest and subtlety boast not;
"Alas for this (thy) grace, with varied forms of reproach—— bestained."

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1. The "wet skirt" and the "stained prayer-mat" signify the sins of Ḥāfiẓ.
2. The magian boy is mentioned for the sake of the inculcation of spiritual truths.
The sanctuary of celestial love must be approached with purity.
3. The second line may be:—
So that by thee, this cloister become not stained (kharāb alūda).
4. In old age, the deeds of youthfulness do not.
6. The water (or the lustrous, water-like, honour) of the world may bestain us; not so the water of love's ocean.
7. "Water earth bestained" signifies:—
the human body (clay and water) unregenerated by God's grace.

486, (496).

1. The skirt-trailer (damsel) kept moving in cloth, gold-embroidered,
In envy of her, a hundred moon-of-face, the collar of hempen cloth—— rent

From the heat of the fire of wine, round about her cheek, sweat,
Like drops of night-dew on the rose-leaf—— dropped.

A pronunciation, eloquent and sweet; a stature, tall and beautiful;
A face, gracious and heart-alluring; the eye (in a bow) sweetly—— drawn.

Her soul refreshing ruby (lip) of the water of grace born;
The boxtree (stature), sweetly moving, in daintiness—— cherished.

5. That heart-alluring ruby (lip) of hers, behold; and that laughter full of ripple;
That sweet moving of hers, behold; and that gait—— reposed.

Forth from our snare, that mistress, dark of eye, hath gone;
Friends! what remedy may I make with this heart—— affrighted?

Take care! so far as thou canst, injure not people of vision;
No fidelity, hath the world. O light of both—— eyes!

On account of that heart-fascinating eye, reproach how long shall I endure?
One day, glance, O friend well—— chosen!

On account of the Khwaja's service, many the thanks that I shall utter,
If to my hand fall that fruit—— matured.

---

1. قصب (ḳuṣb or katan linen) signifies:—
(*a*) with ماه ماهتاب hempen cloth.
(*b*) „ زرکش silken „

7. In one state, the world leaveth none.

10. Every evil that, in respect of us, the enemy uttered thou heardest;
O Lord! the adversary's tongue be—— severed!

If, on account of Ḥāfiẓ! thy noble heart be grieved,
Come back. For, repentance, we have made of that uttered and—— heard.

487, (499).

1. In the early morn, when intoxicated with the night's wine,
The cup, I took, with the harp and the flute.

For (the sake of) wisdom, I placed road-provisions with wine;
Him (wisdom), to the city of intoxication, I sent travelling.

Me, the form of the wine-seller (the murshid) gave a look,
That safe, from time's deceit, I became.

From the Sāḳī of bow eye-brow, I heard :—
"O butt of the arrow of reproach!

5. "Like the girdle, profit from that waist thou gainest not,
"If within, (only) thyself thou seest.

"Go (about thy own work); over another bird, this net place;
"For lofty (inaccessible) is the Ánḳā's nest."

All He is—the companion, the minstrel, and the Sāḳī:
As pretence (is) the fancy (the illusory form) of water and clay (the form of man).

(O perfect murshid!) the bark of the wine (of ma'rifat), give, that happily I may come out
From this stream (the world of bodies), shore unseen.

Who gaineth good profit from union with a lovely one,
Who, at love with herself ever playeth?

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3. As with wine the wine-seller maketh senseless; so, with ma'rifat, doth the murshid.
6. To thee, the mysteries of ma'rifat will not be divulged. 'Anḳā. See Ode 4, c. 2.
7. In itself, nature hath no existence; it revealeth only God.
9. Whoever is a lover of himself,—from him to another no profit reacheth.
It is a rule that, to the limit of his power, the lover alloweth not others to enjoy his beloved.

10. Void of the stranger, is the house; wine, drink;
For, O peerless man! save thou is none.

Ḥāfiẓ! our existence is an enigma:
The investigating whereof is fable and enchantment.

488, (494).

1. The moth of the lamp of thy (resplendent) face became the candle ;
On account of thy mole, care for my own state,—mine none.

Wisdom, who bound those love-distraught;
By the perfume of the curl of thy tress, became distraught.

At the glad tidings, in a moment, its life to the breeze, the candle gave,
When, a message to it, from the candle of thy face, it (the breeze) conveyed.

If, by the perfume of thy tress, my soul went to the wind (of destruction),
what matter?
The ransom for the beloved is a thousand precious souls.

5. On the fire (ruddy radiance) of her adorned (flushed) cheek, in place of me,
The grain better than her dark mole,—who saw?

Last night, through jealousy, affrighted, I fell from my feet,
When, in the stranger's hand, my idol I beheld.

What plans we evoked and (none) had profit,
On her, our sorcery (of words) a (mere) tale became.

By the round form of the friend's lip, a covenant is mine,
That, on the tongue, I take naught save the tale of the cup.

The tale of the college and the cloister utter not. For, again,
Into Ḥāfiẓ's head, fell the desire for the wine-house.

---

1. "The candle and the moth." See Wilberforce Clarke's translation (out of the Persian) of the Būstān of Sa'di, iii. pp. 207-212.

489, (501).

1. From the heart-desiring ruby (lip of the true Beloved) ever is my ease;
(And) my work to desire, al ḥamdu-l-illah!

O obstinate fortune! Him, to thy bosom, tightly draw;
Drink, sometimes, the cup of gold; sometimes, the heart-desiring ruby (lip).

Us, in intoxication, tales told,
The ignorant Pīrs and road-lost Shaikhs.

Of the zāhid's word, we repented;
And of the 'ābid's deed, we seek the pardon of God.

5. O soul! the explanation of separation, how shall I utter?
(Together are:—) An eye and a hundred humidities (tears); a (stricken) soul and a hundred sighs.

Let not the Kāfir see (experience) this grief that hath seen (experienced),
The cypress from thy (lofty) stature; and the moon from thy (luminous) cheek.

Than the lover's patience, naught is more pleasant;
From God, ask patience; patience ask from God.

The patched garment is the zunnār (the mystic cord) of the path (of ṭarīḳat).
Sūfī! this way and usage, cast down.

Once, by His face, pleasant was my ṭime;
On account of union with the Beloved, a hundred lauhash allāh!

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9. لوحش الله (lauhash allāh) signifies:—
the contracted form of لا اوحش الله (lā lauḥash allāh), an expression used in times of wonder, of respect, of perturbation, and of prayer.

10. Away from the path of His service, I turn not my face
Up from the dust of His court, I lift not my head.

From **Ḥāfiẓ's** memory, the desire of Thy face took (made forgotten)
The prayer of the night-time; and the lesson of the morning-time.

490, (502).

1. If, in the street of that moon (the true Beloved) the sword (of calamity) rain,
(Beneath it), the neck, we have placed. The order is of God.

The regulation of piety, we also know;
But, with (our) road-lost fortune, remedy (is) what?

The shaikh and the admonisher, we seldom recognise;
Either (give) the cup of wine; or (make) the tale short.

I profligate and lover; then repentance;
I seek pardon from God! from God, I seek pardon!

5. Upon us, not a reflection (the glory of manifestations) from the sun of Thy face fell:
O mirror of face! Alas! Thy (hard) heart, alas!

Bitter, is patience; fleeting (is) life;
This (being doomed to live), how long shall I experience?

In this way, heart bereft Ḥāfiẓ would not have been,
If, to the advice of the well-wisher, he had listened.

Ḥāfiẓ! why complaineth thou, if union thou desirest?
In season and out of season, it is necessary for thee to drink the blood (of grief).

---

5. Upon us, the sun of Thy face (the sun of truth) shone not; and no splendour of manifestations this distraught one obtained.
O Beloved of mirror face! O desired one of every friendless one! Alas, to none Thou inclinest.
Both the mirror and the heart are defaced by the sigh. Hence, the mention of them is elegant.
In the word ه the letter ا agreeth with ا in ـــا (a staff), and the letter ه with the ـك in ـــه (a bowl).

6. The second line :—
Would that knowledge were mine when, in soul and body, I may meet Him.
Increasing beyond limit, is the desire of beholding in this world the Friend (God).
Would that it were known when death shall arrive; and the interview with the Friend appear.
The rendering (in the text) is by Professor R. Azū of Baghdād, Board of Examiners, Calcutta.

491, (500).

1. The 'íd, it is; and the season of the rose. **Sáḳí**! wine, bring:
In rose-season, the cup without wine, who hath seen—— placed?

Of this (hypocritical) austerity and (dry) piety, contracted is my heart:
Sáḳí! a little wine give, so that my heart may be—— expanded.

The Ṣúfí, who, yesterday, counselled the prayer of lovers;
To-day, him, intoxicated I saw, to the wind, piety—— given.

These one, or two, days, more, the (season of the) rose regard a gain:
If a lover thou be, joy seek with **Sáḳís**, face—— smoothed.

5. O companions! departed hath the rose, why sit ye careless?
Without the sound of the stringed instrument, and the harp; and without the Beloved and the cup of wine.

Thou knowest—in the assembly of the morning cup how happy appeareth.
The reflection of the **Sáḳí's** cheek in the cup (of wine)—— fallen.

When the minstrel maketh the note, if it be possible he will sing
Of the elegance of **Ḥáfiẓ's** verse at the banquet of one prince—— born.

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4. "Smoothed" signifies:—
void of hair.

492, (504).

1. Since the tavern, my fate, Ilāh hath made
O Zāhid! in this matter, say mine, what sin?

That one, whose portion in eternity without beginning, fell the cup of wine,
On the resurrection day, against him, this sin, why charge they?

To the Ṣūfī, hypocrite, khirḳa-wearer, double of face, say:—
"Long-handedness and short-sleevedness,—who hath practised?"

For hypocrisy, thou keepest wearing the (blue) khirḳa;
That, by the blue garment, the slaves of God thou mayst take from the path.

5. I am the slave of the spirit of profligates, headless, footless:
Before whom, a straw both worlds are not worth.

Since that, from the tavern, gained became my purpose,
With the college and the cloister, black became my face.

Ḥāfiẓ! go; a beggar of the door of every beggar, be not:
Save by "the will of God," thy own desire thou gainest not.

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3. "Long-handedness." See Ode 455, c. 2.

6. The second line:—
Because, in these places, save deceit I saw naught.

7. The second line:—
Thy desire, thou obtainest not until before the beggars of God (holy men) thou comest; and askest for something—"in the name of God."

That is, until thou sayest:—
"In the name of God, (give me) something."

493, (503).

1. (O beloved!) suddenly, thy veil thou up-castedest.—— This is what?
Intoxicated, forth from the house, thou hastenedest.—— This is what?

In the power of the breeze, thy tress (thou hast given); to the order of the watcher, thy ear (thou hast placed);
Thus, with all thou hast contented thyself.—— This is what?

The king of the lovely ones, thou art; and the accepted of beggars, thou hast become:
The degree of this rank, thou hast not recognised.—— This is what

Fresh, to my hand, thy tress-tip, gavest thou not?
Then, down from my foot (powerless), me thou castedest.—— This is what?

5. The mystery of thy mouth, thy speech told; the mystery of thy waist, thy girdle:
Yet, from the girdle, against me, the sword thou hast drawn.——This is what?

Intently engaged with the die of love, every one:
In the end, with all, crookedly, thou hast played.—— This is what?

Ḥāfiẓ! when, in thy straitened heart, the beloved alighted,
The house void of the stranger, why madest thou not?—— This is what?

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1. يعني چه (this is what?) signifies:—
(*a*) this that thou didst is unworthy of thee.
(*b*) „ deed is what?
(*c*) „ hath what meaning?

4. To make one hopeful by kindness; and then heart-shattered by hopelessness—is what?

5. What meaning hath this—that sin cometh from this (the speech and the girdle); and revenge is taken upon that (me)?

494, (505).

1. Union with the Beloved than everlasting life,—— better;
O Lord! me that (union) give; for that (is)—— best.

Me, with the sword, He struck; and to none, I spake;
For, concealed from the enemy, the Beloved's mystery—— best.

O heart! be ever a beggar of His street,
By the decree:—"Perpetual fortune—— best."

O Zāhid! me, to paradise invite not;
For this apple of the chin (dimple of the Beloved) than that garden (of paradise)—— better.

5. With the mark of service, at this door (of the Beloved) to die,—
By His soul (I swear) that, than the region of the (whole) world, (it is) —— better.

That rose, that foot-trodden of our cypress (the Beloved) becometh;
Its dust (trampled leaf) than the blood of the ruddy arghavān,—— better.

For God's sake, ask my physician, (the Beloved)
Saying:—"At last, when (by the remedy of union), becometh this powerless "one (through separation)—— better."

O youth! from the counsel of old men, turn not thy head;
For, the old man's counsel than youthful fortune,—— better.

Although the Zinda river (of Iṣfahān) is the water of life;
Yet our Shīrāz than Iṣfahān,—— better.

10. One night He said:—My eye hath seen none
In the world, than the pearl of my ear—— better.

In the Beloved's mouth, speech (is) the jewel;
But, Ḥāfiẓ's utterance than that,—— better.

ی

The Letter Yā.

495, (514).

1. O heart! in the Beloved's street, passing—— thou makest not;
The chattels of conjunction, thou hast; and a work—— thou doest not.

In the hand, the chaugān of desire; yet the ball thou strikest not;
In the hand, a game like this; and a prey—— thou makest not.

This (red) blood that, into thy liver, waveth,—
For the work (use) of thy face-colour, a point (why is it that)——
thou makest not?

Musky (fragrant) becometh not creation's breath; because (swiftly) like the wind,
On the dust of the Beloved's street, passing,—— thou makest not.

5. If, with the soul of grief, others have purchased the Beloved,
O heart! this deed, once,—— thou doest not.

From this sward (the world), I fear that thou takest not the sleeve of the rose (ma'rifat);
For, the endurance of a thorn from its rose-bed,—— thou sufferest not.

To the dust thou castest, the cup joyous and full of wine; and wine:
And of the calamity of wine-sickness, thought—— thou makest not.

Enclosed in the sleeve of thy soul, are a hundred musk-pods;
Them, a sacrifice for the Beloved's tress,—— thou makest not.

Ḥāfiẓ! go. For the service of the Friend's court,
If all do, once—— thou doest not.

---

6. Not lawful to thyself considerest thou the troubles of this world; ever the seeker of rest thou art.

7. Despite thy power, no work thou completest; thy time thou wastest; and the calamity of wine-sickness, regardest not.

496, (573).

1. O heart! that moment when, intoxicated with wine rose of hue,—— thou art
Without gold and treasure, with a hundred pomps of Ḳārūn—— thou art.

In the stage where to faḳīrs the seat of wazīrship, they give,
I expect that above all in rank—— thou art.

In the path to the abode of Lailā (the true Beloved), wherein are dangers,
The first condition of its step is, that Majnūn (the perfect lover)—— thou be.

Thee, love's centre I showed. Ho! mistake make not;
If not, when thou lookest outside of the circle of lovers—— thou art.

5. Departed, the kārvān (of thy fellow-travellers); and, in sleep, thou (art), and the desert (is) in front:
(O heart! I know not) how thou goest; from whom, the path thou askest; what thou doest; how (in this desert, ignorant of the path, alone)——
thou art.

A cup, drink; and on the skies, a draught, cast;
On account of time's grief, the liver of blood (of grief) how long, how long ——
art thou?

The kingly crown, thou seekest; the essence (perfection) of thy own nature, display:
If, indeed, of the essence (the race) of Jamshīd and of Firīdūn—— thou be.

Ḥāfiẓ! of poverty, bewail not. For, if this be thy poetry,
Appeareth no one happy of heart, that sorrowful—— thou shouldst be.

497, (581).

1. God, I praise for the justice of the great Sulṭān——
Aḥmad bin Shaikh Uvais bin Hasan Ilkhānī.

Khān bin Khān, Shahinshāh of Shahin-shāh-descent;
That one, whom, if thou call the soul of the world——'tis well.

Confidence in thy fortune bringeth he who hath seen and he who hath not seen;
Excellent! O thou (that art) worthy of such grace of God.

If, without thee, the moon ascend, it in two halves they dash—
The fortune of Aḥmad (Muḥammad), and the miracle of a Holy one (God),

5. Heart from king and beggar, the splendour of thy fortune ravisheth;
Far be the evil-eye, for both soul thou art, and also the beloved thou art.

Turk-like, the forelock arrange. For, in thy fortune, is
The liberality of a Khāḳān; and the energy of a Chingīz Khān.

Though (apparently) far, we are, to thy recollection the goblet, we drink;
For, in the spiritual journey, distance of stage is none.

Not a rose-bud of ease blossomed from my Persian clay;
Excellent! the Tigris of Baghdād; and the fragrant wine.

The lover's head that was not the dust of the Beloved's door,
From the labour of head-revolvingness, when is freedom his?

10. O morning breeze! the dust of the Beloved's path, bring;
That, luminous with it, the eye of his heart, Ḥāfiẓ may make.

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1. Aḥmad Ilkhānī (or Aḥmad Jalāyir) was grandson of Ḥasan Buzurg, who died 1356, ruler of the territory of Baghdād.
Aḥmad Ilkhānī died 1410.

6. In 1206 Chingīz Khān (*b.*1154, *d.*1227) received the title of Khāḳān; and was declared emperor of Tātarī, his capital being Ḳarāḳurm.
His dominions extended 1,800 leagues east to west; and 1,000 north to south.

498, (511).

1. O king of the lovely (the beloved) ones of the world! for grief of being alone, justice!
Without Thee, to the soul, my heart hath come. 'Tis the time when thou shouldst come back; (and me safety, give).

Me, so far from Thee desirousness and farness made,
That, from the hand, will depart the power of patience.

O (Beloved!) the pain (of love) for Thee (is) my remedy on the couch of unfulfilled desire:
And O (Beloved!) Thy memory, my consoler in the corner of solitude.

In the compass of our fate, the point of the compass, are we:
The favour (is) whatever Thou thinkest: the order, whatever Thou orderest.

5. In the world of profligacy (of being a lover of God), is neither thought of self, nor opinion of self:
In this religious order, Kufr is self-seeing and self-opinioning.

O Lord! to whom is it fit to utter this subtlety that, in the world,
That lovely one of every place (the true Beloved) His face displayed not.

Last night, to the morning breeze, complaint of His tress, I uttered:
The breeze said:—"A mistake! This thy distraught thought, abandon (of Him "complain not; whatever He wisheth, He doeth)."

Here with the chain (of His tress) a hundred morning breezes keep dancing:
O heart! so long as thou measurest not the wind (a thing impossible to do), this is thy companion.

Sāḳī! not a colour (of decoration) hath the sward of the rose without thy face;
Moving make thy box-tree (stature) so that the garden thou mayst adorn.

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5. Kufr, infidelity.
Kāfir, infidel.

10. (O Beloved!) ever joyous, remaineth not the rose of this garden of the world.
At the time of powerfulness (perfection of beauty), the feeble ones aid (and their state, pity).

On account of this blue circle (the sky), bloody of liver I am; give wine:
So that, in the enamel-cup, this difficulty I may solve.

Ḥāfiẓ! departed hath the night of separation; come hath the sweet fragrance of morn:
O lover of distraughtness! auspicious be thy gladness.

499, (507).

1. Came the breeze giving fragrance of Ḥimā (the abode of the beloved); and my desire increased:
From me to Su'ād (the beloved), greeting, who will convey?

The hearing of the Friend's message is felicity and safety;
Be my precious life a ransom for the dust of the Friend's door.

To the evening (- shelter) of strangers, come; and the (bloody) water of our eye, behold,
Like pure (red) wine in Damascus glass.

If, to paradise, I inclined and became a covenant-breaker,—
Be neither my sleep agreeable, nor my sleeping place tranquil.

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1. There came the sweet odours of the torrent, that from the mountain reacheth the plain; and filling the torrent-beds, becometh the prohibitor of travellers.

When this happened, my desire for union with the Beloved leaped forth from within:—
"Desirous of what is prohibited is man." At this time, who will convey my greeting to Su'ād (the Beloved)?

4. The explanations are:—
(*a*) O Su'ād! if, from Ḥimā to Najd, thou Incline, and be a covenant-shatterer—thee sleep maketh not happy; and also pleasantly cometh not.
O master of knowledge! when Najd, thou enterest; and thy face to the seekers, showest; and the covenants, that with me thou hast, performest not—know well that, into my nature, the fire of love's jealousy falleth; and off from me ease becometh cut in such a way that there will be fitness neither of sleep for me, nor of me for sleep. At that time, all wailing will be my work.
(*b*) O murshid! if to Najd, thou incline; and in propinquity to the Lord, upon prayer enterest; and me, according to thy promise recollectest not; and me, hand seized, to God consignest not,—I shall become without sleep and ease; and shall give myself to the wind.
(*c*) O true Beloved! when Thou enterest Najd (paradise); and showest Thy face to the faithful; and (in the fulfilling of Thy promise) exercisest delay, and makest me enter among the crowd of the faithful—then to me come not pleasant the delights of paradise.
(*d*) O true Beloved! when, in Najd (my existence), Thou enterest upon splendour; and openest to me the doors of manifestations; and, in the fulfilling of these covenants that, in eternity without beginning Thou establishedest with me, makest delay,—I shall become restless and heart-shattered in such a way that there will be fitness neither of sleep for me nor of me for sleep.

5. If, in praise of the dweller of Arāk (the beloved), the bird of happiness warbleth,
From its gardens, the moaning of my pigeons (in desire of the possessor of Arāk) will not be separated.

Not much remaineth when to an end cometh the day of separation from the beloved;
From the hills of Ḥimā (the beloved's abode) I almost beheld the removing of tents.

O happy that moment when thou enterest, and to thee I say:— In safety,
Happy arrival! in the best of abodes, thou hast alighted.

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5. اراک (Arāk) signifies:—
a tree of the desert, whereon camels feed, and wherewith they make tooth-picks.

نبي الاراک (the dweller of Arāk) signifies:—
the illusory beloved who hath her dwelling in Arāk; and thus exalteth the standard of her loveliness.

نجد (Najd) signifies:—
the name of a mountain, of a city wherein is a mountain, and wherein men are crowded. There is the lover's dwelling; and thence he hath opened the eye of inclination for the possessor of Arāk.

When near the time becometh for the returning of the Najd birds to Najd from the valley (wherein is the tree Arāk and wherein the beloved dwelleth)—the gardeus of Najd become not void of the pigeon's plaint that giveth me news of the returning of the birds.

From the meadow where they roost, birds go in the morning to another place to feed; and the birds of another meadow alight there (the roosting-place).

Ḥāfiẓ saith—
At night, when the birds of Najd return from that valley (wherein is the tree Arāk, and wherein my beloved dwelleth) to Najd,—my pigeons, in the gardens of Najd, enter upon complaining. Towards them I look with intense desire; and of them, with love's tongue, ask of my beloved's state.

Although Ḥāfiẓ uttereth the tale of Majnūn and Lailā, yet verily he referreth to the state of himself and of his beloved.

Majnūn's abode was in Najd; and, there, in the beginning of the distraught state, he dwelt; Lailā's tribe was desert-dwelling and sojourned in every grassy place for the grazing of their cattle.

6. For, from the whitenesses of Ḥimā (the white salt barren places that occur in valleys), I have seen the tents standing.

Rulers in the desert preserve the valleys; and when the grass arriveth at maturity, lease them to the desert-dwellers.

There, they bring their cattle; and tend them. When the grass is devoured, outside they pitch their rents.

7. Happy that moment when from Ḥimā to Najd thou comest; and, to the seekers, thy face showest.

Hope is that, by good fortune, thee I may quickly see,—
Thou being joyous—in order-giving; and I, in slavery.

Though, worthy of the society of kings, I have naught,
For charity sake, me, in slavery, accept.

10. Being far from thee, I have become slender (lean) as the new (crescent) moon;
Although thy face like the moon, in its fulness, I have not seen.

Ḥāfiẓ! like the string of pearls of good water is thy pure lustrous verse;
For in the place of grace it surpasseth the verse of Niẓāmī.

Greeting, I say to thee:—
"O Su'ād! from the journey, thou hast come back; best, thy coming back and alighting; in the best, thy coming back."

10. The meanings are:—
(*a*) O Su'ād! verily far and separate from thee, I became. Though thy face like the moon I have not seen.
(*b*) O Su'ād! verily far and separate from thee I became. In that state I am that I am a waner like the waning (crescent) moon. From waning, I gradually became effaced, and, in the world, became like the new moon, so that, save a phantom, was no example of my existence; and save existence, no appearance.

500, (515).

1. O heart! if, from that pit of the chin (of the true Beloved),——
thou comest forth,

Everywhere that thou goest, quickly regretful,—— thou comest forth.

It is possible that (even) with a little water thee, the sky may not aid
If, thirsty of lip, (and hopeless) from the fountain of life—— thou comest forth.

Sense keep; for if lust's temptation thou heed,
From the garden of Rizvān, like Ādam,—— thou comest forth.

In desire of seeing thee, like the (radiant) morning, my soul I surrender;
Possibly, like the gleaming sun,—— thou mayest come forth.

5. Like the breeze, on thee, the breath of blessing I send to such a degree
That, from the rose-bud, like the rose, joyous and laughing——
thou comest forth.

In the dark night of separation from thee, to the lip (ready to depart) came my soul;
'Tis the time when like the shining moon,—— thou comest forth.

From my two eyes, on the dust of thy door, I have established a hundred streams:
It may be that, like the moving cypress—— thou mayest come forth.

In the house of grief and of reproach, how long sittest thou?
'Tis time that, by the Sulṭān's fortune,—— thou shouldst come forth.

Ḥāfiẓ! think not that that Yūsuf, moon of face (the Beloved)
Again cometh (to thee); and that, from the hut of sorrow,——thou comest forth.

501, (506).

1. If to us a letter, that perfumed hair (the beloved)—had written,
The leaf of our existence, the sphere—would not have folded up.

Although separation bringeth forth the fruit of union,
Would to God that this seed, the villager of the world (God)—had not sown.

Forgiveness is the cash of that one to whom, here,
Is a Friend like a ḥūrī; and an abode like a paradise.

Thy reed—let not its sweet tongue be shed!—
Experienced not love far from Thee; if not, an answer (to me) it—would have written.

5. If, on love, thy picture the architect of existence had not painted,—
The atoms of love with the clay of Ādam, He—would not have mixed.

Zāhid! not with delay, the story relate, that, in my cash (hand),
Is a Friend like a ḥūr, and an abode like a paradise.

For the garden of Iram, and the power of Shudād, sell not;
A bottle of wine (of love), and a sweet lip (of the murshid), and the border of a field.

To the sky,—my ignorance and thy knowledge, what difference?
There where vision is none,—whether beauteousness or hideousness (what matter)?

Not alone the Ka'ba of the heart have I made the idol-house,—
At every step, is—a cloister or a church.

10. In love's inn, one cannot make happiness;
When the pillow is golden, with a brick, I am content.

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3. The second line occurs in couplet 6.
6. Ḥūr. See Ode 25, c. 2; 366, c. 5.

O wise heart! grief for a mean world, how long?
Alas it is that with beauteousness, it (the heart) became the lover of hideousness!

The stain of the khirḳa is the ruin of the world;
A way-farer, one of heart, one pure of nature——where?

From his hand, Thy tress-tip why did Ḥāfiẓ let go?
Thus, was fate. What would he have done, if he had not let go?

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11. The second line may be:—
Alas it is that one of beauteousness should be the lover of one of hideousness.

13. Note the use of اگر in the second line.

502, (522).

1. O thou that lawful, the separation of lovers—— holdest;
(And) apart from thy bosom, lovers—— holdest!

With a little water, the thirsty one of the desert, aid;
By reason of that hope that, in this Path to God, thou—— holdest.

O soul! my heart, thou ravishedest; and thee, I forgave. But
Guard of it, keep better than this (guard) that of me thou— keepest.

Our cup that the other adversaries drink,—
(It) we endure, if, lawful, thou—— holdest.

5. O (contemptible) fly! the presence of the (mighty) Sīmurgh is not thy place of display;
Thy own honour, thou takest; and, our trouble, thou—— causest.

Excluded from this door (of the true Beloved), by thy own fault, thou fellest,
Of whom, bewailest thou? complaint, wherefore (is it that) thou—— hast?

O Ḥāfiẓ! All violence and tyranny is the way of lovely ones;
From this crowd (of lovely ones), thou art that one who, hope of fidelity,—— holdest.

Ḥāfiẓ! from kings, shelter in service they seek;
Work not done, hope of gift what (is it that) thou—— holdest?

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5. Love-play, like true lovers, is not thy work.
To us, thou givest trouble.

503, (519).

1. O thou that art ever proud of thyself!
If love be not thine, excused—— thou art.

Around those distraught of love, wander not;
For, for the best wisdom, renowned—— thou art.

(O father of lust!) not in thy head is love's intoxication;
Go (no access to me is thine); for, with the wine of the grape, intoxicated——
thou art.

The yellow (grief-stricken) face, and the grief-stained sigh are
For lovers, the evidence of affliction.

5. No beauty hath the garden of paradise,
Without the pure wine, and the lip of the ḥūrī.

For thee, it is necessary to practise love for that moon,
Though, like the sun, famous—— thou art.

Ḥāfiẓ! thy own name and fame, abandon;
The cup of wine, seek; for wine-sick,—— thou art.

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1. This is addressed to zāhids, proud of their own piety.

7. Without wine, wine-sickness departeth not.

504, (521).

1. O thou that, in the tavern-street, thy dwelling—— hast!
The Jamshíd of thy own time, thou art, if, on the cup, thy hand—— thou hast.

O thou that, night and day, with the tress and the face of the Beloved, passest!
Be opportunity thine, so that a happy morning and evening—thou mayst have.

O thou who, in union with the heart's ease, privacy chosest!
As gain, regard this moment when thy great desire—— thou hast.

O morning breeze! at the head of thy path, those consumed with love, are expectant,
Whether, from that (true) Beloved (many a) journey made, a message——
thou hast.

5. (O true Beloved!) though, at the time of fidelity, stability (constancy) is not thine;
Thanks, I offer that, against violence, stability—— thou hast.

Thy (dark) mole, fresh of head, is a pleasant grain of pleasure. But,
On the border of its sward (face), alas what a snare (the tress)—— thou hast.

From the laughing lip of the goblet, the soul's perfume, I perceive;
O Khwája! smell if, for that, a perfume-place—— thou hast.

If, from thee, a name a stranger seek, what (a wonder) it will be,
To-day, in this city, thou art one, who a great name—— hast.

Kind became (even) the (cruel) sky, since, abandoning of violence-doing it made;
O soul! thou art one who, in this way (of violence), a great moving—— hast.

10. The guardian of thy soul will be many a prayer of dawn;
For, like Ḥáfiẓ, night-rising, a slave—— thou hast.

---

9. O soul! from violence, back thou comest not.

505, (518).

1. O thou that, on the moon (of thy radiant face), the veil of musky hair —— castest,
Kindness, thou didst; on the sun (thy effulgent face, so that from love's fire, lovers should not consume) a shade—— thou castest.

With us, the water (lustre) of colour of thy cheek, what will it do?
Now, on water, the picture of thy own sorcery,—— thou castest.

From the lovely ones of the world, the ball of loveliness thou tookest. Be joyful!
The (world-viewing) cup of Kay Khusrau, seek; for Afrāsiyāb, down—— thou castest.

In our desolate heart, the treasure of thy own love,—— thou placedest
On this ruined treasure, mercy's shadow—— thou castest.

5. In a different way, with the (luminous) candle of thy face, love every one played;
Out from the midst, into trepidation, the moth, (the lover),—— thou castest.

Though, through intoxication, ruined I am—my devotion, reject not:
For, in this employment, me, in the hope of reward,—— thou castest.

(For the sake of) one glance, thy veil thou up-castest in the place-of-splendour;
And into the veil, through shame, Ḥūr and Parī—— thou castest.

The sleep of the wakeful, thou boundest (preventedest); then from the picture of fancy,
On the night-prowlers of the troop of sleep, a suspicion,—— thou castest.

---

1. This is addressed:—
   (*a*) to the true Beloved.
   (*b*) „ „ murshid.
2. Thy sorcery resembleth this that on water it casteth a picture. With me, I know not what thy cheek will do.
   On thy own cheek, a line (of down) thou broughtest forth,—thou mayst say that on water the picture of sorcery, thou castedest.
7. Ḥūr. See Ode 25, c. 2; 366, c. 5.

From the desire for the intoxicated narcissus (eye), and for the ruby (lip), wine-worshipping,
Into wine, Ḥāfiẓ sitting in khilvat,—— thou castest.

10. For the sake of capturing the heart, on his neck, the chain of thy tress,
Like the (mighty) noose of Khusrau, the master of necks,—— thou castest.

Nuṣratu-d-Dīn Shāh Yaḥiyā,—O thou who, the enemy's land,
Into water, with the foam of thy (flashing) sword, like fire,—— thou castest!

The Ruler, Dārā of pomp,—O thou, who, the sun's crown,
From the height of mightiness, on the dust of the door-post,—— thou castest!

From the cup, world-viewing, wine drink; for, on Jamshīd's throne,
From the face of the desired Beloved, the veil (down) —— thou castest.

Shelter from the water (lustre) of thy (flashing) sword, by which lions,
Thirsty (with wounds), thou madest; and heroes into water (of shame)——
thou castest!

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13. The first line may be:—
From the world's cup, wine drink; on Jamshid's throne, behold that

14. This is the first concluding couplet of an Ode in which the word Ḥāfiẓ is omitted. In the ninth couplet, the word Ḥāfiẓ appeareth.

506, (512).

1. O thou, in whose face (are) revealed the splendours of sovereignty;
And, in whose thought, (are) concealed divine philosophies!

In the country of faith, thy reed—it, may God bless!—
A hundred fountains of the (limpid) water of life from a small ink-drop opened.

On Ahriman, shine not the splendours of the ism-i-a'ẓam,
Thine, is the country and the seal-ring. What thou wishest,—order.

Doubt in Sulaimān's pomp, whoever displayeth,—
On his wisdom and knowledge, (even) the bird and the fish will (in mockery) laugh.

5. Though, sometimes, on his head, the cap of sovereignty, the hawk putteth,—
The usage of sovereignty, the birds of (the mountain of) Ḳāf (well) know.

That sword, to which, out of its own bounty, the sky giveth lustre,—
Alone, without the aid of an army, will sever the world.

In respect of the friend and of the enemy, pleasantly writeth (in the magic figure) thy reed:—
"The amulet, life-increasing (for the friend); sorcery, life-decreasing (for the enemy)."

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1. This is addressed to Nusratu-d-Dīn Shāh Yaḥiyā. See Ode 506, c. 11.
3. "Ism-i-a'ẓam." See Ode 189, c. 2.
5. In the mountains of Ḳāf, only the Simurgh is sovereign. See Ode 4, c. 2.
7. They write the names of the two persons whose lot is to be determined; and, beneath those names, the numbers of the Abjad.
After dividing the numbers by nine, victory will be as follows:—

Both odd. The less (in number) conquers.	Both even. The less (in number) conquers.
Both equal. The less (in age) conquers.	One even, one odd. The greater (in number) conquers.

See Sitrāju-r-raml by Maulavi Raushan 'Alī.
Miṣdāḳu-r-raml" by Muḥammad 'Aṭṭār Māl Lāhūrī which can be obtained from the Press of Munshī Nuwul Kishur, C.S.I., Lukhnau.

O thou, whose elements (are) created of the alchemy of honour;
And O thou, whose fortune (is) safe from the disaster of ruin!

If, on quarry and mine, a flash of thy sword fall,
To the ruby, red of face, it giveth the hue of withered (yellow) grass.

10. O King! tis a life (-time) since void of wine was my cup:
Behold (thereof) from the slave, a claim; and, from the muḥtasib, testimony?

The weakness of the night-sitters, I know, thy heart will pity;
If, of the breeze of the morning-time, my state thou ask.

Sāḳī (Murshid)! from the fountain of the tavern (of ma'rifat), a little water bring,
So that, from the wonder of the monastery (pride of our own devotion), the khirḳas, we may wash (and, in supplication and in submission to God, engage).

In Ādam's household, as long as the way of sovereignty was,
Like thee, none hath known this science (of sovereignty) as it is.

Cometh not violence from the (cruel) sky so long as angel of quality thou art;
Oppression on me departed from the world, (since) world-shelter thou art.

15. When, on the sin of pure Ādam, lightning flashed,
Us, the claim to sinlessness how adorneth (befitteth)?

O asylum of created beings! O bestower of gifts!
On poor me (whom calamities have visited), mercy show!

Ḥāfiẓ! since, sometimes, thy name the King taketh (mentioneth),
To him, grief on account of fortune display not; in pardon-seeking, come back.

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8. Nusratu-d-Dīn Shāh Yaḥiyā! who art described with such qualities; consider. For Ādam, the father of mankind, gained freedom from sin. Claim to purity, how may we make; and from sin, desist?

12. Apparently, these persons are the profligates of the drinking-place.

15. Ādam's title is:—
آدم صفی الله Ādam, pure of God,
" " the father of mankind.
See c. 8.

16. This couplet is in Arabic.

507, (516).

1 O thou, of whose street, (only) a tale is the tale of paradise;
And of whose face, (only) a sign is the description of the beauty of the Ḥūr.

From thy ruby lip, (only) a jest is (the life-giving) breathing of 'Īsa;
And, from thy sweet mouth, only a sign (is) the water of life.

(Together are)—every fragment of my heart and a tale of grief;
(Together are)—every line of thy qualities, and a verse of mercy.

'Iṭr-diffuser of the assembly of souls, when would it (the rose) have been,
If, to the rose, thy perfume, thou hadst not entrusted?

5. In desire of the dust of the Friend's path, I consumed,
O morning breeze! bring to mind that even a little protection thou gavest not.

If, in the fire, appear the form of thy (lovely) face—
Sāḳī! come (and give wine); for (even) of hell, no complaint (then) is mine.

Took the horizons (of the world), the perfume of my roasted (grief-stricken) heart;
This consuming of my heart, (into the beloved's heart) may penetrate.

O heart! in absurd knowledge (thou wast); and from the hand, life passed;
A hundred sources (of capital) thou hadst; and a sufficiency, thou madest not.

From this lesson of grief, Ḥāfiẓ's desire, what it is,—thou knowest;
From thee (O murshid!) a glance (of kindness); and from the Khusrau (God)—the bounty (of pardon).

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1. "Ḥūr." See Ode 25, c. 2; 366, c. 5.

4. From Muḥammad's sweat, sprang the red rose. See Ode 34, c.

508, (523).

1. This khirḳa that I have in pledge for wine—— best;
This meaningless book immersed in pure wine (of ma'rifat)—— best.

My life, how I ruined! as much as I gazed,
In the tavern-corner, fallen intoxicated,—— best.

Since, from poverty, far is counsel-considering,
Both my heart full of fire—best; and my eye full of water,—— best.

To the people, the state of the zāhid, I will not utter,
For this state, if I utter,—with the harp and the ribāb—— best.

5. Since, in this way, headless and footless (fickle) are the sky's motions,—
In the head,—desire for the Sāḳī; in the hand,—wine—— best.

From a heart-possessor like thee, the heart up I pluck not. Yes,
If I endure torment,—at least in the curl of that tress,—— best.

Ḥāfiẓ! since old thou hast become, forth from the tavern, come;
In youth's season, profligacy and desire—— best.

---

1. "The meaningless book" may signify:—
(*a*) Ḥāfiẓ's verse.
(*b*) a book wherein is no mention of truths and of divine knowledge.

509, (520).

1. O thou who, in our slaughter, mercy—— exercisest not
Profit and capital, thou consumest; manliness,—— thou showest not.

Deadly poison, the sorrowful ones of calamity (lovers, sorrowful through separation from thee) drink;
The design of (slaying) this tribe (of lovers) is dangerous. Take care that it, —— thou doest not.

Since, with a corner of thy eye, our grief it is possible to take,
The part of justice it is not, that our remedy (for freedom from grief)—— thou makest not.

Since, in hope of thee, our eye is the ocean (through weeping)——
why (is it that)
On the ocean-shore, in recreation, passing—— thou makest not?

5. The tale of every violence that, of thy gentle nature, they made,——
Is the word of the interested (and is therefore discredited). Those deeds (of violence)—— thou doest not.

O Zāhid! if our beloved display splendour to thee (by visiting thee),
From God, save wine and the beloved, a wish—— thou makest not.

O Ḥāfiẓ! adoration of his eye-brow (curved) like the prayer-arch,——make;
For save here, a prayer from sincerity's source—— thou makest not.

---

5. Because of thy good qualities, good of action, and of thy ways merciful in effect,—the flatterers, and the seekers of the path of sweet speech, described to thee the deeds of former beloved ones. Associated with design (for the acquisition of reward) is this talk. Whatever he saith, do not; for in error's path, he striveth.
In the state of illusory love, Ḥāfiẓ wrote this Ode; and the illusory beloved, thus counselled.

510, (510).

1. O thou void of news (of love)! strive that the master of news,——
thou mayst be:
So long as way-farer thou art not, road-guide how (is it that)——
thou mayst be?

In the school of truths (and of ma'rifat), before love's master (the murshid, perfect and excellent);
Ho! O son! strive that, one day (worthy to be) father (old)——
thou mayst be.

Far from love's degree, thee, sleeping and eating put;
To love, thou attainest at that time when sleepless and foodless——
thou shalt be.

When, on thy heart and soul, the light of God's love falleth,
By God (I swear) that fairer than the sky's (resplendent) sun——
thou shalt be.

5. From the copper of thy existence, like men of the Path (ṭarīḳat), thy hand wash,
So that love's alchemy, thou mayst obtain; and gold——
thou mayst be.

From head to foot, thine all God's light shall be,
When footless and headless (the world's chattels and ease abandoned), in the Path of Him possessed of majesty,—— thou shalt be.

A moment, immersed in God's sea, be; think not,
That, to the extent of a single hair, with the water of seven (all the) seas (of the world), wet,—— thou shalt be.

If the face of God be the spectacle-place of thy vision
After this, not a doubt remaineth that the possessor of vision,——
thou shalt be.

---

5. The (base) copper of thy existence, abandon; and of it, without news be.

If, below and above (ruined), the foundation of thy existence be,
Think not in thy heart that, below and above,—— thou mayst be.

Ḥāfiẓ! if in thy head be desire of union (with the true Beloved),
It is necessary that the dust of the court of Him possessed of vision,——
thou shouldest be.

511, (524).

1. To the adversary, utter not the mysteries of love and of intoxication,
So that, without knowledge (of love), in pain of self-worshipping, he may die.

Notwithstanding weakness and powerlessness, like the pleasant breeze be;
In this Path (of love), more pleasant than body-soundness is sickness (in grief of love).

Veiled in the corner of safety, how can one be,
As long as, to me, the mysteries of intoxication thy narcissus (eye) uttereth?

(O Zāhid!) the lover (of the true Beloved) be; if not, one day, the world's work endeth;
(And), from the workshop of existence (the world), the picture of thy purpose unread (unattained, thou shalt die).

5. At the threshold (where humbleness is greatness) of the (true) Beloved, of the lofty sky (loftiness of rank) think not:
(God forbid) that, from the summit of loftiness to the dust of lowliness, thou shouldest fall!

Although the thorn diminisheth life, pardon for it the rose seeketh,
By the side of intoxication's delight, easy is the bitterness of wine.

Ṣūfī! the cup, drink; Ḥāfiẓ! the great flagon prepare;
O ye short of sleeve, how long (practise ye) long-handedness?

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1. Odes 511 and 512 of this text form Ode 524 of the text of Calcutta, Delhi, Lukhnau, and Kahnpūr.

7. قرابه signifies:—
a two-handled, spouted, glass flagon, wherein to refine, wine resteth four days.

"Long-handedness." See Ode 455, c. 2.

512, (524).

1. O heart! a moment, void of love and of intoxication, be not;
At that time, go when, from non-existence to existence, thou escapedest.

If the khirḳa-wearer, thou see, engaged in thy own work be;
Every ḳibla that is——better than self-worshiping is.

In the religious order of ṭarīḳat (love) immatureness is kufr;
Yes, the path of profligacy is——expertness and quickness.

As long as (in thyself) the wisdom of excellence thou seest (and, of that wisdom, art proud), thou sittest void of divine knowledge;
To thee, one word I say:—"Thyself, behold not, so that (in safety) thou mayst escape."

5. These calamities that have arisen I had (fore-) seen that day,
When, awhile with us, through perverseness, thou satest not.

O my Sulṭān! for God's sake, (exercise pity); us, thy (black) tress hath shattered;
Long-handedness like this, how long maketh the black?

Last night, in the assembly of the magians, to me how well said that idol:—
"If the idol, thou worship not, with the kāfirs, what work (is) thine?"

O soul! to the power of the deluge, thee, love will consign;
(Swiftly) like lightning, thou thoughtest that from this tumult, thou wouldst escape.

From the Path, Ḥāfiẓ gazed till he beheld thy lovely tress;
Notwithstanding his loftiness, trodden in lowliness (truly humble), he became.

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1. See Ode 511, c. 1.

6. "Long-handedness." See Ode 455, c. 2.

513, (529).

1. This my subtlety, hear that, free from grief, thyself—— thou mayst make;
"Blood (of grief) thou drinkest, if search for victuals, not placed (intended for thee),—— thou makest."

In the end, the clay of the goglet-maker (potters) thou wilt become;
Now, think of the pitcher (of thy heart) that, it, full of wine (of ma'rifat and of love),—— thou mayst make.

If, of those men thou be, whose desire is paradise,
O Parī-born! ease with man, how long (is it that)—— thou makest?

On the (sitting-) place of the great, boastingly it is impossible to lean,
Unless, the chattels of greatness, all prepared,—— thou makest.

5. The writing of (God's) bounty, how taketh away thy heart (stuffed with sensual claims and ideas of impurity?)
Unless pure of the stuffed picture, the leaf (of thy heart) —— thou makest?

O Khusrau of those sweet of mouth (Ḥāfiẓ)! rewards are thine,
If, to Farhād, heart-fallen, a glance—— thou makest.

Ḥāfiẓ! if back to the Merciful, thy own work thou pass,——
O great the pleasure that with fortune God-given,—— thou makest.

O breeze! the service of Khwāja Jallālu-d-Dīn do,
Till, full of the lily of the valley and of the noble lily, the world——
thou makest.

---

1. What fate hath given, with it be content.
2. Thy body, in whose preservation thou art engaged, will become dust (in the grave).
3. Otherwise—
If of those men thou be that thy desire is paradise,
Ease with man, how long makest thou (who art) Parī-born?
8. Jallālu-d-Dīn. See Ode 517, c. 1.

514, (530).

1. If to the voice of the bulbul and of the turtle-dove, wine thou drink not,
Thee, how may I cure? The last remedy is the cautery.

When (in spring-time), her veil the rose up-lifted; and the bird shouted "hū, hū"!
From the hand, the cup put not. Wherefore makest thou (the reproachful cry)
—— "hai, hai"?

When, in thy hand, is the water of life,——thirsty die not;
"Die not; living is every thing from water."

Of the colour and perfume of the spring season, lay up treasure;
For keep arriving in pursuit the highwaymen, autumn and winter.

5. Time giveth naught that, back again, it taketh not;
From the mean, generosity seek not; for his existence is no thing (worthless).

The pomp of sovereignty and of command,——how hath it stability?
Of the throne of Jamshīd and of the diadem of Kay,—only a word hath remained.

Treasure-possessing, by the inheritors is kufr,
According to the word of the minstrel, and of the **Sāḳī**; and to the decision of the drum and of the pipe.

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1. When naught is of avail, they apply burning.
This is from the Ḥadīṣ.

2. If, from the hand, the cup thou put, then is sorrow.

هو signifies:—
(*a*) in Persian, hū, "the cry of the owl Glaucidium Brodaeri."
(*b*) „ Arabic, huva, "he is;" in a religious sense, "He (God) is."

هي signifies:—
(*a*) in Persian, hai, "alas!"
(*b*) „ Arabic, hiya, "she is."

See Ode 562, c. 9.

3. The second line of c. 3 is in Arabic; and is often inscribed over fountains.

7. Those who, without trouble, have obtained wealth by heritage,—their wealth thou hast.
That is—
The preserving of wealth, the amassing of it, the practising of avarice with it, the expendin. of it on the cup and the minstrel is kufr.

On the hall of the garden of the Abode (the threshold of the perfect murshid), they have written :—
"Who purchased the world's favour, to him, woe!"

Generosity remained not; my word (of counsel), I close; wine is where?
To the joy of the soul and the spirit of Ḥátim Ṭai, (it)—give.

10. God's perfume (of liberality), the miser perceiveth not. Ḥáfiẓ! come:
The cup take; liberality, practise; on me, the responsibility (that saved thou shalt be).

---

9. Ḥátim Ṭai was an Arabian, chief of the tribe of Ṭai, celebrated for his liberality, his wisdom, and his valour. His tomb is at Anwarz in Arabia.

See a translation (out of the Persian):—
(*a*) of Ḥátim Ṭai by Duncan Forbes.
(*b*) of the Bústán of Sa'di by H. Wilberforce Clarke.

515, (531).

1. (If) awhile, in tranquillity of heart, at one moon of face (the illusory beloved) a glance (thou shouldest make),
   ('Tis) better than that the kingly crown thou shouldest have; and, (in perturbation and agitation) a whole life of hāi and hūi!

By God (I swear) that mine is envy of my own eye (falling) on thy cheek,
For pity (full of disaster) is the glance on one of tender-face like this.

Went my heart; and, to the stranger (from the other world), I know not what chanced;
For, went life; and, from no quarter, hath come a particle of news.

To an end, came my breath; Thee, fully my glance saw not;
Save this (to see Thee), to us remaineth not a desire, nor a wish.

5. O breeze! dishevel not the tress-tip of that Parī-like one (the true Beloved),
   As ransom for the thread of one single hair of whom, Ḥāfiẓ (would give) a thousand lives.

---

1. Otherwise:—
   Awhile in tranquillity of heart, at one moon of face, a glance (to make),—
   Better than the kingly crown (to have), and a whole life of hāi and hūi.

هاي (hāi) signifies:—behold!

هوي (hūi) „ :—a cry.

See Ode 514, c. 2.

516, (532).

1. As my love (so) the work of Thy beauty took—— a great perfection;
Happy be on this account that, this beauty (of love and of form) hath not (even)—— a little decline.

In my imagination, it cometh not that in the (vain) imaginings of wisdom,
In any way, should come more beautiful than this—— a form.

That moment when, with Thee, I may be, the space of one (long) year is (only) —— a short day;
That moment when, without Thee, I may be the (momentary) twinkling of the eye is—— a long year.

Life's delight would have been gained, if, with Thee, for us,
Ever in life (only) one day had been the lot of—— a great union.

5. O beloved! in sleep, the image of thy face how may I behold,
Because, out of sleep, my eye seeth naught save—— an image?

On my heart, bestow pity. For, from love for the lovely face,
My powerless body became slender (and wan) like—— a new (crescent) moon.

Ḥāfiẓ! if thou desire union with the Beloved, make no complaint;
For thee, on account of separation, is necessary greater than this—— a load.

---

4. شد (it became; it went) signifies:—
(*a*) میشد it would have been.
(*b*) برباد شد it went to the wind.

Observe that روزي signifies:—
"One day," and also "lot."

When شد (in the first line) has meaning (*b*) عمر حاصل is a qualifying adjunct to خط

In some copies, in the second line, نشد occurs in place of شود

In this case, the explanations are:—
(*a*) i. If union with Thee had been ours, life's delight would have been gained, notwithstanding that ever, one day, in a whole life, union with Thee was not gained.
ii. Although in a whole life, union with Thee had not been gained, notwithstanding that, in expectation, life's delight would have been gained.
(*b*) By reason of want of union with Thee, the delight of life-acquisition went to the wind.

Add to the first line,—
If union with Thee had been,

5. In my eye, is no sleep.

517, (533).

1. From the cypress-hough, in Pahlavī shout, the bulbul,
Last night, the lesson of the stages of spirituality (the Maṣnavī of Jalālu-d-Dīn Rumī) kept saying :—

"Come, for the rose hath displayed the fire of Mūsā,
"So that, from the (fiery) bush, the subtlety of the unity (of God), thou mayst hear."

Melody-measuring and jest-uttering, are the birds of the garden,
So that, to Pahlavī ghazals (and Persian subtleties), wine the khwāja may drink.

Happy the time—the (quiet) mat of beggary; and the sleep (thereon) of tranquillity,
For, not befitting the khusravī crown is this ease.

5. Naught from the world took Jamshīd, save the (world-viewing) cup;
Ho! on worldly chattels, bind not thy heart.

Darvīsh and beggar, I am; yet, equal, I make not—
The ragged felt (darvīsh) cap to a hundred (splendid) khusravī crowns.

To his son, the years endured (old) villager spake how well,
Saying:—"O light of my eye! save that sown, thou reapest naught."

Man's house with the glance, thy eye hath darkened;
Thine, be no wine-sickness! For, intoxicated, happy thou goest.

---

1. پهلو signifies :—
a city, the region of Iṣfahān, Rai and Dīnwar.

پهلوي signifies :—
One of the seven ancient languages of Persia; a language of the city. See Ode 211, c. 6.
Maulāna Jalālu-d-Dīn Rūmī (*b.* 1207, *d.* 1273) founded an order of darvīshes, ṣūfīs, in Iconium (Asiatic Turkey), where he is buried. His works are regarded as the effect of inspiration, only inferior to the Ḳurān.

2. The second line refers to the burning olive bush wherein to Mūsā God revealed himself, saying: Anā Allāhu "I am God."

This tale of wonder of inverted fortune, hear;
Us, the beloved, with the (revivifying) breath of 'Ísá, slew.

10. To the slave's verse, wine drink. Thine, be no heart-straitedness!
On the head of worldly chattels, (be) dust after thee.

Perchance, more (than his due), **Ḥáfiẓ's** allowance (of wine) the **Sáḳí** gave,
That disarranged became the Maulaví's turban-tassel.

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11. **Ḥáfiẓ** is here represented as a Maulaví.
The couplet means that the **Sáḳí** gave **Ḥáfiẓ** more than his (due) allowance.

518, (534).

1. (O beloved!) come; towards us this hatred exercise not;
For the light of ancient society,—— thou hast.

My counsel hear; for this pearl (of counsel) much better (is)
Than that jewel that, in the treasury,—— thou hast.

(O Sāḳī!) to the cry of the poor wine-drinkers come. (Them, give wine);—
For God's sake,—if the wine of last night—— thou hast.

But, to the profligates, thy face how mayst thou show,
Thou who,—the mirror of the sun and of the moon,—— thou hast?

5. O Shaikh! sense, keep; against the profligates speak not;
Lest that with God's love hate—— thou have.

(O Zāhid!) fearest thou not my fiery (burning) sigh?
Thou knowest, the woollen khirḳa, (easily consumed)—— thou hast.

Ḥāfiẓ! I have not seen (verse) more beautiful than thy verse,
Which, in thy heart,—by the great Ḳuran (I swear),—— thou hast.

---

5. O Shaikh! of the profligates, complain not; their defect, reveal not; for whatever they do, God doeth.
Then, thou mayst say that hate thou hast with the decree of God, to whom evil thou imputest.

6. From پشمینه (wool) they make tinder. Upon the woollen khirḳa, fire quickly seizeth.

519, (526).

1. In my eye, the eye-brow of one moon of form, I have made;
The fancy of one fresh of down, I have pictured—— a place.

The hope is that the order of my love-play
May reach from that bow-eyebrow to the rank of—— a (beautiful) Ṭughrā.

From the hand, went my head; from expectation, my eye consumed;—
In desire of the head and of the eye of—— an assembly-adorner.

In that place where, with a glance, the lovely ones strike the sword,—
Wonder not, at a head which, hath fallen (severed) at—— a foot.

5. (From separation), perturbed is my heart; fire to the khirḳa, I will set (and, from this, escape):
Come, come; for, glorious, it will make—— a spectacle.

Since, from His (the true Beloved's) face the (effulgent) moon in the bed-chamber is mine,
For the twinkling of the star (the illusory beloved) where is (even)——
a little solicitude?

My heart's rein I, the darvīsh, have given to that one (God),
To whom, for any one's crown, or throne, is not (even)—— a little solicitude.

Separation or union—what mattereth it? The Friend's will, seek:
For, from Him, (aught) beside (union with) Him, vain is—— a wish.

---

4. The second line may be:—
At a head which at the foot hath fallen (in obeisance), wonder not.

8. Separation, or union. Both are equal.
If He approve of separation, separation, seek; if He approve of union, union, seek.

In the day of events (of death) make ye our coffin of the (lofty) cypress,
For, we go with the mark of—— a lofty one.

10. For scattering (on Ḥāfiẓ), through exceeding desire the fishers bring forth pearls,
If Ḥāfiẓ's bark should reach—— a sea.

520, (525).

1. By His (the true Beloved's) soul I swear that if power of (sacrificing) my life had been,
The humble offering of His slave, it—— would have been.

If foot-bound to His tress, my heart had not been,
In this dark dust-heap (this world), rest mine, how—— would have been?

Would to God by my door, like a flash of light, he had entered,
(So) that, on my two eyes his order current—— had been!

In face, like the (resplendent) sun of the sky, peerless of climes is He:
In heart, alas, that (only) a little kind He—— should have been.

5. Him, even in sleep, I see not. What room for (speaking of) union?
When this (union) might not be, (Him), we saw not. Would to God that (the beholding of Him in sleep)—— had been.

Confessor, in service to His stature, the (tongueless) cypress—— would have been,
If, to it, like the noble (ten-tongued) lily, tongue—— had been.

Forth from the screen, when would have fallen Ḥāfiẓ's wail (of lustrous verse),
If not fellow-companion of the birds, morning-singing, he—— had been?

521, (542).

1. If, kind (on our state), the heart of that Beloved had been, how well it——
would have been;
For, if (kind) like that, He had been, not like this our state—— would have been.

If, me, head exalting and dear, time had kept,
That dust of His threshold, my throne of honour—— would have been.

The dust of His foot, what its price is, manifest—— would have been
If perpetual, precious life—— had been.

I would have said:—"The breeze of the Friend's tress, what is it worth?"
If, for every hair-tip, mine a thousand lives—— had been.

5. O Lord! the order of our heart-happiness, less how would it have been,
If, from the evil of time, its the mark of safety—— had been?

If, not the barrier of the water of my eye, the fancy of Thee had been,
Flowing in every corner, a thousand fountains—— would have been.

Would to God! me, the trace to His street, some one had given,
So that, of the garden and the rose-garden (illusory delights), independence
—— would have been.

Would to God! forth from the screen, like a tear-drop, He had come,
So that, on my two eyes, His order current—— would have been.

If the Path, love's circle had not closed,
Not like a point, in the midst, heart-bereft Ḥāfiẓ—— would have been.

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8. The second line occurs in Ode 520, c. 3.

522, (537).

1. Perchance, with desire (of khilvat) by the marge of a pool, thou sittest not,
If not, every calamity, that thou experiencest, all thou experiencest from self-seeingness.

(I conjure thee) by God, Whose chosen slave, thou art,
That, to this ancient slave, none thou choose (prefer).

After this (together are)—we and beggary. For, at the head of love's stage,
To (wretched) way-farers (lovers) is no remedy save wretchedness.

Thee, the Khusrau of those moon of face, respect and shame did;
Afarîn on thee! for, worthy of a hundred such thou art.

5. If, in safety, love's deposit I take, there is no fear;
Easy is the state of being void of heart (heart-bereft) if be not the state of being void of faith (infidelity).

If, as to the watcher's tyranny patience I exercise not, what may I do?
To (wretched) lovers, is no remedy save wretchedness.

From thy sincere slave, a disinterested word, hear,
O thou that, the cynosure of great ones, truth beholding, art!

A dainty one like thee,—pure of heart, pure of nature,—
That is best that, with evil men, thou sit not.

---

1. O Heart-ravisher, Who, from exceeding independence, displayest not Thy face in the mirror, perchance, through desire Thou sittest by the bank of a (flashing) stream; and (for the injustice that, from the power of Thy beauty, heart-distracting, passeth over lovers)—giveth justice.
If not, the unjust blood becometh thy skirt-seizer; and every calamity that ariseth, ariseth from thee.
When from the place of khilvat into splendour Thou comest; and to the seekers, Thy face showest,—the lovers all begin "Oh woe is me;" and, like the half-slain bird, trepidation, display.
The second line may be:—
If not, every calamity that thou seest, thou seest, all from thyself.

3. The second couplet occurs in c. 6.

8. نازنيني may be written with:—
(*a*) the yā,e nisbat (the yā of affinity), in which case, there is no difficulty.
(*b*) the yā,e tankīr (the indefinite yā), „ „ difficulty.

Pity cometh mine that, to the spectacle of the sward, thou movest;
For, more pleasant than the red rose; and more fresh than the wild white rose, —— thou art.

10. O rose (beloved)! wonderful,—with (all) thy grace thou sittest with the thorn (the watcher);
Apparently, in it, the (good) counsel (of thy welfare), thou seest.

From the rose-garden, arose a morning breeze in desire of thee;
For, like the beautiful, red, beperfumed rose; and, like the wild white rose, fragrant—— thou art.

From left and right, the bottle-play of my (bloody) tears thou seest:
If a moment, on this spectacle-place of (my) vision, thou sittest.

O candle of Chigil! with this delicacy, and heart-alluringness—— thou art;
Worthy of the banquet-place of Khwāja Jalālu-d-Dīn,—— thou art.

چو signifies in case:—
(*a*) "when;" and the second line is the consequence.
(*b*) "like;" " " " predicate; and "a dainty one" is the agent to "sit not."

According to (*a*):—
Since thou art dainty, pure of heart, pure of nature,
That is best * * *

9. To the second line add:—
No need of the rose garden hast thou.

10. Otherwise—
O rose! wonderful,—through courtesy, thou sittest with the thorn (whence, save injury, naught cometh);
Apparently, in that (courtesy) the good counsel of time, thou seest.

12. شیشه‌بازی (bottle-playing) signifies:—
(*a*) a dance, in which, supporting on the head bottles full of rose-water, they dance; and allow none of the bottles to get out of place.
(*b*) sport, pastime.
(*c*) On the day of 'ids (a'yād), glass-makers put red water into bottles; and sell them to boys, who therewith sport.
(*d*) bloody tears, which, into his own bosom, the lover sheddeth.

13. Maulānā Jalālu-d-Dīn-i-Rūmī (*b.* 1207, *d.* 1273).

Taketh the patience of the heart of **Ḥāfiẓ**, the torrent of these streaming tears,
O pupil of my eye! come to my aid.

---

14. مَتعلقه (the black of the eye) signifies :—
the pupil of the eye.

(*a*) If بيني be Persian—
Powerfulness hath reached perfection; and brought powerlessness of disaster.
O pupil of my eye! if thou approach and discover my powerlessness, thou wilt not turn thy face, from me.

(*b*) If بيني be Arabic—
O pupil of my eye! my readiness behold; and me, discover. For what taketh perfection, also taketh declination.

523, (545).

1. On the day of judgment, thee the sky happily aided;
Let us see—thanks, how thou mayst offer; in thanks, what thou mayst bring.

In love's street, kingly rank they purchase not
(Here) make confession of service; and claim of attendance.

That one who fell; and whose hand, God seized,
Say:—"(So that thy hand, God may seize) on thee, be it that the grief of the "fallen thou mayst suffer."

Sāḳī! with the reward for tidings of joy enter by my door,
So that, one moment, forth from my heart, grief thou mayst take.

5. In the highway of rank and of lordship is many a danger,
That (is) best that by this acclivity, light of burden, thou pass.

(Together are)—the Sulṭān and the thought of the army, and the passion for treasure, and (the pomp of the) crown:
(Together are)—the darvīsh, and tranquillity of heart, and the corner of ḳalandardom.

To the limit of thought and spirit is the success of desire;
From the king,—the liberal gift; from the grace of God,—aid.

One ṣūfī-istic word, I will utter; permission is there?
"O light of the eye! peace (is) better than war and dominion."

Ḥāfiẓ! from thy face, the dust of poverty and of contentment wash not;
For, better (is) this dust than the work of alchemy.

---

3. Unless one falleth, one cannot be raised.
Fall; and, thee, God will raise.

6. Ḳalandar. See Ode 58.

524, (547).

1. Two friends (holy travellers) good of understanding, and of old wine —— a quantity, two "mans,"
A little leisure, and a book, and—— a sward-corner.

For this, and the next, world I give not this state;
Though, (of carpers) momently, fall upon me—— a crowd.

---

1. بادهٔ (wine) signifies:—
Love which is the deposit (without charge) in the nature of holy travellers from the great Lord God, whereof their deeds give proof.

دو منی (two mans) signifies:—
one man (1 gallon) for each of the two friends.

(man) signifies:—
(*a*) forty sirs (آثار)
(*b*) „ travellers.

The value of the man is:—

		lb
man-i-Tanris	=	6·34
„ Tabrīz	=	6·50 (Tahrān).
„ Bushahr	=	7·80
„ Shirāz	=	12·68
„ Shāh	=	13·00 (Iṣfahān, Yazd).
„ Hind	=	82·13

فراغت (leisure) signifies:—
(*a*) being free from the world's vicissitudes.
(*b*) being void of attachment to property, to offspring, to relations, and to family.
Calamities breed calamities, whereof each one is a barrier to the Path.

کتاب (book) signifies:—
the book of God, wherein are written accounts of those gone before.

چمن (the sward) signifies:—
the world.

Since I know the decree——"First the Friend, then the Path,"—I desire a wise friend, so that we may be two wise friends together; and may, through the recollection of that ancient love (which is a deposit in the holy traveller's nature), scatter a great fire in our own nature; may, with delight and desire, pass life; may turn aside our perturbed heart from attachment to property or to person; and may with the book, which is the guide to the comprehending of the ancients and the moderns (متقدمین; متاخرین), sit in a corner together.

Thus, may the doors of manifestations be opened; and the splendours of viewing face to face be gleaming.

Every one who, for the world's treasure, gave the treasure of contentment,
Sold, the (precious) Yūsuf of Egypt for—— a very paltry sum.

Come; for not less becometh the amplitude of this workshop (the world),
By the austerity of one like thee; or, by the profligacy of——
one like me.

5. On the day of events (of death), with (cheering) wine, 'tis necessary to tell one's grief;
For, on none, is reliance at—— a time like this.

Happy of heart, in a corner sit; and behold
That none keepeth in mind so strange—— a calamity.

In the hand of the mean (the watcher), I keep seeing my idol (the beloved);
Thus, the (vengeful) sky recognised the right of service of——
one like me.

In the mirror of the Picture-establisher (God), the hidden form, behold:
If, for thee out of the country of contentment, desire maketh——
a native land.

O heart! strive thou for patience. For God delivereth not
A seal-ring so precious (as patience) to the hand of—— an evil one.

10. From the fierce wind of vicissitude, one cannot see,
That, in this sward, hath been (even) a red rose, or—— a wild white rose.

From this simūm (blast of lust) that, by the garden-borders, passed,
Wonder! that (from the heart of love's lust) the colour of a rose remaineth, or the perfume of—— a jessamine.

---

3. "The paltriest price." See the Ḳurān, xii. 20.

4. "The world's workshop." See John, v. 17.
"My Father worketh hitherto; and I work."

6. This Ode was written when the Turkamāns had taken Shirāz.

10. The wild white rose" signifies:—
the fair ore of Shirāz.

I have heard that, for dogs, thou appointest a collar;
On Ḥáfiẓ's neck, why placest thou not—— a rope?

Ḥáfiẓ! in this calamity, ruined became time's temper;
Where is the thought of a physician; or the judgment of—— a Barhaman?

---

12. The Ḥadiṣ saith:—
The world is carrion; they that seek it are dogs.

13. Barhaman signifies:—
(*a*) a "brahmin."
(*b*) an ardent lover.
(*c*) a very learned man.
See Ode 556, c. 5.

525, (546).

1. Not, in all the cloisters of the magians, is like me——
a distraught one
(In) one place, the khirḳa (my existence is) the pledge for wine; the book (the heart in)—— another place.

The heart, which is a royal mirror, hath (by worldly affairs and by the dross of sin) a great dust, (the prohibitor of divine bounty);
From God, I seek the society of—— one, luminous of opinion.

From my eye to the skirt, I have established streams (of tears), so that, perchance,
In my bosom, they may place—— one, straight of stature.

The bark (-shaped) cup, bring; for, without the Beloved's face,
From the heart's grief, every corner of the eye hath become——
a great ocean (of tears).

5. By the hand of an idol, wine-selling, repentance I have made;
That again, wine I drink not without the face of——
a banquet-adorner.

The mystery of this subtlety, perchance, the candle will bring to its tongue;
If not, for speech, the moth hath not (even)——
a little solicitude.

To me, mistress-worshipping, speak not of aught beside;
For, beyond her and the cup of wine, for none is mine, (even)——
a little solicitude.

---

1. دیر مغان signifies:—
This world, the place of discovering the absolute existence.
خرقه (mantle) signifies:—
The existence of the holy traveller, the end of whose travelling of the stages of ṭarīḳat is the beginning of entrance into love's mansion.
دفتر (book) signifies:—
the traveller's heart, darkened with thought and deliberation.
2. The "one luminous of opinion" signifies:—
the murshid.

If of the way of its (beauteous) eye, the narcissus boasted,—grieve not (for, vision, it hath not);
The man of vision goeth not in pursuit of—— a non-see-er.

How pleasantly to me came this tale when in the morning time, said,
At the door of the wine-house, with drum and reed,—— a Christian :—

10. "If the being a musulmân be of this sort that Ḥâfiẓ is,——
"Alas, if, after to-day, be—— a to-morrow."

---

10. In the second line, is denial of the resurrection. Therefore, Ḥâfiẓ put the words in the mouth of a tarsâ (c. 9), which signifies a Christian, an infidel, a fire-worshipper.
In Sir Gore Onsley's notices of Persian poets, 1846 (p. 32) this couplet is quoted. See Ode 556, c. 7.

526, (548).

1. Last night, in sleep, I saw that forth, a great moon—— had come,
From the reflection of the face whereof, to an end, the night of separation——
had come.

The explanation is what? The much journeyed Friend (the true Beloved) arriveth;
O would that by my door, He, splendour giving and adorned,—— had come!

My Sāḳī, auspicious of omen!—whose mention be for good——
Ever, by my door, with the goblet and the cup, he —— used to come.

Happy, had it been if, in sleep, his native land he had seen;
So that the guide to us, the recollection of its association ——
would have come.

5. That one who, thee, road-guide to stone-heartedness, made,
O would that against a stone (so that he might fall), his foot—— had come.

If, with force and gold, to our hand, the bounty of eternity without beginning (union with the true Beloved) had come,
The water (of life) of Khizr, Sikandar's portion—— would have come.

My soul, I would have scattered for Him, that Heart-cherisher, if,
Like the pure soul, splendour-displaying, into my bosom, He—— had come.

(O true Beloved! wherefore fleest Thou?) Be memory of that time, when, from roof and door, to me,
The message of the Beloved and the letter of the Heart-ravisher,——
used to come.

---

2. Couplets 1 and 2 form a ḳiṭa'band.

3. See Ode 249.

6. Not by man's choice or power, is union with the true Beloved. Whatever in eternity without beginning is decreed, the portion becometh..
"Honour, Thou givest to whom Thou wishest; whom Thou wishest, Thou degradest."
Ḳurān, P. Discourse, Section viii "Opinions of the A'shariyyin," clause i.

7. Beyond limit, is my desire of union.

Such power of tyranny, Thy watcher where would have obtained,
If, one night, to the Ruler's door, an oppressed one—— had come?

10. Love's desire, how know the immature ones of the Path?
One of ocean-heart (generous) seek; and a bold one (who is)—— a chief.

If, in **Ḥāfiẓ's** way, another had written,
Agreeably to the nature of the king, skill-cherishing, it—— would have come.

527. (550).

1. 'Tis a time when expectant, us—— thou keepest;
Not in the way of others, thy slaves,—— thou keepest.

Not opened towards me became the corner of the eye of thy satisfaction;
Like this, the honour of those possessed of vision—— thou keepest.

(O true Beloved!) from the stain of grief (of separation) from Thee, escaped neither the rose nor the bulbul in the garden;
All clamouring, garment-rending,—— Thou keepest.

Best that Thou cover up that arm when, for the sake of colouring,
In the heart's blood of those full of skill, Thy hand—— Thou keepest.

5. O heart! the father of experience of the end, thou art. Wherefore (is it that),
Desire for the love and the fidelity of these youths—— thou keepest?

Departed heart and faith; but truly I cannot speak,
For in respect of them (heart and faith), me, consumed of heart,——
Thou keepest.

Though, profligacy and depravity are our sin, yet,
A lover spake, saying:—"On them (profligacy and depravity), the slave——
Thou keepest."

O thou that, in the coloured tattered garment (of the Ṣūfī), seekest the delight of the presence (of God)!—(it, how mayst thou obtain?)
Wonderful! by those void of knowledge, hope of satiation—— thou keepest.

10. O eye and lamp! since the narcissus of the garden of vision thou art,
With me, heart shattered, the head heavy wherefore (is it that)——
thou keepest?

Since, to the rose and to the bulbul, the breeze breathed the page of Thy beauty (and therewith made them acquainted),
Distraught of state and expectant, all—— Thou keepest.

---

5. O heart, much experience, thou hast.

From the mine of the other world, is the jewel of the (world-viewing) cup of Jamshīd (the Ārif acquainted with m'arifat);
From the clay of the pitcher-makers (dry zāhids), desire (for this jewel vainly) —— Thou keepest.

Ḥāfiẓ! in reproach, abandon not the day of safety;
From the passing world, what expectation (is it that) —— thou keepest?

528, (549).

1. One morning to the garden I went a rose to pluck,
Suddenly, came to my ear the clamour of—— a bulbul.

Like me, wretched, in love for a rose, entangled he was;
And into the sward, by his plaint, cast—— a clamour.

Momently, in that garden-sward, I sauntered;
On that rose and bulbul, I kept—— a-musing.

The rose became the lover of the thorn; and the bulbul, the associate of love (and its pain);
Not a change to this (the rose); nor to that (the bulbul),——
a change.

5. When, in my heart, the bulbul's voice impression made,
I so became that mine remained not—— a particle of patience.

Of this garden, many a rose keepeth blossoming. But,
From it, without the calamity of the thorn, none plucked——
a rose.

Ḥāfiẓ! of this centre-place of existence, have no hope;
A thousand defects, it hath; it hath not—— a single excellence.

529, (553).

1. With this beauteous writing that on the rose of thy cheek——
thou drawest,
On the page (leaf) of the rose, and of the rose-bed, the line (of effacement)
—— thou drawest.

My tear, sitting in the fold of the hidden house,
From within the seven screens to the market (of renown)—— Thou drawest.

By the perfume of thy tress, the sluggish mover like the (soft) morning breeze,
Momently, in bond and chain into (swift) action,—— Thou drawest.

Momently, in recollection of that lip, wine of hue; and of that intoxicated eye,
Me, from khilvat to the vintner's house,—— Thou drawest.

5. (O true Beloved!) Thou saidest:—"Thy head bound to our saddle-strap is fit:"
'Tis easy (here is my head), if the trouble of this load,—— Thou endurest.

With (against) Thy eye and eye-brow, what deliberation of heart may I make?
Alas this bow that, against me miserable,—— Thou drawest.

Come back! so that, with Thy cheek, far I may put the evil-eye,
O fresh rose, that, from this thorn (Ḥâfiẓ, possessed of imperious lust), Thy skirt—— Thou drawest.

Ḥâfiẓ! from the favour of time, what more seekest thou?
Wine thou tastest; and (through the hand) the heart-possessor's tress——
thou drawest.

---

1. Thy beauty effaceth the beauty of the rose.
2. "The seven screens." See Ode 364, c. 5.

530, (553).

1. To me, from the heart-ravisher who will convey the kindness (of a letter) of—— a pen?
The foot-man of the wind is where,—if he still doeth—— a kindness?

No complaint (only mention), I make. But, the cloud of mercy of the Friend,
To the field of liver-thirsty ones, gave not (even)—— a little dew.

In love's path, I considered that the deliberation of wisdom
Is like a little night-dew, that, on the sea, draweth—— a mark (wrinkle).

Come; for, though my khirḳa is the endowment of the wine-house,
Of the property of endowment, thou seest not to my name (even),—— a diram.

5. For one reed of his candy, why purchase they not that one (Ḥāfiẓ)
Who, a hundred sugar-scatterings, made from the reed of—— a single pen?

From hypocrisy, my heart took (flight); and the drum (was) beneath the blanket;
Come, so that at the wine-house door, I may up-lift—— a great standard.

Love's pain knoweth not the road-sitting physician (the dry zāhid; the ṣūfī, void of wisdom):
O one dead of heart! go; to hand get—— a Masīḥ-breath.

O heart (Sāḳī)! head-pain giveth the tale of how and why;
The cup (of pure wine) take; and, from (the care of) thy own life, rest—— a moment.

Come (and drink wine). For the time-recogniser selleth two worlds (this and the next),
For one cup of pure wine; and for the society of—— a lovely idol.

---

6. طبل زیر گلیم (the drum, beneath the blanket) signifies:—
remaining concealed from some one.

7. "One of Masiḥ-breath" signifies:—
the murshid.

10. Not love's way is ever pleasure and ease;
If, our companion, thou be, drink the poison of—— a great grief.

O king! in Ḥáfiẓ's hand is naught worthy of thy value
Save the supplication of a night; and the prayer of—— a morning.

---

11. See Ode 544, c. 3, 15.

531, (582).

1. From the street of the friend (the perfect murshid), came the fragrant breeze of the nau-rūz (guidance in the Path to God);
From this breeze, if thou desire aid, the lamp of the heart,——
thou mayest kindle.

If, like the red rose, a particle of (red gold) thou hast, for God's sake, expend it in pleasure;
For caused Ḳarun's errors, the passion for—— gold-gathering.

A wine like the pure soul, I have; yet its detraction, the Ṣūfī maketh:
O God! let not ill fortune be the sage's portion—— (even one day)!

Seeking the path of (the true Beloved's) desire is what? 'Tis the abandoning of our own desire;
The crown of sovereignty is that which from this abandoning,——
thou stitchest.

5. The lament of the turtle-dove by the marge of the stream, I know not wherefore it is:
Perchance, like me, a grief it hath—— night and day.

Separated became thy sweet friend (the murshid). O candle! now, sit alone
For this the sky's decree is whether thou be content; or whether——
thou consume.

---

1. The nau-rūz, the first of the month Furwardin (March), when the sun is in Aries, and is a festival instituted by Gabrs, lasting from three to six days.

It is said that on this day:—

(*a*) Jamshīd (B.C. 800) entered the palace of Persepolis (Takht-i-Jamshīd, or Iṣṭakhar) which he had built; and that he ordered the day to be kept as a feast.

(*b*) God began the creation, and ordered the planets to move in their orbits.

On this day, the king attended by his nobles and by the army marcheth out of his capital; revieweth the army; receiveth tribute and presents; and giveth dresses of honour to the chief nobles.

The nau-rūz is known as:—

nau-rūz-i-Jamshīd	'īd-i-bahār
'īd-i-sulṭānī	„ „ nau rūz
„ „ ḳadim	„ „ Jamshīd.

The day of the new year (observed by Muslims, Parsis, Armenians) is the day on which the sun entereth Aries (the first mansion). The Jews observe the festival ten days later.

Within the screen, speech I utter; forth from thyself, like the rose-bud (from the bud) come;
For, not more than a space of five days, is the order of the chief of—a nau-rūz.

Excluded from the means of joy, in wonder of knowledge, one cannot be;
Sāḳī! come; to the fool arriveth the largest—— victual-portion.

O heart! go; wine drink; and profligacy and the abandoning of hypocrisy practise:
For a Path better than this, I wonder whether—— thou mayst learn.

10. To the garden, go that, from the bulbul, love's mysteries thou mayst take to mind;
To the assembly, come; so that from Ḥāfiẓ, ghazal-singing,——
thou mayst learn.

The Burhān-i-ḳāṭi', the Farhang-i-Jahāngīri, the Anjuman Arā, and others, are of opinion that the new year began on Urmuzd-rūz, the first day of Farwardīn (March).

From the first to the sixth day was called—nau-rūz-i-kūchak; from the seventh to the twelfth,—nau-rūz-i-buzurg.

When the sun entereth the vernal equinox is the nau-rūz.

8. "The fool." See Ode 549, c. 4.

532, (551).

1. (O **Sāḳī**!) of that (pure) wine of love (for God) whereby matured becometh every immature one,
   Although it is the month of Ramaẓān (so that I may escape from this immatureness and to matureness, attain) bring—— a great cup.

   Passed days, since the hand of me miserable clasped not,
   The leg of one box-tree of stature; the arm of—— one silver of limb.

   O heart! though the fast (of Ramaẓān) be the dear guest,
   Regard its society a gift; its going—— a favour.

   Now (in the Ramaẓān), to the cloister-door fleeth not the wise bird,
   For, at every assembly of exhortation, is placed—— a snare.

5. No complaint, do I make of the zāhids, ill of nature. The way is this:—
   That, when a (bright) morning dawneth, in its pursuit falleth ——
   a (dark) evening.

---

1. Drawing the raw juice from the grape, they put it into jars which awhile they bury.
   When the fermenting juice gathers foam, they consider it mature.
   On the wine in the jars, they sprinkle willow-ashes; and wait for the dregs to settle and for the pure wine to rise.

   They call:—
   (*a*) مي خام "the pure (raw) wine:" this, they sell to the rich.
   (*b*) روا‍ق "ravāḳ," the liquor produced by distillation of the dregs. This has neither the strength, nor the flavour, of مي خام

   ماه رمضان (the month Ramaẓān) signifies:—
   austerity and piety, whereby purifying and the power of seeing clearly are gained. See Ode 113, c. 1.
   That love, that descendeth the palate of the immature one, freeth him from immatureness; and by its own matureness, maketh him mature.
   Though it is the time of austerities; and love's burden, I am not fit to bear, bring a cup, that may make mature our immatureness; and may quench the bitterness of the palate.
   This is from exceeding desire, and exceeding bitterness of palate.

5. The enemy in pursuit of the zāhid, is his own ill-nature. Doubtless, he will receive the requital of his ill work. Of the zāhid, intent on my injury, I complain not.
   The (bright) morning I am; he is the (dark) evening.

When, to the spectacle of the sward, my Friend moveth,
O footman of the breeze! from me to him, convey—— a message.

A companion, who night and day drinketh pure wine,—where?
Is it that he maketh recollection of—— a dreg-drinker?

O Ḥāfiẓ! if the justice of the heart, thee the Āṣaf of the age give not,
With difficulty, thou bringest to hand thy desire through——a great selfishness.

---

7. "The dreg-drinker" is Ḥāfiẓ.

533, (557).

1. In the morning time, a way-farer, on the confines of——a land,
Kept saying this enigma to—— a companion :—

"O Ṣūfī! pure, becometh wine at that time,
"When, in bottle, it bringeth forth (accomplisheth)——a forty days' space."

If the finger of a Sulaimān be not (to wear it),
What special excellence giveth the engraving of—— a seal stone?

A hundred times, vexed is God with that khirḳa,
Whereof, a hundred idols (of hypocrisy) are in—— a sleeve.

5. Dark became the inward parts. It may be that, from the hidden,
A lamp, may uplift—— a khilvat-sitter.

Though (only) a name, without trace (of reality), is generosity,
(Yet), thy need present to—— a noble one?

O Lord of the harvest! recompense shall be thine,
If, a little pity, thou show to—— a (poor) corn-gleaner.

In none, I see pleasure and ease;
Neither, the remedy for a heart; nor, the pain of (working for)——
a faith.

Neither hope of loftiness to the (lofty) spirit;
Nor love's picture on the tablet of—— a fore-head.

---

2. Without labour, ma'rifat and divine mysteries cannot be acquired.

5. Khilvat. See Ode 67.
Khirḳa. „ „ 124.

6. نازنيني (a noble one) signifies:—one daintily reared in luxury.
Perchance, he may pity thee.

10. Neither for Ḥáfiẓ, present—reading (the Ḳurán) and khilvat;
Nor for the sage,—— a knowledge of certainty.

The wine-house-door (the threshold of the perfect murshid), show; so that I may inquire,
My own end from—— a fore-see-er.

Although the way of lovely ones is cruel (haughty) of nature,
What will it be if thou be content with—— a sad (humble) one?

---

11. "The fore-see-er" signifies:—
the murshid.

12. This is the second Ode in which the name of Ḥáfiẓ is omitted in the last couplet.
See Ode 505, c. 14.

534, (561).

1. Since my Sulaimā went to 'Irāḳ.
Through love for her, I meet with what I meet with,—(the pain of separation).

Ho! O camel-driver of the friend's litter!
Towards your riders (of the camels of the kārvān), great hath become my longing.

From not seeing the beloved, blood became my heart;
Now evil befall the days of separation!

Into the Zinda stream (of Iṣfahān), cast thy wisdom; wine, drink,
To the shout of youths of 'Irāḳ.

5. O minstrel, sweet singer, sweet speaker! prepare
An 'Irāḳ note in Persian verse.

Back to my recollection, youthfulness bring—
The sound of the harp and the hand-waiving of the Sāḳī.

The remaining wine, give, so that, intoxicated and happy of heart,
My remaining life, I may scatter (as a sacrifice) on friends.

Sāḳī! come; me, the heavy riṭl give;
God give thee to drink from a full cup.

A moment, with well-wishers, be concordant;
Affairs of concord, plunder reckon.

10. The spring of life is passed in the sward of thy care:
O time of union! God protect thee.

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1. In Arabic, are:—
couplets 1, 10, 11, 14, and 15; and the second lines of couplets 2, 3, 8.
Sulaimā signifies:—little Salmā.
8. "Riṭl." See Ode 557, c. 1.

Opportunities of union passed without our being aware;
Behold! now, in the essence of separation, I am.

O daughter of the vine! the pleasant bride, thou art;
But, sometimes, worthy of divorce, thou art.

The lonely (un-married) Masīḥā, it suiteth
That, fellowship with the sun, he should make.

Me, from union with chaste damsels, old age forbideth.
Save the kissing of the cheek, and the embracing (of the person).

15. My (scanty) tears after (separation from) you, regard not mean;
For, from (small) streams, many a (great) sea is collected.

Not our lot, is the union of friends;
Ḥāfiẓ! ghazals of 'Irāk, utter.

535, (556).

1 In the morning, to the breeze, I uttered the tale—— of my longing;
The address (of reply) came saying:—"A relier be on the favours——
of Lordship."

Not that tongue is the reed's that love's (great) mystery it may unfold,
Beyond the limit of narration, is the explanation—— of longing.

To Lailā's tress, bind thy heart; with (distraught) Majnūn's reason, do thy work (of love);
For, for lovers, injury hath the words—— of wisdom.

Ho! O Yūsuf of Egypt (the beloved), whom sovereignty (of Egypt) kept engaged!
Ask the father (Ya'ḳūb),—where went at last—— filial love?

5. In the sorcery of the tempting glance, (is) a remedy-giver, and a pain-exciter,
In the coil of the musk-diffusing tress, (is) a heart-easer and——
a heart-enslaver.

In the nature of the beautiful, old world, compassion is none;
From its love, what seekest thou? In it, what desire —— attachest thou?

In this market (of the world), if a profit there be, 'tis with the happy darvīsh
O God! me, happy make with darvīshness, and—— with happiness.

(O darvīsh!) the key of the treasure of purpose is the prayer of the morning, and the sigh of the evening;
By this path and way, go; so that, with the Heart-possessor (God),——
thou mayst join.

---

3. When Ḳāis became distraught through love for Laiḷā, he was called Majnūn.
Majnūn signifies:—
one distraught with love $\frac{\text{true, or divine.}}{\text{illusory, or profane.}}$

7. darvīshī signifies:—
the state of being a darvīsh,—contentedness * * *

A Humā like thee, lofty of rank, and greed for the (rotten) bone how long?
Alas that shadow of fortune, that, on the mean,—— thou castest.

10. Ḥāfiẓ! to the lovely ones, give not thy heart. Behold those deeds of unfaithfulness,
That, to the men of Khwārazm, did the saucy ones—— of Samarḳand!

To the verse of Ḥāfiẓ of Shirāz, dance and whirl
Those dark of eye of Kashmīr, and the saucy ones—— of Samarḳand.

---

9. اهل ﻮ (the mean) signifies :—
(*a*) the watcher.
(*b*) love of the world.

هما (the Humā) signifies :—
(*a*) the beloved.
(*b*) the rank of man.
See Ode 50.

536, (554).

1 O Sāḳī! 'tis the shade of the cloud, and spring, and the stream-bank;
I say not, do what. Of the men of heart (Ṣūfīs), thou art. Do thou thyself——
say.

From this picture (of outward Ṣūfīs), cometh not the perfume of one coloured-
ness (constancy). Arise,
With pure wine, the (deceit-) stained and tattered garment of the Ṣūfī,——
wash.

Mean of nature, is the world; on its generosity, rely not;
O world-experienced one! from the mean, stability of foot do not thou——
seek.

Thy ear open. For, this lament, the bulbul saith:—
"Khwāja! deficiency commit not; the rose of the grace (of God)——
smell."

5. Thee, two counsels I make. Hear; and a hundred treasures bear away:
"By the door of pleasure, enter; in the path of defect, do not—— strive."

The true Beloved's face, thou seekest? Fit, the mirror (of the heart) make;
If not, ever blossometh not the (red) rose and the wild (white) rose from (hard)
iron and from—— (base) brass.

Before that, dust in the wine-house thou becomest
In the pavilion of the wine-house, a space of one or two days,—— strive.

For thanks for that, that again to spring thou hast reached,
The root of goodness, plant; the rose of the grace (of God)—— smell.

Thou saidest:—"From our Ḥāfiẓ, cometh the perfume of hypocrisy:"
Āfarīn be on the breath for well thou broughtest—— a great perfume.

The second line may be:—
I say not do what. If a man of heart thou be, do thou thyself say.

537, (559).

1. The salutation of God—as long as nights recur (till the judgment day);
And as long as the lutes of two, or three, strings respond (to each other; or to the singer)——

On the valley of Arāk, and on him who is therein;
(On) my dwelling on the bend of the hill above the sands!

The prayer-utterer for travellers of the world, I am;
Constantly and perpetually, I pray.

O God! in every stage whereto he turneth his face
Him, in Thy eternal protection, keep.

5. O heart! bewail not. For, in the chain of His tress,
The distraught state is all collectedness (tranquillity).

Of ardent love, I die. O if information were mine!
O when will the bringer of happy news speak of union?

---

1. In Arabic, are—
couplets 1, 2, 6, and 7; and the last lines of couplets 3 and 13.
As long as nights are established; as long as the sūras and the precepts of the Ḳurān are the support to the lips of Muslims; as long as the Ḳurān is the support of the world whose goal is eternity.

If جاویت (meaning در گرفتن to choose) be read for حاویت—
The salutation of God as long as nights recur; as long as I choose the Ḳurān and its precepts.

Since Ḥāfiẓ was a rememberer (Ḥāfiẓ) of the Ḳurān for whom is ever the reading (with a view to a remembering) of the Ḳurān, he said:—
As long as I read the Ḳurān, salutation * * *

2. Arāk. See Ode 499, c. 5.

If للوی be taken as a proper noun, the second line will be:—
On my dwelling on the sands of the Liwā.

Couplets 1 and 2 form a ḳiṭa'band.

5. Since by the exigency of the revolution of the sphere, traitor, crab of gait, the perturbed state is the source of tranquillity,—love for Thee is doubtless my ease; and the mention of Thee, my grief-consoler.

6. Would to God news were mine when the messenger would give news of union! Though the address of the angel of death is certain—for, daily, he crieth out; yet, through the defect of humanity, he is not heard. Nay, the thought of death entereth not the mind.

For, at all times, love for Thee is my rest;
In every state, remembrance of Thee is my consoler.

Till the judgment-day, the black point of my heart—
Be it not void of consuming and of distraughtness for Thee!

Union with a King like Thee, how may gain,
I, bad of name, profligate, careless?

10. From Thy down, a hundred other beauties increase:
Be Thy life a hundred illustrious years!

Āfarīn be on that Painter of power,
Who, around the (full) moon, draweth the line of a crescent (a new moon)!

That thou be is necessary. If not, easy is
The loss of capital, of rank, and of wealth.

God knoweth **Ḥāfiẓ's** intention;
God's knowledge (of my wants) is sufficient for me (without my asking).

Ever the angel of death pursueth man, crying الرحيل الرحيل depart! depart!
From exceeding carelessness, this call (of death), we hear not. Death is he who causeth the seeker to reach the Sought.
When shall I obtain news that, from the world's assembly, I may turn my face; and, in union with the true Beloved, join; and ever in Him bind myself.

10. جلالي signifies:—
the name of a Persian era taken from Jalālu-d-Dīn, a King of Persia.

11. هلالي signifies:—
resembling (belonging to) the new moon.

538, (560).

1. A salutation, like the pleasant perfume of friendship,
To that man of—— the eye of light:

A salutation, like the light of the heart of the pious
To that candle of the khilvat-place of——piety.

None of my fellow-companions in his place, I see;
With grief, my heart is become blood. **Sāḳī** (the murshid)! where art thou?

The wine, ṣūfī-overthrowing, they sell——where?
For, in torment, I am from the hand of austerity of——hypocrisy.

5. The covenant of society, the companions have so shattered,
That thou mayst say:—"Verily, hath not been——friendship."

Thy face, away from the street of the magians, turn not. For, there,
They sell the key of the opening of difficulty.

Although within limit, the bride of the world hath beauty,
Beyond limit, she taketh the way of——unfaithfulness.

My shattered heart——if it's be a desire,
Desireth not, from those stone of heart,——a mūmiyā,ī.

Thee, the chemistry of happiness, I will teach;
From bad fellowship,——separation, separation!

10. O lust of greed! if thou leave me,—
Great sovereignty (contentment) I will make in——beggary.

Ḥāfiẓ! of time's violence, complain not;
O slave! what knowest thou——divine work?

---

3. To the second line, add:—
That, from thee, my desire I may gain.

8. Mūmiyā,ī signifies:—a preserving substance wherewith mummies are preserved.

539, (558).

1. In the morning, the invisible speaker of the wine-house with fortune-wishing,
Said :—" (O Ḥāfiẓ!) come back; for an old friend of this court thou art."

Like Jamshīd, a draught of wine, drink, so that, of the mystery of the angels,
Thee, the ray of the cup, world-viewing, may give news.

At the wine-house door, are Ḳalandar-profligates,
Who take (away); and give the imperial diadem.

Beneath the head, the brick; and the foot on the summit of the seven stars (Pleiades):
Behold the hand of power; and the dignity of——one possessed of dignity!

5. (Together are)—our head and the door of the wine-house, the side of the vault whereof
(Is) uplifted to the sky, (though) the wall be of this lowliness.

O traveller of the Path! to the beggars of the wine-house door,
Courteous be if, acquainted with the mysteries of God, thou be.

O heart! if thee, the kingdom of poverty, they give,
Thy least territory will be from the moon (above) to the fish (beneath supporting the earth).

Without the road-fellowship of Khizr, this path travel not;
'Tis the ẓulmāt; fear the danger of road-losing.

The door of poverty, thou knowest not (how) to beat. From the hand, let not go,—
The seat of Lordship, and the royal assembly of Tūrān.

---

9. Thou knowest not how they acquire poverty.
Muḥammad said :—Al fakhru fakhrī, poverty is my glory.

10. O Sikandar! (patiently) sit; useless grief, suffer not;
For, thee, the water of life, they give not (even) on account of sovereignty.

Ḥāfiẓ, crude of greed! of this tale, have shame:
What is thy work, reward for which two worlds thou desirest?

---

10. By his own work, every one reacheth to his desire.

540, (563).

1. Alas! full, full of pain is my heart,—— a plaister!
O God! through loneliness, to (giving up) life my heart hath come;——
a companion!

From the swift moving sky, hope of ease, hath who?
O **Sāḳī**! a cup bring, so that I may rest—— a while.

Arise. To the saucy ones of Samarḳand, let us give our heart;
For, from its breeze, the fragrance of the river Mūliān (the Oxus) cometh——
anon.

To a wit, I said:—"Behold these circumstances." He laughed and said:—
"A work, difficult; a state, the father of wonders; perturbed,——
a world."

5. In the pit of patience, for that candle of Chigil, I consumed;
Of our state, the King of the Turkāns (Tūrāns) is careless. Where——
a Rustam?

In the Path of love-play, calamity is safety and ease;
Wounded be that heart that with (on account of) pain desireth——
a plaister!

No path, into the street of profligates, is for the man of desire and indulgence
A wayfarer is necessary,—a world-consumer; not a raw one, without——
a grief.

In this dusty world, to hand cometh not a man;
It is necessary to make another world, and anew—— a man.

Ḥāfiẓ! before (in comparison with) love's independence what weigheth thy weeping?
For, in this deluge, the seven (all the) seas (of the world) appear (only)——
a little night-dew.

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3. Samarḳand. See Ode 535, c. 10, 11.

5. Chigil (Turkistān) is famed for its lovely women.
Reference is made to Rustam's liberating his nephew Pishīn (son of Kay Khusrau) from a pit into which Afrāsiyāb had cast him, because he had secretly married his daughter.

541, (555).

1. Sāḳī! come; for the goblet of the tulip hath become full of wine:
Mutterings,—how long? raving words——till when?

Pride and disdain, abandon. For Time hath seen
The wrinkling (in decay) of the robe of the Ḳaiṣar; and the abandoning (in death) of the crown of Kay.

Sensible be; (drink wine). For the bird of the sward became intoxicated (with love for the rose). Ho!
Vigilant be; for the sleep of non-existence is in pursuit. Alas!

O branch of fresh spring! gracefully thou wavest;
Be it not that distress (be) thine from the torment of the wind of December.

5. On the kindness of the sphere, and its way, reliance is none;
O woe to that one who became safe (careless) of its deceit!

(O Zāhids!) to-morrow (after death), the wine of Kauṣar is for us; and the ḥūr;
To-day (before death), the Sāḳī (the murshid) moon of face; and the cup of wine (of love).

Recollection of the covenant of youth, the morning breeze giveth;
O kind youth! me, the life-elixir that pain taketh, give.

The pomp and the sovereignty of the rose, regard not. For, scattereth
The chamberlain of the breeze every leaf of it beneath the foot.

To the memory of Ḥātim Ṭai (the perfect murshid), give the cup of one 'man' (two gallons),
So that we may fold up the black book of the misers (void of God's bounty, ignorant of His love).

10. That wine that, to the ruddy Arghavān, gave colour and grace,
Casteth out in sweat from His face the grace of His nature.

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6. "Ḥūr." See Ode 566, c. 5.
9. "Man." See Ode 25, c. 2; 524, c. 1.

To the garden, take the cushion. For, in service, like attendants,
The cypress is standing; and loin-girt is the reed.

Listen how the minstrels of the sward have made true (in accord)
The note of the lyre and of the harp; and the voice of the lute and the reed.

For wine (of love for God), pledge the things of time;
For, of the man of the Path, hath remained naught.

Ḥāfiẓ! the tale of magic of thy sweet deceit (thy lustrous verse) hath reached,
To the limits of Egypt and of Chīn, and to the boundaries of Rūm and of Rai.

---

11. The girdle of the reed is its mass of tuft-like flowers.
See Ode 564, c. 2.

14. Rūm is that part of Turkey included in the old Roman Empire.
Rai (Rhages) is a ruined city near Ṭahrān: in Khurāsān is another Rai.
This Ode is considered a genuine example of the dialect of Shīrāz.
Kay was the third King of the Kayān race. In 550 B.C., amid the mountains of Media, he defeated Afrāsiyāb, King of the Turāns.

542, (565).

1. 'Tis a city full of graceful ones; and, on every side,—— an idol,
O friends! 'tis love's salutation, if ye make—— a bargain.

More fresh than this, the sky's eye seeth not a youth;
In the hand, none beheld more beautiful than this—— an idol.

Created of soul, who shall have seen a body?
On this skirt, of these dusty ones be not—— a particle of dust!

The shattered one like me, from before thyself wherefore drivest thou?
For great expectation is mine, of a kiss, or of—— an embrace.

5. Know the wine is without alloy; haste; the time is opportune;
Another year, who hath hope of—— a new spring?

In the garden, companions like the tulip and the rose,
Each a cup taken to the memory of the face of—— a friend.

This knot, how may I loose? This mystery, how may I unfold?
A pain, and a severe pain; a work, and—— a difficult work.

O lovely face! than the rose, a hundred-fold more lovely thou art,
O Lord! path to Thy skirt, gain not—— a thorn!

In the hand of the tress, of a saucy one, is every thread of Ḥāfiẓ's hair;
'Tis difficult to dwell in—— a land like this.

543, (566).

1. O breeze! the perfume of that musk-scented tress—— thou hast;
As the token, thou stayest; for its perfume—— thou hast.

My heart, wherein is the jewel of the mysteries of beauty and of love,
To thy hand, one can give, if it, well—— thou keepest.

(O beloved!) befitteth thee a ḳabā, beauty-boasting; and that only,
For, like the rose, all the way of colour and of perfume,—— thou hast.

Of kingdoms of beauteousness like the sun, to boast
Reacheth (befitteth) thee; for slaves, moon of face,—— thou hast.

5. In respect of those pleasant innate qualities (of thine), one cannot speak at all,
Save this, that watchers, austere of nature,—— thou hast.

O rose (the beloved)! agreeable to thee how falleth the melody of the bulbul (the lover),
When, to the birds (the watchers), nonsense-uttering, thy ear——
thou hast?

Distraught, became my head by thy draught. Sweet be it to thee!
Of what wine is this indeed that in the pitcher,—— thou hast?

O cypress of the rivulet! of thy arrogance, boast not;
For, if to him thou reach, low with shame thy head,—— thou wilt have.

For Him (the true Beloved), I prayed. Laughing beneath His lip (covertly) He spake,
Saying:—"Who art thou? With Us, what talk (is it that)—— thou hast?

10. If, to the wind, time give all the musk of Khutan,
A sacrifice for thee, who, the line of down and the musky (black) mole——
hast.

Ḥāfiẓ! from the cloister-corner, seek not love's jewel;
Outside (the cloister), plant thy foot, if inclination for search,——thou hast.

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4. "Reacheth." See Ode 249, c. 1.

544, (568).

1. For the sake of love's existence are man and Parī,
A little (pure) desire, show, so that a great happiness (in attaining to true love) thou mayst achieve.

Since, prepared of vision, thou art not,—union, seek not,
For, no good doeth the (world-viewing) cup of Jamshīd at the time of being without vision.

The wine of the morning draught, and the sweet sleep of dawn, how long?
(For pardon), strive—by the supplication of mid-night; and, with the weeping of the morning.

(O beloved!) come; and, from us, with the capital of thy beauty, sovereignty purchase;
Careless of this matter, be not, lest sorrow thou suffer.

5. Khwāja! strive; portionless of love be not;
For none buyeth the slave with the defect of being void of skill.

When a door to astonishment had every news that I heard,
After this (together are)—I and intoxication, and the way of being void of news.

O dainty one, sorcery-player! what doll art thou thyself?
Neither in front of the eye art thou; nor hidden from vision art thou.

A thousand holy souls consumed on account of this jealousy,
For, every morning and evening, the candle of another assembly thou art.

Turneth calamity the prayer of the corner-sitters;
With a corner of thy eye, at us (corner-sitters), wherefore lookest thou not?

10. The message from me to His Highness Āṣaf, who taketh,
Saying:—"Recollect two hemistiches of mine in Darī verse?"

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1. In Arabic, is the last line of this Ode.

3. See Ode 530, c. 11.

10. Darī. See Ode 211, c. 7.

Come, so that, even so, the world's way I may behold;
If, examination, thou wilt make,—wine, thou drinkest; and grief, sufferest not.

On thy head of beauty, aslant (in pride) be not the crown of sovereignty!
For, the beauty of fortune, and worthy of throne and of the crown of gold,——
thou art.

Love's Path is a path wonderfully dangerous,
—We seek refuge in God!—If to a place of safety, the path thou take not.

By the perfume of Thy tress and Thy cheek, go and come,
The morning breeze for (acquiring from Thy tress the power of) perfume-diffusing, and the rose for (acquiring from Thy cheek) splendour.

15. That one, who, from this ẓulmāt (of the world), made my guidance,
(In thanks were His) my prayer of midnight, and my weeping of the morning.

By the blessing of the prayer of Ḥāfiẓ, is hope that again
I may see the traces (of glories) of my Laila (the true Beloved) in the path of the night, luminous with the moon.

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12. "Aslant." See Ode 318, c. 9.

16. لیلی signifies:—
the auspiciousness of prayer.
None hath seen the true Beloved and the real Desired One.

545.

1. O Thou in grief for whom, eternal union is ours!
In love for Thee, spent is my life; but, I care not.

The dogs of thy street, each one what ease knoweth?
Oh that I had room to wander in that vicinity!

O (true) Beloved! from the tear, revealed became my mystery;
O Thou that hast known my state! pity my tear.

O crowd of pure players (lovers)! fidelity, lovely ones know not;
From one possessed of beauty, fidelity expect not.

5. Thirsty of lip, by the water of life, we passed;
O Sāḳī! with a draught of limpid water, succour me.

From desire for Thee, faith and the world, I abandoned;
In desire for Thee, my love of rank and of wealth, I passed (abandoned).

If, on the dust of Thy threshold, Ḥāfiẓ die,
Verily, he will become the possessor of life that is without end.

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1. In Arabic, are all the second lines.

546, (517).

1. O thou from shame of whose (ruddy) cheek, the (red) rose is immersed in sweat:
(And) before whose cornelian (lip), full of the sweat (of envy) is the cup of (ruddy) wine!

'Tis—hail on the tulip; or rose-water on the rose;
Or water on the fire; or on thy face, sweat.

That bow eye-brow went from the eye; and the heart
Departed from its foot (foundation); and (through exceeding attachment to the Beloved) made lost the trace.

To-night, back from His tress, my hand I will not keep:
O mu azzin! go; shout; say:—"Come to prayer."

5. A moment, in the minstrel's hand, place the harp;
Say:—"Its cord, scratch; and after it (the scratched cord), exult."

On the fire, aloe-wood put; the stove enkindle;
Grief have not for the severity of December's cold.

After this, if to thee, the sky display contempt,
Speak out in the presence of the Dārā of Rai (Rhages),

The Khusrau, horizons (climes)-giving,—that one, by whose (exceeding) liberality,
Became closed (even) the record of (generous) Ḥātim; and his (noble) fame,—

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2. When perspiration cometh on the Beloved's face, thou mayst say:—'Tis hail on "the tulip * * * *."

4. When it becometh morning, the lover is deprived of union with the Beloved.
Here the lover saith:—
"O mu azzin! to-night, I never will be separated from Him, although thou utter the call to prayer (azān)."
Before morning, in the streets of the city, the mu azzin of the masjid crieth with a lofty voice.
سبحان حي الذي لا يموت Praise to the Living One who never dieth!
Sometimes from the mimbar (pulpit) of the masjid, the mu azzin uttereth this cry, so that sleepers awake and hear that glorious prayer of grace.

7. Rai. See Ode 541, c. 14.

(O Sāḳī!) that one who, for a draught, surrendereth his life,—
His life, take; and to him, a cup give.

10. Distraught became many like the (tribe of) Banī Āmir,
If forth from (the tribe of) Ḥayy come a (lovely) Lailā.

On the minstrel's lip, their lip put, the reed and the wine-cup;
Beneath the nail, the harp (-cord) is fit to be placed.

Forth bring the cup of wine; and, like Ḥāfiẓ, suffer not
Grief, saying:—Jamshīd was when? or Kā,ūs, when?

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10. Banī Āmir was a tribe, the son of whose chief was Majnūn, Lailā's lover.

547, (535).

1. (O Sāḳī!) wine, bring; and me again release from wine-sickness;
For, with wine, one can repel the distress of wine-drinking.

In no way, shineth the lamp of the assembly of affection,
Save the (ruddy) face of the idol (the Beloved) and the wine of the grape.

(O Beloved!) proud, of the sorcery of thy seducing glance, be not at all;
For, I have tried (and know) that no profit hath haughtiness.

Preceptor! counsel much, thou makest, saying:—"At love, play not;"
(I reply:—) "None, is preceptor in the usage of this matter (of love)."

5. Alive, by love is the soul of the man possessed of heart (the ṣūfī);
If love thou have not, go; for excused thou art.

By one deceit, probity from the hand, I put;
Alas! (for naught,) all that austerity, and probity, and chastity.

Arrived the fortune of union (with the Beloved); and passed the pain of separation;
Again turned the country of the heart its face to prosperousness.

Ḥāfiẓ! to every one, the heart's mystery one cannot utter;
To that one, utter, who hath endured the affliction of farness from the Beloved.

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2. By its form and hue, the idol's face is the wine of the grape.
Without the Beloved, perfect becometh not pleasure, though the assembly of pleasure and of love may have delights.

5. Thou, who hast not love; and makest reproach,—'tis no wonder that thou art excused. For, with the circumtances and the goodness of love, thou art not acquainted; and, like the dead, thou art.

548, (509).

1. O breeze! the Beloved's fragrance,—— thou hast;
From Him, musk-laden perfume,—— thou hast.

Ho! long-handedness (to pluck His tress), display not;
With His tress, what business—— hast thou?

O rose! thou and His adorned face, where?
Fragrant musk, He; and, the load of the thorn,—— thou hast.

Sweet basil! thou and His fresh down, where?
Fresh, He; and dust (of grief),—— thou hast.

5. Narcissus! thou and His intoxicated eye, where?
Merry of head, He; wine-sickness (drowsiness),—— thou hast.

O (lofty and strait) cypress! in comparison with His lofty stature,
In the garden, what credit—— hast thou?

O wisdom! in comparison with the existence of His love,
In the hand, what power (of will)—— hast thou?

Ḥāfiẓ! one day, to union, thou wilt reach,
If the power of waiting,—— thou hast.

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2. In couplets 3, 4, and 5—

In comparison with His { adorned face / fresh down / intoxicated eye } thy rank is where?

"Long-handedness." See Ode 455, c. 2.

4. Basil. See Ode 200.

549, (527).

1. Appeared the ways of unfaithfulness;
With none, remained the mark of faithfulness.

To the mean one, through poverty, take (present)
The people of skill—now, the hand of beggary.

To-day, in the age, that one who is excellent,
Experienceth not, from grief, a moment of escape.

But, in affluence, is the fool;
Since, at this moment, his chattels are of price.

5. If the poet utter poetry (pure, smooth, and soft) like water,—
Whereby to the heart increaseth luminosity,—

Him, (even) a barley-corn, through avarice and greed, they give not,
(Even) if he be wholly like Ṣanā,ī.

Yesterday, in the ear of my sense, wisdom kept saying:—
"Go; patience exercise in resourcelessness."

Make contentment thy stock-in-trade; and consume;
Since, in this pain and affliction, thou art one resourceless.

Ḥāfiẓ! come; this counsel hear with soul—
"If, from thy foot, thou fall,—on thy head thou comest (fallest)."

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2. See Ode 442, c. 5.
4. See Ode 531, c. 8.
6. Shaikh (or Ḥakīm) Ṣanā,ī (*b.* 1069, *d.* 1131) was a celebrated poet, native of Ghaznī, who lived in the reign of Bahrām Shāh of Ghaznī to whom he dedicated a poem (30,000 verses on the unity of God) called Ḥadīḳatu-l-Ḥaḳā,iḳ.

550, (528).

1. O Zāhid! (since naught will be thine), go in the hope that thou hast;
For, like thee, I have that hopefulness.

Save the cup, in its hand the tulip hath what?
Sāḳī! come; bring whatever thou hast.

(O perfect murshid!) me, into the thread of the distraught (for the love of God,) draw;
For the intoxication (of senselessness) is more pleasant than sensibleness.

O Ṣūfī! me, shun; shun!
For repentance I have made of abstinence.

Come; on the curve of His tress, fix thy heart;
If (from worldly attachments) thou desire freedom and escape.

For God's sake, in the rose-season, shatter penitence;
For the rose-season hath no permanency.

O friends! the fresh spring of life hath departed,
Even as from the sward-border, the breeze of spring.

Ḥāfiẓ! come; ruby wine, drink;
Thy life in carelessness, why passest thou?

551, (536).

1. (O Beloved!) Thou whose purpose in the world whatever it be,——Thou hast;
Of the state of the feeble and of the powerless, what grief (is it that)——
Thou hast?

From (Thy) slave, life and heart, demand; the soul, take;
For over the free, the current order—— Thou hast.

No waist, hast Thou; and momently I wonder how,
In the midst of the assembly of lovely ones, thou displayest exaltation.

Fit, is no picture for the whiteness of Thy face; because,
From the musky (dark) line (of down), blackness, upon the ruddy arghavān (the ruddy cheek),—— Thou hast.

5. O graceful one! ever drink wine, for light of soul thou art;
Especially, at this moment, when the heavy head (through wine)—— thou hast.

More than this, against my heart, make neither reproach, nor violence;
Do whatever thou canst, when room (occasion) for it,—— thou hast.

If, in thy power, be a hundred thousand arrows of violence,
(Them) with the intention of (taking) the life of me, shattered,—— thou hast.

The tyranny of the watchers, ever endure; happy of heart, be;
For 'tis easy, if the kind Beloved—— thou hast.

If, one moment, to thy hand, union with the Friend reacheth,
Go; (do thy work). For, whatever desire is in the world,—— thou hast.

---

4. It is impossible that the picture of thy face should be drawn; because thou hast the blackness of musky (black) writing that prevaileth over the ruddy arghavān. Over all colours, black prevaileth.

5. سبکروح (light of soul) signifies:—
one whose body is in grace like the luminous soul.

10. When the ruby of His lip thou recollectest; and hearest
The (sweet) tale, besugared is whatever in thy mouth,—— thou hast.

Ḥáfiẓ! when, in the border of this garden, thou takest the rose,
Of the weeping and the lamenting of the gardener, what grief—— hast thou?

552, (540).

1. If, like the (lofty) cypress, a moment thou move in—— a rose-garden,
In envy of thy face, every rose sufferetb—— a thorn.

On account of the infidelity of thy tress, (together are) every assembly and a great tumult;
On account of the sorcery of thy eye, (together are) every corner and—— a sick one.

O intoxicated eye of the beloved! to sleep, like my fortune, go not;
For, in pursuit, from every direction, is the sigh of—— a wakeful one.

The scattering of Thy Path's dust is my soul's cash, although
On Thy part the soul's cash hath not (even)—— a little value.

5. O heart! ever, a (malignant) opinion of the tress of heart-enslavers, express not;
When malignant of opinion thou becomest, how openeth to thee—— a work?

(Separate from the body) went my head; and, awhile, this work ended not;
My heart caught (grief of love); and Thine, was no grief for—— a captive.

To him, I said:—"Like the (centre-) point enter into the midst of the circle (of desirous ones);"
With laughter, he spake, saying:—"Ḥāfiẓ! in what compass,—— art thou?"

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5. How mayest thou succeed?

553, (538).

1. My soul,—a sacrifice for Thee, who art both the soul and the Beloved!
My head,—a sacrifice for Thee! If not, (together are) I and——
a revolving head.

Easily from the head of Thy street, I cannot rise;
Difficult work, they take (accomplish) not with this——
easiness.

Not the power of the wing-scorched moth is the immature one's;
To dainty ones, reacheth not the way of—— soul-scattering (sacrificing).

Without Thee, to take ease may be immatureness;
With Thee, to sit saucily may be from—— a great astonishment.

5. Thy heart's mystery, Thy watchers revealed;
Concealed, how remaineth the matter of—— a great secret.

So that, fresh and moist, the plant of Thy stature may remain,
It is necessary that in my (weeping) eye, it,—— thou plant.

One day, in the curl of Thy tress, I beheld my heart:
To it, I said:—"How art thou? How livest thou? O (thou who art)——
a prisoner."

My heart said:—"Yes; what doest thou, if towards me envy thou bearest not;
"Not every beggar's, is the rank of—— a great Sulṭān."

Ḥāfiẓ! verily, not thy limit is our society;
Tis enough, if at the head of this street, thou make——
dog-watching.

---

3. "Reacheth not." See Odes 249, c. 1; 262, c. 5.

4. Both are difficult to do.

8. Couplets 7 and 8 form a kiṭāband.

The heart said:—
Captive, I am not; nay, lofty rank, I have. 'Tis from envy that me, captive thou callest.

9. The first line:—
Ḥāfiẓ! if truly thou ask—no worthy of our society art thou;

554, (541).

1. Since, to-day, in the world of beauty Thou art sovereign,
Perchance the desire of lovers by Thy lip, Thou mayst bring forth.

With (thy) lovers, heart bereft, pride and disdain—— how long?
On the wretched bereft ones, violence and contempt—— till when?

Like Thy eye, in the source of powerlessness,—— how long?
Like Thy tress, in twist and restlessness—— how long?

That pain that through Thee, I have; that violence that from Thee, I experience,
If a little (of them) Thou knowest, I know that (notwithstanding thy stone-heartedness) mercy to me, thou wilt show.

5. Necessary, is much capital for the chattels of being a lover,——
Hearts, like fire; eyes, like a great ocean.

Left in (the torment of) separation, I was. O morning breeze! convey,
From the garden of union with thee, the perfume of hopefulness.

Although, in hope of union with Thee, alive I become at the resurrection,
(Yet, in penitence for my own self-seeking) forth from the dust, my head through shamedness I bring not.

If, of the wine of union with Thee, a draught, I drink,
So long as living I am, I practise not the way of sensibleness.

Slave, we are, and powerless; Ruler, Thou art and powerful,——
If me, by force, Thou draw; or if, with contempt, Thou slay.

10. At last, on Ḥāfiẓ's bitter state, show a little pity?
Hopelessness,—how long? Distress (of contempt) how long?

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8. To the last line, add:—
But senseless become.

555.

1. Sāḳī! if desire be thine for wine,
Before us save wine naught bring. Ho!

In the tavern, the prayer-mat and the khirḳa,
Sell; and, bring the draught of wine (of love for God).

If alive of heart (ṣūfī) thou be, from thee intoxicated (with love for God), hear,
In the rose-bed of the soul, the cry:—"Yā Ḥayy!"

Possessed of sorrow,—to the remedy come;
Possessed of iniquity,—both worlds regard naught.

5. In love's Path, the heart's mysteries are:—
The sound of the stringed instrument; and the wail of the reed.

In love's Path, a pure poor one,
Better than a thousand (generous) Ḥātim Ṭais.

That idol, Parī of face, Sulṭān-like,
Cometh; and, behind, the people of the city.

Men, on-looker at her beauteous face;
And at her cheek, sweat-stricken, through shame (of modesty).

Of the grief (of separation) from Thee, complaineth Ḥāfiẓ—how long?
The end of my shattered heart,—till when?

---

3. Yā Ḥayyu yā Ḳayyūmu, O Living and Immortal one!

556, (544).

1. Than the tavern-street, more pleasant is not—— a place,
(Even) if, for my elderly head, attainable be—— a sumptuous dwelling.

I desire,—concealed from thee (who are the confidant of lover's mysteries) wherefore should I keep?——
The flagon of wine; the place of pleasure; and—— a beauteous one.

My place is the cloister of the magians, and the meads of my native land;
My pleasure—the face of idols (lovely ones); and (it is indeed)——
an auspicious judgment.

(To my word), why listenest thou, for in the age, distraught, like me, is none?
This is naught save the word, (inwardly) the father of lust, (outwardly)——
a lovely one.

5. With respect, be; the state of the cloister, (ask not). For, every one cannot mention
The affairs of the cloister,—only an ardent Barhaman, or——
a great Rāi.

O idol! in our heart, how can be contained aught save thee?
For, save for thee, for none, is mine—— a single care.

(O true Beloved!) on the wounded and ruined heart of Ḥāfiẓ show pity;
For the reason that, after.to-day, is certain—— a terrible to-morrow.

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2. آرزو میکندم signifies:—
آرزو میکنم "I desire."

4. The word, sweet and useless.

5. The Barhaman signifies one who hath connection with those of the cloister. See Ode 524, c. 13.

7. See Ode 525, c. 10.

557, (567).

1. 'Tis morning; and, droppeth hail from the cloud of (the winter-month)—Bahman:
The requisites of the morning cup, prepare; and give a cup of one 'man.'

The blood (red wine) of the cup, drink; for lawful is its blood:
In the work of the cup, (engaged) be; for 'tis a work—fit to be done.

If, at dawn, thee, wine-sickness give headache,
Verily, best, that the forehead of the vintner, thou shatter.

Sāḳī! at hand (to give the cup) be; for, in ambush for us, is grief:
Minstrel! (so that grief may not reach us) keep this very path (of song) that thou singest.

5. Give wine; for, the secret to my ear, the harp hath brought and said:—
"Happily pass (life); and, hear this bowed Pīr (the harp)."

Ḥāfiẓ! by the independence of profligates, (I conjure thee) drink wine,
So that, thou mayst hear the song of the Singer, God the Independent One.

Into the sea of self and self-praise, I am fallen. Bring
Wine, so that freedom from self and self-praise me, it may give.

Ḥāfiẓ! in the rivulet of the eye, the plant of thy stature
Drank blood, and established fruit.—(It), thou wishest to up-pluck.

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1. "Man." See Odes 144, c. 10; 315, c. 2; 524, c. 1.
1 man = 2 riṭls = 1 gallon.
"Bahman" signifies:—January. See Ode 35, c. 8.

3. خمار Khamār, wine-sickness.
Khammār, a vintner.

558, (569).

1. In fruitlessness and lustfulness, passed my life:
O son! me, the cup of wine, give, so that to old age thou mayst reach.

From the direction of Ṭūr, lightning flashed; to it, I inclined (in love):—
"Perchance, thee, a brand of bright flame, I may bring."

In this city, what sugars—that became contented,
The (mighty) falcons of ṭarīḳat with the stage of a pitiful fly!

Last night, in the crowd of slaves of His door, I went,
He spake saying:—"O friendless, remediless, one! the load of what person art thou?"

5. So that, like the censer, a moment, we may take the skirt of the beloved,
We placed our heart on the fire, for the sake of a pleasant breath.

. پسر (son) signifies:—
Lust; for, to lust, the soul speaketh.

2. In Arabic, are couplet 2; and the second line of couplet 9.
The second line is from the Ḳurān, xx. 9.
طور (Ṭūr, mount Sinai) signifies the mountain, whereto Mūsą, in search of fire, turned his face; and whereon, he talked with God.
Wherever lovers (of God) speak with the Beloved, they call the place Ṭūr.

قبس signifies:—
a portion of fire which——to the cold-stricken, is better than fruits.
From the direction of Ṭūr, the lightning flashed. To Ṭūr, I turned; possibly, I may be the bringer to thee of a piece of wood, half-burned, enkindled; or the star (living ember) inflamed in its own burning (the word of the soul to the body, at the time of its being obedient by God's grace).
By his own capacity, at the time of union with the Eternal, Ḥāfiẓ borrowed (from Mūsą) these holy words.
By following Muḥammad, and by God's grace, this time of union appeareth to the Lords of the Path; and thereby they attain to eternal ease.
The men of this Path, of this blessed Faith (Islām), the spiritual sages of Muḥammad, reach the stage of the prophets of Banī Isrā,īl; and, in the Path, reach a place where to them as to Mūsą, lust (in the stage of woman) becometh obedient. After that, in the Path, they gradually reach a place where from lust they draw back; and, like Mūsą, go to the Ṭūr of prayer.
He to whom, by God's grace, lust becometh obedient, offereth thanks; establisheth himself in lofty stages; and, by prayer, seeketh from the Ḳāẓi of need (God) union with Him.
Thus, at that stage, he arriveth.

4. "The load of what person" signifies:—
On whom, art thou dependent?

Despite the heart become blood (in grief), to be like the pleasant (fragrant) musk-pod, is necessary for him,
Who became world-renowned for a fragrant breath (of excellence).

Departed (in death) hath the Kārvān (of friends); and, in the ambush-place, thou in sleep!
(Arise; prepare the requisites of the end.) Alas! of so many crashes of the great bell (of death), wholly void of knowledge, thou art.

(O bird of my soul!) thy pinion, spread; and, from the (lofty) Ṭūbā tree, the shout (of praise in recollection of Thy Creator) raise:
Woe is it that a (glorious) bird like thee—captive of the cage (of worldly delights that befit thee not) thou art!

In desire of Thee, in every direction, Ḥāfiẓ runneth—how much!
O object of desire! to thee, easy the path, may God make.

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6. Every one, who, for an excellence, became celebrated, must, in that excellence, strive.
If, in the strife, his heart become blood,—no matter.

9. Awhile, in search of Thee, he cometh captive to illusory love; and, in this whirlpool (this world) for every (worthless) straw and thorn, attachment displayeth. For him, God Most High make easy a path, whereby He may cause him to reach thee.

559, (570).

1. The tale of my desire, I wrote; and weeping was my eye:
Come; for, through sorrowfulness without thee, I am ready to die.

Through desire, to my two eyes, much I have said:
"O dwellings of Salmą! thy Salmą is where?"

'Tis a strange event and a wonderful occurrence——this,
Afflicted, was I; and in the (palpitating, quivering, fluttering) state of one slain. (Yet, against me), the slayer was complainer.

Reacheth to whom (the power) that, at thy pure skirt, he should carp?
For, like the (dew-) drop that, on the rose-leaf droppeth, pure thou art.

5. From the dust of thy foot, it gave honour to the tulip and to the rose,
When creation's reed wrote the decree on the watery and the dusty.

O Sāḳī! arise; ambergris-scattering, hath become the breeze;
Bring the juice of the grape, (wine) perfumed and pure (the antidote of the lover's poison).

Without (seeing) thy praised qualities, trace of me remaineth not. Yes;
From thy face (O Salmą!), I behold the traces of life!

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1. In Arabic are couplet 1; the second lines of couplets 2, 3, 6, 7; and the first line of couplet 9.

2. Through phrenzy of love, is this address. When in exceeding perturbation, they address the dwellings, the ruins and the houses of the beloved.
Salmą. See Odes 310, 360, 534, 572.

3. Ḳalandar Shaikh Shāh Sharafu-d-Dīn Abū Ali (*d.* 1379) saith:—
"Wounded with grief's sword is my heart; (yet) at its (feeble) power, the adversary (is) bewailing:
"Against the poor grain, the violence (of consumption); (yet) from the birds of the nest, the cry (of hunger).

4. "Reacheth." See Odes 249, c. 1; 262, c. 5.

7. The explanations are:—
(*a*) By reason of separation from thee no trace of me remaineth * * *
(*b*) Void of thy praised qualities, no trace of me remaineth. Defective human qualities have vanished; and by the decree—"Be qualified with the qualities of God"—perfect divine qualities have in me taken root.

By the honour of the rose and by the dust-foot of the cypress (I swear) that there is not
One of rare beauty like this——of the watery or of the dusty.

Idleness, abandon; successful, thou shalt be. For the proverb is:—
"The road-provision of way-farers is alertness and expertness."

10. Of the description of thy beauty, how may ḤāfiẔ speak?
For, like the divine qualities, beyond comprehension, thou art.

(*c*) When my own existence, I knew to be effacement; and joined to the manifestation of permanency with God, I clearly saw that my own existence was the trace of glories and the reflection of the Absolute Existence (God).

560, (572).

1. From me, the beggar, to kings, who taketh a message,
Saying:—"In the street of the wine-sellers, (they sell) two thousand (mighty) Jamshīds for—— a single cup of wine."

Ruined and ill of fame, I have become; yet, hope I have—
That, by the blessing of dear ones (those of good name) I may (escape from ill-fame; and) reach to good-fame.

Thou that sellest alchemy,—at our impure gold (heart) cast a glance (of alchemy)!
For, a great capital (in trade), we have not; and a snare (to captivate the true murshid) we have cast.

O Shaikh! by the beads of the rosary, (I beseech thee) cast me not from the Path;
For, when (once) the wise bird falleth, he falleth not (again) into any snare.

5. O pious ones! go ye. For (us) piety hath left:
Pure wine, we have drunk; and there hath remained neither honour nor good fame.

At the fidelity of the Beloved, wonder that He made not an inquiry,
Neither by the reed,—a salutation; nor by letter,—— a message.

Desire for Thy service, I have; in kindness, me, purchase and sell not;
For, into good fortune, seldom falleth, like (me) the slave——
a slave.

My plaint, I take to—where? This tale, I utter to—whom?—
"For thy lip was our life; and, Thou hadst not (even)——a little permanency."

If this wine be immature, and this companion matured,
By a thousand times, than a thousand matured ones better (is)——
an immature one.

10. (O true Beloved!) the arrow of Thy eye-lash, loose; and the blood of Ḥāfiẓ, spill;
For, in respect of such a slayer, none maketh (even)—— a little revenge.

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4. Rosary. See Odes 132, 178.

561, (571).

1. People spake, saying :—"(In beauty) a second Yūsuf thou art;"
When, well, I looked, verily better than that (I had heard)——thou art.

Sweeter than that which, with sweet smile, they say thou art,
O Khusrau of the lovely ones! for, the Shīrīn of the age,——thou art.

To the (folded) rose-bud, thy mouth, one cannot compare:
Never is the rose-bud with this narrow-mouthness.

If, on account of thy stature and gait, the (moving) cypress remained behind in its place,
Move thou. For thou hast surpassed the (moving) cypress in—movingness.

5. A hundred times Thou saidest: "From this mouth, thy desire I give;"
Like the noble (ten-tongued) lily, why art Thou all—a tongue?

Thou saidest:—"Thy desire, I will give; thy life, I wilt take;"
I fear my desire, Thou givest not; and my life—Thou wilt take.

Through the shield of my life, Thy (sick, languishing) eye causeth to pass the poplar (-arrow);
(The eye) sick, who hath seen with so strong——a bow?

(O true Beloved!) like the (worthless) tear from the eye of man, him Thou castest,
Him, whom a moment, away from Thy sight,—Thou drivest.

Away from before Thyself, Thy own grief-stricken Ḥāfiẓ, drive not;
For, through love for Thy face, he gave (sacrificed) heart, faith, and youth.

10. In the path (of love) to Thee, like the pen, a foot (out) of his head Ḥāfiẓ made,
It, one moment, like a letter out of kindness, why readest Thou not?

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4. "The cypress." See Odes 108, 145.

5. The lily is said to have ten tongues. Here, Ḥāfiẓ accuseth the Beloved of not fulfilling His promise.

10. The nib of the pen is the head; but, in writing, it becometh the foot.

قلم کردن signifies:—(*a*) to write; (*b*) to cut—

(*a*) In the path, (his state) from head to foot (fully) Ḥāfiẓ wrote; like a letter, out of kindness, a moment—it, why readest Thou not?

(*b*) In the path, his foot (right) from the end Ḥāfiẓ cut; like a letter, out of kindness, a moment, him why readest (callest) Thou not?

562, (564).

1. His lip, I kiss; and down drink its—wine:
To the water of life I have taken my—foot.

Neither His mystery can I utter to any;
Nor any one can I see (in comparison) with—Him.

The cup keepeth kissing his (ruby) lip and drinking blood;
The (red) rose keepeth seeing his (ruddy) face, and maketh—sweat.

From retirement to the garden, the rose brought its throne;
(O Zāhid!) like the (folded) rose-bud, the carpet of austerity, make—folded.

5. (O Sāḳī!) the cup of wine, give; and recollection of Jamshīd, make not:
Who knoweth when Jamshīd was? or when—Kay?

O moon-minstrel! on the harp, thy hand extend:
Its veins (cords), touch, so that with them I may exult.

Like his (intoxicated) eye, let not the intoxicated be intoxicated:
O Sāḳī! to the memory of his ruby (lip), give—wine.

Separation, the soul seeketh not from that body,
In whose veins and body, the blood of the cup is.

When the bird of the morning uttereth Hūwa! Hūwa! (He is! He is!)
Away from the hand, put not the cup of wine of—Hai! Hai!

10. Like Majnūn, in pursuit of the sight of Lailą,—
O heart!—it is necessary to move about every (member of the tribe) Ḥayy.

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9. The darvishes ejaculate Hū! Hū! or Huwa! Huwa! (He is! He is!
The hinderer of the morning is said to be the owl, Glaucidium Brodaeri. See Ode 514, c. 2.

10. In search of the true Beloved, effort is necessary.

With the Sulṭān of the rose, be happy; and wine, drink;
Reckon it gain, the freedom of (the month) Bahman from (the month) Dai.

Ḥāfiẓ! thy tongue indraw a while;
The tongue (language) of the tongueless, hear from——the (tongueless) reed (pipe).

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11. In Dai (December), the sun is in Capricorn.
In Bahman (January) „ „ „ „ Aquarius.

563, (573).

1. O Sāḳī! intoxicated with love's cup, I am; give—— a little wine.
Full, make the goblet; for, without wine, the assembly hath not (even)——
a little lustre.

Love for his face like the moon, cometh not truly within the screen;
Minstrel! a melody, strike up. Sāḳī! give—— a little wine.

(At Thy door, curved like) the ring, became my stature; so that, after this, the watcher
May not drive us again from this door to—— another door.

(Together are) in expectation of Thy face, we and hopefulness:
(Together are) in the deceit (vain hope) of union, we and (vain) fancy, and——
a vain dream.

5. Intoxicated with those two eyes (of Thine) I am; in the end, less than—
an (empty) question;
Languishing for those two ruby (lips of Thine) I am; in the end, less than——
a vain dream.

Since not contained in the eye is (the effulgence of) the sun of His face,
O heart! in the eye, what profit hath—— an agitation?

Thy hand, stain not with intention, in respect of a cup wherefrom thou knowest
(That) at the end of work, will not be the hope of (even)—— a little water.

Ḥāfiẓ! in the fancy for lovely ones, thy heart wherefore placest thou?
When becometh sated the thirsty one, from the flashing of—— a mirage.

---

4. وصال (union) signifies:—
manifestations of glories that, in love's Path, appear to the holy traveller; and that snatch him from the Path.
Essential glories are the essence of His qualities, which are the screen of His nature, whereby He is independent of the world.
"Distraught with love is a whole world; and enough:
"Union with the true Beloved, whence hath any one gained?"

6. Since, in this world, not fit to be gained is the sight of God,—from this agitation and clamour what profit?

7. That wherefrom profit reacheth thee not, desire not.

564, (574).

1. "Wine, demand; rose-scattering, make; from time, what seekest thou?"
Thus, at morn, to the bulbul spake the rose. What sayest thou?

To the rose-garden, the cushion take; so that of the lovely one and of the Sāḳī,
The lip, thou mayst take, and the cheek, kiss; (so that) wine thou mayst drink and the rose,—smell.

Let us see, in whose fortune will be thy laughing rose-bud:
O bough of the rose ra'nā! for whose sake, growest thou?

(O beloved!) the box-tree (of thy stature) proudly move; and, the resolution of (sauntering in) the garden, make;
So that, from thy stature, the (lofty, straight) cypress may learn—heart-seeking.

5. To-day, when full of tumult of the purchaser is thy market,
Get, and establish a little road-provision out of the capital of goodness.

As, in the thoroughfare of the breeze, is the (flaming) candle, (so is) thy good going (—'tis profitless);
A little profit of skill, derive out of the capital of goodness.

That tress, every ringlet whereof is worth a hundred musk-pods of Chīn,
Happy had it been if had been its perfume from happy disposition!

In the king's rose-bed, cometh every bird singing:
The bulbul—to melody-making; Ḥāfiẓ—to prayer-uttering.

---

2. See Ode 541, c. 11.

3. رعنا (ra'nā) signifies:—
(*a*) a rose red within, yellow without.
(*b*) of two colours; beautiful.

6. Quickly, to the place of effacement, will go thy good-going.
Choose the ṭarīḳat of goodness, so that profit may be thine.

565, (576).

1. 'Tis the fresh spring. In this strive that joyous of heart——
thou mayst be:
For, again, blossometh many a rose when in the clay (of the grave)——
thou shalt be.

Within the veil, thee, the harp keepeth giving counsel. But,
Thee, counsel profiteth at that time when worthy—— thou mayst be.

I say not now, with whom, sit; what drink;
For thou knowest, if wise and learned—— thou be.

In the sward, every leaf is a book of a different state;
Woe is it if, careless of the state of all,—— thou be.

5. Though, from us to the Friend, is a Path (the path of ma'rifat) full of fear,
Easy is the going, if acquainted with the stage (the Shaikh)——
thou be.

In excess, the world's anguish taketh life's cash,
If, night and day, in this difficult tale, (of journeying to the Friend)——
thou be.

O Ḥāfiẓ! if, from lofty fortune, aid be thine,
The prey of that (true) Beloved, impressed with excellences,——
thou shalt be.

---

2. بَرْدَه signifies:—
(*a*) a note of music.
(*b*) „ screen.
Out of respect to the harp, this word is used.

566, (575).

1. Breeze of the morning of happiness! for that trace—— that thou knowest,
To a certain one's street, pass at that time—— that thou knowest.

The footman of the chamber of mystery, thou art; and on the head of the Path, is my eye;
By manliness, not by order, urge in that way,—— that thou knowest.

Say:—From my hand passed my feeble soul. For God's sake,
From Thy ruby (lip), soul-refreshing, give that—— that Thou knowest.

(O true Beloved!) these (few) words I wrote, in such a way that the stranger hath not known;
(Them) by way of kindness, do Thou also read in such a way——
that Thou knowest.

5. On Thy girdle, gold-woven, hope how may I not establish?
O idol! in that waist, is a subtlety—— that Thou knowest.

With us, the image of Thy (slaying) sword is the tale of the thirsty one and of water (whereto he desireth to reach);
Thy own captive, Thou seizest. Slay in such a way—— that Thou knowest.

Ḥāfiẓ! in this matter, one are Turkī and Tāzī (Arabian);
Love's tale, relate in every tongue (language)—— that thou knowest.

---

4. The second line—
Them also read in such a way that to none save Thee shall information be.

567, (578).

1. Drink the cup of the wine of unity of—— a "man;"
So that, by it grief's root, up from the heart,——
thou mayst pluck.

Expanded, keep the heart, like the cup of wine;
Head closed how long like—— a large jar?

When, from the jar of selflessness, a riṭl thou drinkest,
Less of thyself (voluntarily), thou boastest of——
"self."

Like the (humble and worthless) stone at thy foot be,—not like the water (of the cloud glorying in sublimity);
All colour of deceit, thou mixest; and—— wet of skirt (lust-stained) thou art.

5. To wine, bind the heart, so that, like a man,
The neck of hypocrisy and of piety—— thou mayst shatter.

Arise, and, like Ḥāfiẓ, an effort (in the service of the Pīr of ṭarīḳat) make; so that, perchance,
Thyself, at the true Beloved's foot,—— thou mayest cast.

---

1. "Man." See Odes 144, c. 10; 524, c. 1; 557, c. 1.

2. دني signifies:—
a very large oblong wine-vessel.

3. Riṭl. See "Man." Odes 315, c. 2; 524, c. 1.

568, (579).

1. Time consider plunder to that degree that thou canst;
O soul! the out-come of life is (only) this moment if thou knowest.

The desire-giving of the sphere hath life in barter,
Strive that, from fortune, the justice of ease thou mayst take.

The counsel of lovers, hear and out from the door of joy come;
For all this is not worth the occupation of——a transitory world.

Before the zāhid, boast not of profligacy. For one cannot utter
To the physician, not the confidant, the state of——a hidden pain.

5. Gardener! when hence I pass, be it unlawful to thee,
If, in my place, a cypress other than the beloved thou plant!

The jar-shatterer knoweth not this value that to the ṣūfī,
Is a household chattel like——a pomegranate ruby.

Thou goest; and, the people's blood, thy eye-lashes shed:
O soul! fiercely (impetuously) thou goest; fear is, behind,—thou wilt remain.

O sweet mouth! with the prayer of the night-risers, strive not;
In the shelter of the one (ineffable) name (of God) is the seal having the quality of——a Sulaimān.

Aside from the glance of Thy eye, my heart, I kept. But,
Thy eyebrow, bow-possessor, taketh (the heart) by its forehead.

10. O brothers! compassion. Went my precious Yūsuf,
For grief for whom, wonderful (in wretchedness) I beheld the state of the old man (Y'aḳūb) of Kin'ān.

The wine's delight will slay the penitent zāhid;
O sage! do not a deed, that bringeth—penitence.

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8. "The great name of God." See Odes 189, c. 2; 193, c. 3; 435, c. 10.

One day, by my door, enter, so that, with joy, the hand I may clap;
(Saying:—) "Verily, joined to me is luminosity as——a guest."

With kindness, tranquillise Ḥāfiẓ's heart,
O Thou, whose (beauteous) tress-coil (is) the assembly-place (perfection) of dispersion!

O idol, stony of heart! if of me careless thou be,
My own state, I will utter before Āṣaf the second.

569, (581).

1. (O true Beloved!) Thy well-wisher, I am, and (this) I know that——
Thou knowest;
For, both the un-seen, Thou seest; and also the un-written (by fate),——
Thou readest.

In the adoration of Ādam, the angel made resolve of thy ground-kiss,
For, in Thy beauty, something he found more than the way,——
human.

Thy tress's curl is now, in God's name, the collectedness of hearts:
Be safety thine, from that breeze that exciteth—— dispersion!

From fortune, I have the hope that his girdle I may loose;
O sky! for God's sake, for me loose the knot (frown) from the——
forehead.

5. (O true Beloved!) dishevel Thy tress; and, to sport and to dancing, bring the Ṣūfī (people of the world),
That, from every patch of his ragged garment, thousands of idols (of hypocrisy),
—— Thou mayst scatter.

The lamp-kindler of our eye is the breeze of the tress of lovely ones;
O Lord! to this gathering (smooth state of the tress), be not grief for the breeze—— of dispersion!

Of the mystery of the lover and of the Beloved, what gaineth the reproacher?
The non-seeing eye especially seeth not—— a secret mystery.

To be vexed with fellow way-farers, is not the action of a work-knower;
The difficulty of the stage, endure in memory of—— a time of ease.

Alas! that pleasure of night-sitting up that passed (swiftly) like the morning breeze;
O heart! the value of union, thou knowest, (only) when behind in separation
—— thou remainest.

---

2. See the Ḳurān, ii. 34; vii. 2.

4. The second line is repeated in couplet 10.

10. The solving of the work of desirous ones is in that heart-binding eye-brow;
For God's sake, a moment with (towards) us unloose the knot (frown) from —
thy forehead.

Ḥāfiẓ! thee, the fancy of the yoke of His tress fascinates;
See, so that the ring of impossible fortune,— thou shake not.

570, (580).

1. Efforts, a thousand, I made that, my (true) Beloved,—— Thou shouldst be;
(That) the desire-giver of my sorrowful heart,—— Thou shouldst be.

(That) a moment into the hut of sorrowful lovers, Thou shouldst come;
And, a night, the consoling friend of my sorrowful heart,——
Thou shouldst be.

(O true Beloved!) since the lamp of my eye, Thou madest night alive keeper (watchful),
The consoler of my hopeful heart,—— Thou shalt be.

In sleep of midnight, this desire I see;
In place of streaming tears, in my embrace,—— thou shalt be.

5. By that cornelian (mouth), by the way whereof, bloody of heart, I am,
If complaint, I make, my mystery-keeper,—— thou shalt be.

When to slaves, Khusraus of darkish beauty behave kindly,
In the midst, the Lord of my work—— thou shouldst be.

My slender prey becometh the rays of the sun,
If, a moment, a deer like thee, my prey—— thou be.

The three kisses that of Thy two lips, my portion Thou hast made,
If Thou give not, my debtor,—— Thou shalt be.

---

2. To the second line, add:—
But, it was not.

3. The first line:—
In recollection of Thee, all night I remain awake.

6. When other prophets recommend their own religious order,—me, do thou recommend.
When other beloveds cherish their lovers,—Lord of our work, be thou.

8. بوسه (kiss) signifies:—
the acquisiton of readiness of acceptance of the sufficiency, outwardly and inwardly, of God's word.
Forth from the common folk, me, Thou drewest; and me capacity gavest, so that—from outward speech; from the word (the glorious Ḳurān and great Furḳān); from inward speech; and from manifestation (the word, holy and divine)—a pleasure I snatch.
Having lent me this capacity, and upon it brought my goal, if Thou pay me not, Thou art my debtor; and (by the decree of the liberal) beneath my burden.

In that sward where idols (beloved ones) the hand of lovers take,
If, from thy hand, this (hand-taking) take place, my idol,—— thou shalt be.

10. Though I am the Ḥāfiẓ (the guardian) of the city, not worth a barley-corn I am:
Perchance, out of thy own liberality, my beloved,—— thou shalt be.

---

10. Ḥāfiẓ. See Ode 395, c. 7.

571.

1. O mouth, thou resembleth a casket of pearls!
O Lord! around thy face, how fit became the line of a new moon?

Now, me, the (vain) fancy of union with Thee pleasantly deceiveth;
Let us see what picture, sporteth this form of a (vain) fancy.

Departed the heart, became blood the eye; became the body shattered, and the soul fluttered:
In love, are wonderful things that successively come.

Blood became my heart by His hand; and by the memory of His intoxicated eye;
With injury, I have been injured. With me, what has love to do?

---

1. مبسم signifies:—
تبسم (smile), tā being cut off for verse-sake.
اسم and ابتسام are one and the same.
فالا تبسم signifies:—
to smile.
التبسم signifies:—
to make white (to display) the teeth; to laugh.
O revealer of the teeth! O displayer of the casket of pearls of the box of the mouth at my dispersed state and withered form!
Fie, fie! worthy of thee hath fallen around the face the line of the new (crescent) moon.
حال (state) signifies:—
love.
درجا من الاي (the casket of) signifies:—
the manifestations of glories.
هلال (the new moon) signifies:—
the sharī'at, the religious law.
خط هلال (the line of the new moon) signifies:—
the following of the sharī'at; the manifestations of glories that become necessary to one possessed of the perfection of following the sharī'at.
In Arabic, are couplets 6, 8, and 9; the first lines of couplets 1, 3, 4, and 15; and the second line of couplet 14.

4. The second line:—
Love hath no sin.
When the seeker reacheth the Sought, love (the road-guide, furnished with road-provisions) draweth aside,—the lover from the Beloved; the seeker from the Sought,—whether he experience the injury of the thorn; or whether he pluck the rose of his purpose.

5. If thy disposition turn not, ever again it turneth not;
(Either) the lover on this side, (or) the Ārif on this quarter.

O rider of camels that left my dwelling!
If, the men of Najd, thou meet, to them of my state, speak.

In love-playing, lawful the Heart-Ravisher regarded my blood;
O crowd of Lords! love's decision is what?

On account of desire for the men of Najd, the eye slept not;
With its severe pain, the heart through rapture melted.

For God's sake, in the Zāt-i-Raml, my beloved was where?
Altogether fled wisdom through beholding the fawn.

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8. تنامت signifies:—
تامت the tā is prefixed for verse-sake.

نجد (Najd) signifies:—
The higher regions of Arabia, where Lailā dwelt, and Majnūn became distraught.
In Najd, poets assign the dwelling-place of every beloved.

دابِ signifies:—
(*a*) anything that creepeth.
(*b*) the beloved of Ḥāfiẓ.

غزالي signifies:—
(*a*) a deer.
(*b*) the name of an Arab of the tribe of Banī Ghazāl.
(*c*) beloved.
Through desire of seeing the beloved (possessed of perfection) of the tribe of Banī Ghazāl, the eye slept not.

O horseman! O murshid of the pious! At the appointed time, to the adored Lord, represent the state of this separated stranger; and, out from the foot of my heart, the thorn pluck, saying:—
"A certain one desireth a manifestation of Thee."
"On him, the blessing of beholding Thee, bestow; and, him from the tumult of glories, release."

9. غزال (fawn) signifies:—
(*a*) the beloved, whose manifestation is desired of all.
(*b*) the name of an Arab tribe renowned for beauty and goodness.
For God's sake, on beholding the beauty and goodness of that sand (desert), whereon my beloved is dweller, reason fled.
In the splendour of her beauty I became distraught even as travellers, who, in the state of manifestations of glories, become selfless and effaced. So long as they become not effaced, they gain not a portion of His beauty.
In lover's Path, are rivers and deserts from the traversing whereof the holy traveller's heart becometh rent.

10. If learned and wise thou be, let not go four things:—
Safety, wine void of alloy, the Beloved, and the void place (the desert of solitude).

Wine, give. For, though black of book of the world, I became;
Hopeless of the grace of the Eternal, when can one be?

Sāḳī! a cup bring; and, me, forth from khilvat put;
So that, crafty and nothing-earning, door to door, I may wander.

Since time's picture is in no way fixed,
Ḥāfiẓ! complaint, make not; wine, let us drink.

Pure is the cup of the heart in the time of the Āṣaf of the age,
Arise; and cause me to drink of a cup of wine purer than limpid water.

15. Verily, the country boasteth of him and of his efforts;
O Lord! ever be this rank and this sublimity!

The seat-kindler of the fortune of the mine of pomp and of grandeur,
The proof of the country and of religion, (is) Abū Naṣr Abū-l-Mu'ālī.

Khwāja Mas'ūd (who lived about 1480, A.D.) saith:—
"A river, the waves whereof were man-devouring, I reached;
"On that river, neither a boat nor a boat-man. Wonderful is the matter!
"That river, the waters whereof all blood I saw, I feared:
"To my heart, I said:—Why fearest thou? Since to cross is necessary, remedy is none."

12. Khilvat. See Ode 67.

16. Abū-l-Mu'ālī (whose proper name is Muḥammad Ṣadru-d-Dīn) is claimed by the Turks as the first of their poets. He wrote in Turkish, in Arabic, and in Persian. He died 1270, A.D.

572, (562).

1. By her two tresses, Salmā bound my heart;
Yet, every day, my soul crieth to me:—"Come and die!"

For God's sake! on me, heart-bereft, bestow pity;
Me, despite the hate of enemies, cause to reach to the beloved.

O thou who despisedest me for my love for Salmā!
Her face, thou shouldst at first have clearly seen.

To the (true) Beloved, wholly and completely, surrender, like me, thy heart,—
O drowned in love in the sea of friendship!

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1. In Arabic, are couplet 1; the second lines of couplets 2, 4, 7, and 8; and the first line of couplet 3.

In Loris, are couplets 5 and 6; the first line of couplet 4; and the second line of couplet 3.

Salmā. See Odes 310, 360, 534 559. This name, poets assign to all beloved ones.

The second line:—
Yet, daily the heart, my soul addresseth, saying:—
"Behold not the (illusory) lovely one; thy self in love for her, surrender not."

2. The second line:—
Me, despite the hate of enemies, cause to reach to my desired one.

That is—
Cause me to reach to my object; and to subdue my lust and body.

3. O thou, who, in respect of love for Salmā, deniest me! at first, her face thou sawest not, therefore thou art excused.

4. To the true Beloved, thy heart wholly and completely surrender;
O drowned in love, bring the pearl of friendship for Him.
Having reached the sea of friendship; and therefrom to love drawn thyself, surrender like me thy heart to the true Beloved, that, to thy hand, thou mayst bring the jewel of purpose.

5. Subsequently, to thee, our soul, we shall have to advance;
For, stubbornly, hast thou fought with lovers; and their heart taken.

Grief for Thee wholly devoured this heart, helpless;
Me, the news of the good fortune of my verse deceiveth.

O idol! in grief of love's passion for Thee,
On the Lord (God) of slaves, is our reliance.

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5. In Shirāz, men often use only the dominant (the initial, or the final) letters of a word.
چش may signify چشم
اوش " " اوشن
غزت " " غزوت
يک دي " " يک دله
Whether Thou desirest, or desirest not, my life, I surrender. Thou, sincere with lovers broughtest their heart into bonds; and again, from the insolence of the insolent, Thou escapedest.
No need, that thou shouldst display superiority. Obedient to the heart, is the soul. When Thou taketh the heart, in its pursuit, is the soul.

6. Grief for Thee wholly devoured my heart, helpless (whether Thou desirest, or desirest not);
Yet, the news of the fortune of my verse hath made proud my heart, which is the cause of iniquity and of error.

7. When, to this world, God sent his slaves (the human race), an invisible messenger spake saying:—
You, I send to a place where the steed of the sweetness of understanding of witnesses and of rapture will reveal the mystery of existence. See p. 5.
Of the crowd of worshippers of God, was Ḥāfiẓ. For, with the world and with aught therein, he engaged not; but on reliance on God, all his spirit, cast.

8. In a dark night, into the twists of Thy tress (the world), went Ḥāfiẓ's heart; and the Lord was his guide. For, on a dark night, without the guide, it is difficult to find the Path, especially a path fold within fold.
In confidence of God's favours and by God's decree, men of God have paid attention to this world, full of vicissitude, and thence, on account of the tumult of its vicissitudes, have not rested.
Thus, the world is a dark night whose light is accidental, in need of the splendour of the sun, of the effulgence of the moon and of the planets; and of the illumination of fire.
There are five explanations:—
i. To his praised one, Ḥāfiẓ saith:—
He, who turned from his own perfection to imperfection; exchanged his own faith for the world; established, for the acquisition of the world's goods, tyranny; and gave for this his faith—made no profit, even though in his own estimation a profit it was that all his energy was in the arranging of his own existence (the goal of worship, the field of culture).
Thee, may God give opportunity and blessing so that thou mayst ever move from descension to ascension; mayst quit the world in quest of faith; mayst strive in the will of God; and mayst wear the painted garment of the paintings of God.
ii. He who, having reached the stage of perfection, turned to the guidance of the imperfect, and for the perfecting of them, made all resolution——made no profit.
Though, in the opinion of the Lords of the sharīat, the guidance of the imperfect is a great work,—yet since he scattered his own skirt for the perfecting of his own desire he made no profit.

Within the curl of Thy tress, went Ḥāfiẓ
In the dark night; and God is the guide.

Thine, be opportunity! Thee, may God bless, so that ever thou mayst endeavour in the perfecting of the faculty of speech.

Thus, in truth, were ancient kings engaged, though, through the exigency of affairs, they practised tyranny.

Not agreeable to the praiser is reproach.

Sa'dī saith:—

"One skill, if thou have and seventy defects,
"Naught seeth the friend save the skill."

iii. At that time when an enemy with a countless army had appeared to invade the country; and when a great terror prevailed, such that by report his army exceeded in length and breadth,—the Khalīfa of the age turned to Ḥāfiẓ and asked his blessing.

From fresh vision, Ḥāfiẓ perceived that the enemy's army exceeded not 10,000; and that the Praised One (the Khalīfa)'s army amounted to 7,500.

Then, this subtlety he devised; and for his consolation sent his blessing. Despite this often do they prepare the fixed number; and, save in the little ($7\frac{1}{2}$) and in the great (10), engage in naught.

iv When I multiply 10 by $7\frac{1}{2}$, it becometh 75. From this, I take 'ujb that also is 75.

He who, in the height of worldly wealth, displayed 'ujb (pride) to his dependants, made no profit.

Thine be opportunity; and thee may God bless that, despite the existence of scarcity of wing and of moderation of stature, thou mayst fashion the garment of pride over thy superiors; and make the disobedient obedient.

This is a good quality of praised good qualities.

Whoever multiplied 10 by $7\frac{1}{2}$ (reckoned as 75) brought to his hand the word 'ujb in that he hath 75.

In the affairs of the world, having attained the degree of 10 (which is the total of the number of units), and, having rested with $7\frac{1}{2}$ (whose market is less), he acquireth pride.

Then he made no profit, even though, in his own estimation, a profit it was.

Thine, be opportunity; and thee may God aid, so that, having multiplied 10 by $7\frac{1}{2}$, thou mayst reckon 75; and, on account of it, acquire the word 'ujb for the sake of the triumph of thy dependants, which result bringeth the pleasure of God.

That is—

In worldly affairs, having reached the stage of $7\frac{1}{2}$ (which hath moderation of state and from which wanteth something of completion, 10) thou displayest pride with those, who are at the stage of 10 (which is the completion of units; and, in their estimation, the stage of goodness and straightness).

See Ode 455, c. 2, 3; 589, c. 4.

v. Former kings brought the minted coins of weight 10 to the weight $7\frac{1}{2}$; and thus filled the treasuries.

When the time of coining fell to the praised one of lofty spirit, he brought back to 10 the coin of $7\frac{1}{2}$; and thus to ease brought the people.

Amīr Khusrau saith:—

"If, for liberality, his great ancestors
"Made two alloyed dirhams out of one unalloyed,
"See what happened to his alloyed dirhams!
"Of three, one was; of one, three became."

573, (577).

1. To thee, the mirror of solitude displayeth the light of God,
By the door of us (the darvīshes), enter if the seeker of eternal love, thou be.

Wine give. For, if hell take the name of our sin
On its fire, water dasheth Muḥammad's miracle (and guardeth it).

Momently, an act of sorcery thou practisest. Lawful, this is not;
Said the messenger of our Lord:—"Never are we trick-players."

If, with this grace and grandeur, to the sward thou pass,
The lily, and the cypress, and the rose following with thee all go.

5. Intentionally, in malice against me, wherefore drawest thou the sword of violence?
Perchance thou thinkest not of——"On extended (lofty) columns (of fire)."

In time, from the heart's tablet, make clean the picture of self;
If, with soul and heart, to the street of wisdom the path thou take.

O Ḥāfiẓ! entangled in the net of desire is the bird of thy heart;
O thou attached to shame! boast not of the solitude (of the holy traveller).

---

2. See the Ḳurān, xix. 72.

3. ددي signifies:—
a thing of uselessness and of idleness. Momently, deceit thou practisest; and me into error leadest. Lawful this is not. By thy own word and deed, stand. For me, for sport and folly, they have not created; nay, for work, me into the world, they have brought. Not am I of those useless things that they reckon not.

God saith:—
"Reckon ye that we have created you in vain? To Me, will ye not return?"

5. See the Ḳurān, c. iv. 9.

مددي is properly:—
مددةً. For verse sake, the final tā is rejected; yā added.
In opposition, wherefore drawest thou the sword of violence? Slay and slay, for God's sake!
For, to offer pity to the half-slain one, is naught save tyranny.
Perchance, thou thinkest not of what, in respect of world-possessors and of man-injurers, God hath said; nor, of the path that, to men of happiness, He hath shown?
Verily, on them, hell's fire is heaped up equally around.
Hell's fire is a cover; and, them, like a cover, surroundeth on all sides—in that state, wherein, with long fiery chains (whereby the pillars of fire leaped), they are made fast.

قطعات

Kita'at.*

(Fragments.)

574.

1 On the world and its goods, plant not thy heart;
For the reason that, from it, fidelity, none experienced.

From this shop, honey without the sting, none ate;
From this garden, the (sweet) date without the (bitter) thorn, none plucked.

Whoever a lamp enkindled,
When it wholly kindled, it, the wind (of death) blew out.

Whoever on it (the world), void of care, placed his heart,
When I looked—his own enemy, he cherished.

5. The warrior-king, the Khusrau world-seizer (Muḥammad Muẓaffar),
From whose sword, blood dropped.

Sometimes with a single assault, an army, he shattered:
Sometimes, with a Hū! the centre of an army, rent:

Without reason, imprisoned chiefs;
Severed the heads of heroes void of crime;

---

* The final word of the Persian lines is kept the final word in the translation.

3. Who, with a hundred efforts, gained his purpose, from that purpose gained no profit, which, from his hand, time snatched not.

5. Mubārizu-d-Dīn Muḥammad Muẓaffar (*d.* 1364 A.D.) was the founder of the Muẓaffar dynasty in Fārs.
In 1353, he took Shīrāz from Amīr Shaikh Abū Isḥāḳ.

6. "Hū." See Ode 514, c. 2; 515, c. 1.

From fear of his grasp, the lioness cast (her young)
In the desert, when his name, she heard.

At length Shīrāz, Tabrīz, and 'Irāḳ,
(Them,) when he subdued; and his time (of death) arrived,

10. He (Shāh Shujā'), whose world's sight was luminous by him (Muḥammad Muẓaffar),
Into his (Muḥammad Muẓaffar's) eye world-seeing, a nail drew.

575.

1. Sāḳī! the wine that is life's elixir, bring;
So that, my dusty body, the fountain of immortality thou mayst make.

On the cup's circulation, my eye I have; and on the hand's palm (ready to surrender), my soul;
By the khwāja's head, (I swear) that so long as that (the cup) thou givest not, this (my life), thou takest not.

Like the (ruddy) rose in the sward, off from wine,—thy skirt shake not;
For the reason that, at thy foot, a soul-scattering (surrendering), head I keep.

O Minstrel! on the second and the third cord of the lute, chaunt
The praise of that moon (the lovely one), who, in beauty, an equal, hath not.

576.

1. Into the ear of sense of the slave (Ḥāfiẓ), the announcer of news shouted,
From the Lord of Unity,—"No god, save God,"

---

8. The couplet may be:—
From fear of him, his grasp off cast the (ravening) lion,
When, in the desert, his name he heard.

574 10. Shāh Shujā' (*d.* 1384 A.D.). In 1359, he put out the eyes of his father Muḥammad Muẓaffar and assumed the government of Fārs.

Saying:—"O dear one, whose lot is despicability,—
"Its truth (is) that, by force, he gaineth not rank and pomp:

"With the water of Zam-zam and of Kauṣar, white one cannot make
"The blanket of fortune of that one which black, they (Fate and Destiny) wove."

577.

O man of wisdom! on the liberality of 'Amr, or of Zaid, fix not thy heart;
Whence his work will open (succeed),—none knoweth.

Go; (on God), reliance make; knowest thou not that the nib of my pen—
Every form that it depicted, a different colour out (from that intended) fell.

The King of Hurmūz saw (me) not; (and) without a word (of praise from me), a hundred (deeds of) kindness did;
Me, the King of Yazd saw; and his praise, I made. Me, naught he gave.

O Ḥāfiẓ! this, like this, is the work of kings; grieve not:
Them, grace and aid, may give the Ruler, the Conveyer of daily victuals (God)!

578.

The holy spirit that happy Surūsh (Jibrā,īl),
On Heaven's emerald vault,

In the morning, shouted saying:—"O Lord!
"In fortune and power, eternal be:

"On the imperial throne, remain,
"Manṣūr, son of Muẓaffar Muḥammad!"

---

3. Zam-zam. See Ode, 91, c. 7.
The well zam-zam is 7·6 feet in diameter and 56 feet in depth. The water is abundant and wholesome, though brackish.

3. Muḥammad Muẓaffar. See Ode 574, c. 5.
Shāh Manṣūr (*d.* 1393 A.D.) was ruler of 'Irāḳ and Fārs. See No. 686, c. 122.

579.

1. In the time of rule of Shāh Shaikh Abū Isḥāḳ,
By five wonderful persons, prosperous was the country of Fārs.

The first, like him, a monarch, territory-bestower,
Who, his own soul, cherished; and, (to his subjects,) justice of ease gave.

The next, the Protector of Islām, Shaikh Majdu-d-Dīn
A Ḳāẓī better than whom, the sky recollecteth not.

The next, the descendant of Abdāl Shaikh Amīnu-d-Dīn
Whose auspicious blessing, closed deeds, loosed.

5. The next, the King of learning, 'Aẓd who, in composition,
In the name of the King (Shāh Abū Isḥāḳ), laid the foundation of the work of "stations."

The next, the merciful one like Ḥājī Ḳivām, the ocean of the (generous) heart;
Who, for generosity and justice, took from the world the good name.

Equal to themselves, they left none; and departed (in death);
May God, great and glorious, cause all to be forgiven!

580.

1. If, in reality, the beggar had the pure essence
On water, the circle of the centre of his shame's point——would have stood.

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579 1. Abū Isḥāḳ (*d.* 1357 A.D.) was governor of Shīrāz.

3. Majdu-d-Dīn Isma'īl (*d.* 1355 A.D.) was Ḳāẓī of Shīrāz in the time of Abū Isḥāḳ. See Ode 604.

4. Abdāl. See Brown's Darvishes, p. 83.

5. 'Aẓdu-d-Dīn (*d.* 1355) wrote the Mawāḳif-i-'Aẓdia, a work (in Arabic) on jurisprudence. "Stations" refer to mystic states in ṭarīḳat.

6. Ḥājī Ḳivāmu-d-Din. See Ode 3, c. 9 and Nos. 610, 692.

7. The second line may be:—
On the fluid (ink) of the diacritical) dot of شرم (sharm, shame), his centre (of contentment) ——would have stood.

580 1. The beggar's shame (a fixed small point) would in water (the lustre of the jewel of merit) have expanded into a widening circle such as is formed when a stone is cast into water.

If, the sun had not mocked,—his cup of gold,
Void of the pleasant tasting wine, wherefore—— should have stood?

If, for the mansion of the world, the intention of ruin had not been,
Better than this, its foundation (firm)—— would have stood.

If, the desire of alloy, time had not had, its work,
By the hand of Āṣaf, master of assay,—— would have stood.

5. Since, save this one liberal one, time had not more,
From time a respite in life—— would have stood.

581.

1, O friend, time-chooser! to the Khwāja's hearing, convey (my request),
In a private chamber, wherein (only) the breeze, as a stranger,—— shall be.

Present a pleasantry; him, happily, make laugh,
With a subtlety, wherein his heart's pleasure—— shall be.

Then, of his kindness, with courtesy, ask to this extent——
Saying:—"If I ask for an allowance, lawful it—— shall be?"

582.

1. From thyself, ask thou thyself both the good and the bad;
Another watchman for thee, why is necessary?

From bad be far; for goodness, strive;
In playing and toying, life ruin not.

Since thou knowest that thy victual-giver is God,
Through greed, the heart perverted keep not.

---

2. At the stars, the sun with his superior splendour laughed. Therefore, his golden disk (or cup) is empty. 580

1. The Khwāja Ḳivāmu-d-Dīn who had founded a school for Ḥāfiẓ. See No. 605 The request (an allowance) is stated in the last hemistich. 581

Whoso feareth God, unto him will He grant a (happy) issue (out of all his afflictions;)
On him, He will bestow an ample provision whence he expecteth (it) not.

583.

1. From the book of manners, to thee, I read
A verse on fidelity and on—— gift.

"Who with violence scratcheth thy liver,
"To him, like the liberal mine, gold—— give.

"Less than the shade-casting tree be not;
"Who at thee dasheth the stone, to him fruit—— give.

"From the (oyster-) shell, recollect the subtlety of humility.
"Who taketh thy head, to him the jewel (of the pearl)—— give."

584.

1. The hall, and the college, and the argument of knowledge; and the arch, and the corridor—
(Are) what profit, when the heart of the sage and the eye of the see-er——
is none.

Though the hall of the ḳāẓī of Yazd is the fountain of excellence,
Not untrue is it that, there, the knowledge of vision—— is none.

585.

1. To the envious ones of our Khwāja speak, saying:—"Evil, approve not
"If not, save evil, thee, (other) requital time—— giveth not."

---

582 4. The Ḳurān, lxv. 3.

Strife, make not. For, ever, by reason or by exceeding thought,
To our hand, the rein of sway, the sky—— giveth not.

Notwithstanding that in Jamshīd's sight, they array the (whole) earth;
(In exchange for it, permission) for the surrender of the jewel, the cup world-displayer, he (Jamshīd)—— giveth not.

Let us fly to God! if, from the sky, the arrow (of calamity) rain;
For to us, the power of access into the sacred enclosure (of the palace), it (the raining of calamity)—— giveth not.

By the right due to the favour of our Ḥājī Ḳivām (I swear) that, from fate,
For the sake of his own welfare, consent to this (refusal of access), he (Ḥājī Ḳivām)—— giveth not.

586.

1. O Shāh! from paradise, an envoy (Ḥāfiẓ's muse) hath arrived;
Rizvān of throne, like the Ḥūr, salsabil (soft and bright) of hair;

Language sweet, pure of meaning, weighed, and heart-accepting;
Possessed of beauty, and graceful, and pleasant and jest-utterer.

I said:—"To this small abode, wherefore camest thou?"
He said:—"For the assembly of the Shāh, angel of nature."

Now, of the society of poor me, to distress he (the envoy) hath reached,
Him, to thyself call; and his heart's, desire, seek.

---

1. In this Ode, Ḥāfiẓ seeketh royal patronage. 586

3. سراچه signifies:—
a small house or cage, wherein they keep domestic fowls.

587.

1. In this darkness-palace (this world) in the hope of the Friend till when shall I sit?
Sometimes, in the teeth, the finger (of regret); sometimes on the head of the knee, the head (of grief).

To an end hath reached my patience, since the wolf entered the abode of the lion;
When the (filthy) crow sang a song in the cooing-place of pigeons, reason fled.

O auspicious bird! come: glad tidings of fortune, bring:
Perchance, as once it was, to the race again time may turn.

588.

1. O Sāḳī!, full, the cup make. For the master of thy assembly
(Thee, thy) desire giveth; and (thy) mysteries, preserveth.

Here, Paradise is cash (present); ease and pleasure, make afresh,
For the reason that, in paradise, the sin against the slave, God recordeth not.

The melody of the harp (is) the sound of pleasure; the court of the assembly the place of dancing,
The mole of the (true) Beloved, the grain of the heart; the tress of the Sāḳī, the snare of the Path.

Friendly of desire, are friends; and respectful (are) companions:
Attendants are good of name, the ranks of sitters, well-wishing.

O Sāḳī! better than this, time revolveth not; ease, choose:
O Ḥāfiẓ! pleasanter than this, state is not; the cup, demand.

---

587 2. In Arabic, are couplet 2, and the second line of couplet 3.
Couplet 2 is quoted from the poet Abū-l-'Alā Ṭānūḳī, a celebrated Arabian poet.
The last line is in imitation of Shaikh Faridu-d-Din-i-'Aṭṭār (*b.* 1119, *d.* 1230.)

589.

1. O King! fellow-traveller with thee, is the army of God's grace;
Arise, if, in the design of world-seizing, well—— thou doest.

With such a height of glory, of the fore-place of thy abode
Informed thou art; and the service of informed hearts,—— thou doest.

Notwithstanding the sorcery of colour of this bluish vault, rust of hue (the sky),
According to the desire of God's law, work,—— thou doest.

He, who brought 10 to 7½, no great profit made;
Thine, be opportunity, that 7½, 10—— thou mayest make.

590.

1. O one lofty of descent! thy essence pure of hate and of greed;
O one happy of star! thy nature free from hypocrisy and deceit.

In greatness. lawful when is it that honours,
Back from the angel, thou shouldst take; and, them, to the dīv, give?

---

1. زِ کردن signifies:— خوش کردن

589

3. "God's law." See the Ḳurān !!

4. See Ode 572, c. 8 (note).
Numbers have degrees. The perfection of units is ten; less than ten is imperfection.

The explanations are:—

i. Whoever from perfection to imperfection; from ascending to descending inclined, and for the world, gave religion,—gained no profit.

ii. An enemy with a numerous army assaulted Ḥāfiẓ's patron, the king.
On account of the strength of the enemy's army the king greatly feared.
Ḥāfiẓ, by his inward light, perceived the truth and consoled the king, saying:—The enemy's army is not more than 10,000 and thy army is 7,500.
By the decree,—
"Often an army, small of number, overcometh an army, great of number; hold stout thy "heart; for victory is thine."

iii. Possibly, the greatest and the least weight of a coin may be 10 and 7½.
Other kings have decreased the coin of the weight of 10 to the weight of 7½, thus rendering miserable their subjects. They gained no profit:
Thou hast increased the coin of the (reduced) weight 7½ to the weight of 10, and thus rendered happy thy subjects.

591.

1. The beauty of this verse is independent of explanation;
Guide to the sun's splendour, seeketh a person?

Āfarīn on the reed of a painter, who gave
Beauteous beauty like this to virgin meaning!

In respect of its beauty, reason gaineth no substitute,
In respect of its grace, nature seeth no substitute.

This verse is either a miracle, or lawful magic;
This language either the invisible messenger brought, or Jibra, īl

In this way, a great mystery, none can utter;
None knoweth how to pierce a pearl (of verse) in this way.

592.

1. O Khusrau! O just one! O one of ocean-hand (in liberality)! O lion of heart!
O thou whose glory, with varied forms of arts, is adorned!

Seized all horizons; subdued all quarters,
The clamour of happiness and the fame of a Sulṭān-king.

Perchance the invisible inspirer may have told thee my state,
This that my resplendent day (of ease) hath become like the night of darkness (of calamity).

Whatever, in three years, from the Shāh and from the Vazīr I amassed,
All, in a moment, snatched the bat-sky.

5. Last night, in sleep, so my fancy saw that, in the morning,
To my Shāh's stable, chanced my passing secretly.

---

591 4. Magic. See Ode 358, c. 9.

592 5. Ḥāfiẓ believed that the thief had taken his mule; and, placed it, as a present, in the Shāh's stable.

Bound in his stall, barley, my mule kept eating,
The nose-bag, off he threw; and to me said:—"Me, knowest thou?"

This dream, its explanation at all I know not what it is;
(It), do thou make; for, in comprehension, no second hast thou!

593.

1. In the morning, from exceeding sorrow, my power of verse-making,
Shunning the slave (Ḥāfiẓ), fleeing,—— kept going.

The picture of Khwārazm (Khīvā), and the fancy for the bank of the Jihūn it kept establishing;
With thousands of complaints, from the land of Sulaimān (Shīrāz), it—— kept going.

Kept going that one, save who none recognised the soul of language;
I kept looking; and, from my body, the soul—— kept going.

When to him, I said:—"O my old consoling friend!"
He harshly spake; and, heart-distressed and weeping,—— kept going.

5. I said:—"Now, to me, who will utter sweet speech?"
For that sweet tongue, sweet singer, speech-knower,—— kept going.

Much entreaty, I made, saying:—"Go not." Profit, it had not:
On that account that, from the mercy glance of the Sulṭān, his work—— kept going.

O King! by way of grace and of kindness, him call back;
What doeth the consumed one, who, from exceeding disappointment,—— kept going?

---

2. Ḥāfiẓ soliciteth patronage; and intimateth that if the king neglect him, he must quit Shirāz (called 593 in compliment to the king) the land of Sulaimān.

594.

1. The sky's malice, they see not; and hear not;
For eyes, all blind are; and ears, all deaf.

O many a one, whose pillow, the moon and the sun (now) may be,
Whose couch of the clay and the dust (of the grave) at last shall be.

From armour, against the loosening of the arrow of destiny—what profit?
From the shield, against the penetrating of the decree of Fate—what advantage?

If of iron and of steel, the rampart of the citadel,—thou make;
When the warrant arriveth, quickly death beateth the door.

5. Of the pleasant light, and ease and drink, proud be not;
For in pursuit of light, is darkness, and poison beneath the sugar.

That door, that to thee they (Fate and Destiny) open, in (vain) desire open not;
That path, that to thee they show, through lust, surrender not.

In thy Path, all is (digged a) pit,—head bowed, go not;
In thy cup, all is deadly poison,—untasted, purchase (choose) not.

The sphere's dust, behold; time's nature, behold:
The carpet of desire, fold; the garment of greed, rend.

595.

1. Yesterday, me a message a friend sent,
Saying:—"O thou the outcome of whose reed (is precious as) the black (pupil) of the eye!

---

595 1. After two years' absence, Ḥāfiẓ returned to Shirāz; and (to escape his creditors) dwelt with Ḥājī Ḳivāmu-d-Dīn. See Ode 3.

"When, after two years, back to my house, thee fortune brought,
"Forth from the Khwāja's house, wherefore comest thou not?"

Answer, I gave and said:—"Hold me excused;
"For, this is a path neither of self-desire nor of self-opinion.

"Ambush, in my path the Ḳāzī's vakīl hath made,
"In his hand, the writ of a decree like the snake of destruction.

5. "If, forth from the Khwāja's threshold, my foot I place,
"Me, he will seize; (and) towards the prison in disgrace will take.

"The Khwāja's quarter is my fortress. If, there,
"A person speak of the dunning man,

"By the aid of the power of arm of the vazīr's slaves,
"With blows, I will break the brain (the head) of his madness.

"What room (for jest) this? Since from the bond of Kāf and Nūn (Kun), ours,
"Save his service, is no final cause.

"Ever be—open to desire, his door; and, with affection,
"In his service, loin-girt, the blue enamelled sphere!

---

8. When God said:—
"Kun (be)." Fa yakūnu (Then it was). See p. 1001. 595
He decreed that—from attachment, not from a wish to elude his creditors—Ḥāfiẓ should dwell with Ḥāji Ḳivām.
There are four causes علت ('illat)

علت فاعلي	'illat-i-fā'iliy	the efficient cause;	the cause of	the	doer.
مادي	„	„ -i-māddiy	„ material	„	„	„	matter.
صوري	„	„ -i-ṣūrī	„ formal	„	„	„	form.
غائي	„	„ -i-ghā, ī	„ final	„	„	„	end.

596.

1. Sugar from the violet, the rose-conserve of my verse hath snatched;
Therefore, the envy of sugar-candy and of fawn-heel, it became.

Be bitter the mouth of him, who the candy (my sweet verse) aspersed!
(Be) dust on the head of him, who the denier of the limpid water (my lustrous verse) became!

Every one, who, blind, from his mother was born,—in his life,
The purchaser of the lovely one, possessed of beauty,——when became he?

597.

1. O brother! in passing away, opportunity
Is, in swift passing, like the (swiftly moving) cloud.

Learn that life is very precious;
If it become effaced,—alas!

598.

1. The morning of Friday, it was; and the sixth of the Rabī'u-l-awwal
When, from my heart, fleeting (in death) went the face of that one moon of face.

---

596 1. طبرزد (Arabian candy)
When it becometh hard, one may say that it is fit to be broken with the axe.
تبر axe;
زد (the past of zadam) strike
كعب غزال (fawn-heel) signifies:—
a sweatmeat, now unknown at Shirāz, like Pâte de Guimauve.
In Hindi, it is called "batāsā."

598 1. See Ode 35, c. 8; and Nos. 599, 606.
This commemorates the death of Ḥāfiẓ's son.

In the year 764 of the Ḥijra,
On me, the hard tale (of his death) descended like water.

Sigh and pain and regret give profit—where?
When as sport and without profit, passed away my life?

599.

1. O Soul! that paradise-fruit that came to thy hand
In thy heart, why didst thou not sow? From thy hand, why didst thou let go?

If the date of this event of thee they ask,
Say its total (is) from the paradise-fruit.

600.

1. Brother, Khwāja Ādil—unvexed be his rest,
After fifty-nine years of life

---

2. This giveth the date of death of a friend. See Nos. 598, 606. 599
میرهٔ بهشتی (paradise fruit) signifies:—Ḥāfiẓ's son.

ر	.	.	.	40	ب	.	.	.	2
ي	.	.	.	10	ه	.	.	.	5
د	.	.	.	6	ش	.	.	.	300
ه	.	.	.	5	ت	.	.	.	400
				61	ي	.	.	.	10

The year is 778 A.H. See page 95.

3. خلیل عادل (friend Ādil) gives the date:—

خ	.	.	.	600	ع	.	.	.	70
ل	.	.	.	30	ا	.	.	.	1
ي	.	.	.	10	د	.	.	.	4
ل	.	.	.	30	ل	.	.	.	30
				670					105

The year is 775 A.H. See p. 95.

Departed to the garden of paradise;
With his deeds and his nature, God be satisfied!

Ever say—"Friend Ādil";
Thence, the year of his death, understand.

601.

1. When the Merciful One, who dieth not, this King,
Of whom deeds of good perish not,—beheld.

His (the King's) soul, associate of His own mercy He made, so that, became
The date of this matter—"The Merciful One dieth not."

602.

1. (Vazīr) Tūrān Shāh, the world's Khān, the Āṣaf of time's revolution,
Who, in this meadow (this world), save the grain of good deeds sowed naught.

---

601 2. رحمان لايموت (Raḥmānu lā Yamūtu) signifies:—
The Merciful One, dieth not.

ر	.	.	.	.	200	ل	.	.	.	.	30
ح	.	.	.	.	8	ا	.	.	.	.	1
م	.	.	.	.	40	ي	.	.	.	.	10
ا	.	.	.	.	1	م	.	.	.	.	40
ن	.	.	.	.	50	ر	.	.	.	.	6
					299	ت	.	.	.	.	400
											487

The year is 786 A.H. See p. 95.
Rosenzweig rightly omits the (alif) in Raḥmān.

The middle of the week it was; and the 21st of the month Rajab,
When, to the rose-bed, he went; and, this stove (the world), full of smoke, let go.

That one whose inclination towards truth and truth-uttering may be,
The year of the date of his death, seek from—"Inclination for paradise."

603.

1. Baha,u-l-Ḥaḳḳ va Dīn—happy, be his resting-place!—
Imām of the Sunnat (traditional law) and Shaikh of the assembly.

When, from this world, he departed, this couplet he read
To men of excellence, and to the Lords of pre-eminence:—

"Association with God, by devotion one can gain;
"If power be thine, (in this path) plant thy foot."

In this way, the date of his death
Bring forth from the letters—"Association (with God) by devotion."

---

2. Tūrān Shāh was Ḥāfiẓ's patron. 602

میل بهشت (inclination for paradise) gives the date of death.

م	40	ب	2
ي	10	ه	5
ل	30	ش	300
	40	ت	400
			707

The year is 787 A.H. See p. 95.

4. قرب طاعت (association of devotion) gives:—

ق	100	ط	9
ر	200	ا	1
ب	2	ع	70
	302	ت	400
			480

The year is 782 A.H. See p. 95.

604.

1. The glory of religion, chief of the Sulṭān-Ḳāzīs,—Ismā'īl,
Whose reed of eloquence spake of the shara'.

The middle of the week it was; and the eighth day of Rajab,
When forth from this house, void of way and order, he departed.

The corner of God's mercy, his abode know; then
The year of the date of his death seek from "the mercy of God."

605.

1. The great pillar of state and of faith, he (Ḳīvāmu-d-Dīn) at whose door,
For dust-kissing, (even) the (lofty) sky made homage.

Despite that pomp and that grandeur (of his) beneath the dust (of the grave) he went;
From the place of existence, in the middle of the month Ẕū-l-Ḳa'dat.

---

604 3. رحمت حق (God's mercy) giveth:—

ر	200	ح	8
ح	8	ق	100
م	40		108
ت	400		
	648		

The year is 756 A.H. See p. 95.

The title of Ismā'il is:—
Majdu-d-Dīn, Sarwar-i-Sulṭān-i-Ḳuẓāt (See Ode 579, c. 3.)
which, in the first line, is translated.

605 1. Ḵẖwāja Ḳīvāmu-d-Dīn was the predecessor of Ḥāji Ḳivamu-d-Dīn Ḥasan. See Ode 3, c. 9, and Nos. 581, 610, 692.

So that, from any one, hope of liberality again hath none;
The letters of the year of his death became—— "The hope of liberality."

606.

1. Spring-season it is; and the rose, and tulip and the wild white rose,
Up from the dust have come; in the dust, wherefore art thou?

Like the (weeping) cloud of spring, I go, and bitterly weep,
On thy dust to such a degree that, forth from the dust, thou wilt come.

607.

1. That one is who—who will represent to His Highness, the Sulṭān,
That, from time's violence, cat-camels have appeared?

Seated on the prayer-mat of the Ḳāẓī, a profligate;
Again to the rank of a chief, arrived a filthy one.

---

3. امید جود (the hope of liberality) gives:— 605

ا	1	ج	3
م	40	ر	6
ي	10	د	4
د	700		13
	751		

The year is 764 A.H. See p. 95.
Note that umīd is spelled umiẓ.

1. This is in memory of a son of Ḥāfiẓ. See Nos. 598, 599. 606

1. شتر گربه (cat-camel) refers to the following tale:— 607

At a very low price, an old man offered a camel; but it no one was allowed to purchase without purchasing with it a cat, the price whereof exceeded the value of the camel.

2. رند (profligate) signifies:—
(*a*) zirak a clever one.
(*b*) mutīl „ knave.
(*c*) be-pāk „ fearless one.
(*d*) a denier of men of outward rectitude.
(*e*) one outwardly bad, inwardly good حیز- (filthy one) signifies:—an hermaphrodite, catamite.

Said, that profligate:—"The eye and the lamp of the world, I am:"
Said, that filthy one:—"The seed of Dārā and of Firīdūn, I am."

608.

1. Eat that green grain (of the grape), of which, easy of digestion,
Whoever eateth one grain, on the spit (to roast), putteth the sīmūrgh (thirty birds).

Of that morsel, that, into ma'rifat, casteth the ṣūfī,—
(Together are)—one drop (of wine), and an hundred intoxications; one grain (of grape), and an hundred sīmurghs.

609.

1. Years, omen, state, wealth; and source and race (lineage), throne and fortune,—
Thine, be in monarchy, in perpetuity, in permanency!

(Thine be—) the year, joyous; the omen, auspicious; the state, tranquil; the property, ample;
Source, firm; race, permanent; throne, lofty; fortune, obedient.

---

608 1. حبه خضرا (the green grain) may signify:—
ḥashish (Cannabis Indica). See Ode 467.

2. The ṣūfīs acknowledge four stages:—

پرداخت جسماني	material observance.
طريق	ṭarīḳ, the Path.
معرفت	ma'rifat, divine knowledge
حقيقت }	ḥaḳīḳat, truth.
وصل }	waṣl, union.

610.

1. The chief of men of turbans, the candle of the union of the assembly,
The master of the Lord-of-conjunction, Ḥājī Ḳivāmu-d-Dīn Ḥasan.

From the flight (Ḥijra) of "the best of men" (Muḥammad), 754 years,
——The sun's mansion was Gemini; the moon's birth-place, Virgo.

Sixth of the month Rabīʿa-l-Ākhir, in mid-day,
The day, Friday, by the decree of the Creator possessed of grace—

The bird of his soul that was the Ḥumā of the holy sky,
From the snare of this house of calamities to the garden of paradise, went.

611.

1. When (shall be) a little leisure, that the service of the Pīr of the Magians I——
may do;
And, by the counsel of the Pīr, young (prosperous) my fortune —— may make?

Care-taker of the wine-house, years I have been,
The rest of my life, the service of that threshold,—— I shall do.

Yesterday, with me, the muḥtasib beheld the flagon; and broke it;
After this, it, beneath the tattered religious garment,—— I shall put

612.

1. Last night, of reason, the sage of my thought asked,
Saying:—"O peerless one of the graces of the merciful Creator!

---

1. "Men of turbans" signifies:—Men wearing large turbans.
2. The Ḥijra dates from the 15th July 622 A.D. See Nos. 605, 692 and ode 3.
3. See p. 95.

"In the world, what is the jewel of verse, whereby,
"(Is) disaster to the price of the market of the pearl (of the sea) of Uman?"

Reply, he (reason) gave, saying:—"From me, hear; but, hear not
"(Him), who said—this (is) the elegy of this one; and this (is) the ghazal of that one."

"The chief of the accomplished ones of the time,—knowest thou who he is?
——"By way of sincerity and of certainty; not by way of falsehood and of suspicion—(He is):—

5. "The Shāh-in-Shāh of accomplished ones, king of the country of speech,
"The beauty of religion and faith, Khwāja of the world,—Salmān."

613.

1. Alas! the bright robe of the day of youth,—
If its had been the decoration of permanency.

Alas! O grief! O pain! that, from this stream,
Will pass (away) the water of (our) life.

From relation and connection, it is continually necessary to sever;
Thus, hath passed the sky's decree.

Every brother,—brother quitteth,
By thy father's life!—save the Farḳads twain.

---

612 5. Salmān Sāvaji Jalālu-d-Din Muḥammad (*d.* 1377 A.D.) was a celebrated Persian poet, native of Sāva, who lived in the time of Amīr Shaikh Ḥasan Jalāyar Ḥasan Buzurg, and of his son Sulṭān Uvais Jalāyar, rulers of Baghdād. See the Life of Ḥāfiẓ.

613 4. Farḳad major and minor are two stars in Ursa Minor.

614.

1. O spring-breeze! if thou canst,
By way of fidelity and kindness,

From me to my Friend, thou mayst take news,
Saying:—"That consumed one, in secret,

"Is dying; and from desire keepeth saying,—
"O Thou! without Thee, unlawful is life."

615.

1. In knowledge, the race of Ādam (man) is man complete
When his is not knowledge, he became the brute complete.

Practice without theory is ignorance complete;
O soul! in ignorance, impossible it is to find God.

رباعيات

Rubā'iyāt.*

(Tetrastics.)

616.

The out-come of my life,—naught have I save grief
In love, of good and of bad,—naught have I save grief.

Not a moment have I a fellow-breather, one concordant;
One named consoler,—not have I save grief.

617.

From the door-plucker of Khaibar, (Àlī Murtaẓā) manliness—— ask:
From Ḳumbar's Khwāja, the mysteries of liberality,—— ask.

Ḥāfiẓ! if, in sincerity, thirsty for God's grace, thou be,
From the Sāḳī (Àlī Murtaẓā) of Kauṣar, its fountain—— ask.

---

* The final word of the Persian lines is kept the final word in the translation.

رباعي (rubā'i) signifies—the tetrastich, always in metre هزج (hazaj). 617

دو بيتي (dūbaiti) „ „ quatrain in any metre not hazaj.

In rhyme and in the number of verses, the dūbaiti is like to the rubā'ī and unlike to it in metre.

Khaibar was a stronghold of the Jews near Madina.

In 630, Muḥammad took the place, the gates being up-plucked by Àlī Murtaẓā (the fourth Khalifa)

Ḳumbar was Àlī's slave.

For an interesting account of Àlī (*b.* 599, *d.* 661) see Brown's Darvishes, pp. 371—415.

In mentioning him:—

(*a*) the Shī'a saith "'alaihi-s-salām," to him be salutation.

(*b*) „ Sunnī „ "karrama allāhu wajhahu" his face may God honour.

Kauṣar is a spring of paradise. See the Ḳurān, P. D. 153, 154, cviii. 1.

618.

If, like me, a fallen one of this snare thou become,
O often intoxicated of wine and of the cup,—— thou wilt be.

Intoxicated, ruined, and profligate, world-consuming, we are;
With us, sit not; if not, ill of name—— thou wilt be.

619.

By way of supplication, to that hyacinth (tress of the true Beloved), I clung;
I said:—"For me distraught, remedy make:"

He spake saying:—"My (sweet) lip take; my (long) tress, let go;
"To sweet ease (the lip), cling; not to life long."

620.

As flagon-emptier, the bud of the rose—— becometh,
In desire of wine, goblet-preparer, the narcissus—— becometh.

Free (happy) of heart is that one, who, like the bubble,
Possessed of desire for wine, house-down caster,—— becometh.

621.

Of that old wine, villager-prepared,
Give; for, life's decoration, anew I will make.

Me, intoxicated; and void of news of the world's state,—make;
So that the world's mystery, I may utter—O faultless man!

---

620 When spring arriveth, to the face of the rose, men drink.

622.

O Thou, on account of whose majesty, the sun and the moon lay
Their forehead (in homage), night and day, on the dust of Thy garden!

Me, possessed of hand, of tongue, and of heart, strait (by Thy shunning, and want of kindness) plant not;
I on the fire of expectation; and, thou careless (of me)—sit not.

623.

With the friend, sit; the cup of wine—— seek
From the lip of that cypress, rose of limb, the kiss—— seek.

When the ease of his wound, the wounded one seeketh,
Say:—"From the point of the son of the barber (the lancet, or the razor) ease
—— seek."

624.

As long as the decree of celestial destiny—— shall be.
Ever joyous, thy work—— shall be.

The cup that from Taḳtamūn's hand thou drinkest,
The source of lasting life—— shall be.

By thy shunning and want of kindness,—my heart will become grieved, saddened, and scorched; and my eye, weeping. 622

Otherwise the second line may be:—
On account of my strait tongue and heart, my heart, on the fire of expectation, plant not; and, thou thyself careless (of me), sit not.

Taḳtamūn was Sāḳī (cup-bearer) to Shāh Shuja' (*d.* 1384). See Nos. 574, 691. 624

625.

With tyranny, not the fortune of the world—— hath worth;
With grief, not the delight of existence—— hath worth.

Not seven thousand years of the joy of the world,
With affliction of five days,—— hath worth.

626.

To-night, through grief (of love) for thee, in the midst of blood (weltering ——
I shall sleep;
Out from the couch of ease,—— I shall sleep.

Thou believest not: thy own image, send;
So that it may see how without thee,—— I shall sleep.

627.

In desire for thy kiss and embrace,—— I die.
In grief for thy glistening ruby (lip),—— I die.

Long, the tale, wherefore do I make? Short, (it) I will make;
Come back! for again in expectation (longing) for thee,—— I die.

628.

O soul! since, with thee, a night to day—— brought I,
If, without thee, I heave a breath not man—— am I;

After this, death I fear not. For of the water of life,
From thy sweet glistening fountain (the ruby lip)—— drank I.

---

625 From the descent of Ādam to the annihilation of the world is 7,000 years according to the Ḥadiṣ of the great ones.

629.

How long shall be this violence and tyranny-practising—— of thine?
All people vexing,—foolish (is this act)—— of thine.

In the hand of one of heart, is the sword blood-stained (the morning sigh);
If, to thee it (the sword) reach, thy (life-) blood (will be) on the neck——
of thine.

630.

A moment take not thy lip back—— from the lip of the cup;
So that the world's desire thou mayst take—— from the lip of the cup.

Since, in the world's cup, together are the bitter and the sweet,
Desire this (the sweet) from the lip of the Beloved; that (the bitter)——
from the lip of the cup.

631.

Thou spakest saying:—"Thine, I am; have no—— care;
The heart, joyous make; to patience, consign thy—— care.

Patience, where? The heart, what? That which heart, thou callest
Is a drop of blood, and many a—— care.

632.

Against me, love for the beloved's face plaint—— take not
Against those shattered of heart, censure altogether,—— take not.

Ṣūfi! since the way of the way-farers, thou knowest,
Against the man-profligate, much carping—— take not.

633.

Neither the tale of that candle of Chigil—— can one utter,
Nor the state of the consumed heart—— can one utter.

In my straitened heart, is grief on that account, that there is not
A friend to whom the heart's grief—— one can utter.

634.

Prey of the world's lovely ones, one can make—— with gold;
On account of them, happily, happily, one cannot enjoy (life, only)——
with gold.

The narcissus, that is crown-possessor (king) of the world, behold,—
How it also lowereth its head—— with gold.

635.

A moon, whose stature like to the cypress (was)—— straight,
Mirror in the hand, her face made—— straight (decked).

When the kerchief (of love) I offered, she said:—
"Union with me, thou seekest? Excellent, that (vain) fancy that is thine!"

636.

The awarder of paradise and of hell; and knot-looser
Us, abandoneth not lest from our feet we fall.

This wolf-snatching, how long proceedeth? Display
Thy grasp, enemy-overthrowing——O lion of God!

---

633 Chigil signifies the name of:—
(*a*) a district of Tātarī, famous for the beauty of its inhabitants.
(*b*) a fire-temple, wherein the attendants were called "lamps of Chigil."

634 In the centre of its flower, the narcissus hath a golden cup.

636 The Lion of God is Alī. See 617.

637.

Save Thy picture, naught cometh into the vision—— of ours
Save Thy street, other cometh not the path—— of ours.

Though to all, sweet cometh sleep, in thy time,
O God! (I swear) that it (sleep) cometh not into the eye—— of ours.

638.

(O thou,) whose eye!—sorcery and deceit keep raining—— from it;
Ho! the sword of battle keepeth raining—— from it.

Vexed with friends, too quickly thou becamest;
Alas thy heart! for stone keepeth raining—— from it.

639.

Every friend who boasted of fidelity an enemy became;
Pure of face, every one who was, wet of skirt (impure)—— became.

They say:—"Pregnant with the hidden is night." Wonder!
Since man she saw (knew) not, pregnant by whom (is it that) she—— became?

640.

O breeze! my tale secretly—— tell her;
The burning of my heart, with a hundred tongues,—— tell her.

In that way speak not that reproach should seize her;
A word say; and in the midst—— tell her.

Thy eye, wherefrom sorcery and deceit keepeth raining! 638

641.

I spake, saying :—"Thy lip?" She said :—"My lip (is) the water of life :"
I said :—"Thy mouth?" She said :—"Excellent, ('tis) the ball of candy.'

I said :—"Thy speech?" She said :—"Ḥāfiẓ said ;
'Tis the joy of all subtlety-speakers of prayer."

642.

My moon whose (resplendent) face the sun's luminosity ;—— took,
Around her down, the skirt of Kauṣar—— took.

In the chin-pit (dimple), hearts all (she) cast ;
And, then, with amber (down), the pit-mouth—— took (closed).

643.

(O God !) when the garment off from the body that musky (fragrant) mole (the beloved) draweth,
A moon that, in beauty, hath not her equal,—

In the chest, by reason of its transparency one can see the heart,
Like the hard stone in limpid water.

644.

Took the torrent of death) the ruined house—— of life
(And) established the beginning of the fulness of the cup—— of life.

O Khwāja ! watchful be. For, soon, soon, (to the grave) draweth
Time's porter the chattels from the house—— of life.

645.

In every way, hope (of the propitiousness) of the sky keep holding;
Of time's revolution, tremble like the willow;

Thou spakest, saying:—"After black, is no colour:"
Then, my black hair wherefore white became?

646.

Thy eye, whose teacher is the sorcery of Bābil;
O God! (I swear) that, from its (the eye's) mind, the sorcery departeth not.

That tress, that be-ringed (enslaved) beauty,
Of the pearl of Ḥāfiẓ's verse, its attachment be!

647.

With wine on the stream-bank,—— 'tis proper to be;
And from the grief of the corner-seeker (the recluse),—— 'tis proper to be.

Since our precious life is (only) ten days,
Smiling of lip, fresh of face,—— 'tis proper to be.

648.

O thou! the veiled rose-bud, shame-stricken—— by thee;
The intoxicated narcissus, astonied and abashed—— by thee.

Equality with thee, the rose how can make?
For, it hath light from the moon; and the mouth, light—— by thee

---

"Bābil." See Ode 14.

646

O thou by whom the veiled rose-bud is shame-stricken;
And by whom, the intoxicated narcissus is astonied and abashed!

648

649.

At first, with fidelity the cup of union me,—— she gave.
When intoxicated (with union) I became, to me the cup of tyranny (of separation)—— she gave.

(When) with the weeping of both eyes, and with the heart full of fire,
The dust of her path, I became, me to the wind (of destruction)—— she gave.

650.

Evil to the good man—— 'tis improper to be;
In the desert of the Dīv and of the rapacious beast,—— 'tis improper to be.

Enamoured of one's own living,—— 'tis improper to be;
Proud of one's own excellence,—— 'tis improper to be.

651.

O thou, the shadow of whose hyacinth-tress the jessamine,—— cherished!
The ruby of whose lip 'Adn's pearl,—— cherished!

As thy lip (is wine-cherished, so), ever the soul, wine—— -cherished
With that wine, which is spiritual, thy body—— cherished.

652.

Daily, my heart beneath—— another load is;
On account of separation, in my eye—— another thorn is.

Striving, I kept; Fate keepeth crying out:—
"Beyond thy sufficiency (of work)—— another work is.

---

651 The "jessamine" signifies:—the beloved's face.
„ "'Adn's pearl" signifies:— the beloved's teeth.
The hyacinth cherished the jessamine.
„ lip „ 'Adn's pearl.
The wine-cherished soul cherished thy body with that wine which is spiritual.

653.

Like (foaming) wine, on account of grief,—— why is it necessary to foam?
With grief's army (wherewith thou canst not strive)——
why is it necessary to strive?

Fresh, is thy lip; from it, the goblet keep not far;
On the fresh lip (of the rivulet), pleasant is wine to drink.

654.

'Tis the season of youth, wine,—— best;
Every grief-stricken one completely intoxicated,—— best.

All, end to end, ruined and waste, is the world;
In the place of ruin, ruined (intoxicated),—— best.

655.

Come back! for an account of thy beauty, my soul is expectant;
Come back! for, in grief of separation from thee, my heart is in torment.

Come back! for, without thy face, O sweet beloved!
From the eye of me, head bewildered, flowing is the torrent (of tears).

656.

Take wine, joy-exciting; and come,
Secretly. With thy mean watcher, strive not;—— and come.

The adversary's speech (of counsel), hear not—"Sit down; go not."
O idol! me, hear; arise,—— and come.

657.

The (bitter) separation that, on the soul of poor me,— came.
Thou mayst say,—"On the wounded liver, a piece of (bitter) salt —— came."

I feared that one day, far from thee, I should go,
Thou sawest that, verily, the evil day (of separation) before me—— came.

658.

The covenant to the end, those sweet of mouth—— take not;
The soul from the state of being a lover, those possessed of vision (lovers of God)—— take not.

When to thy wish and desire, the mistress is,
Among lovers, thy name they—— take not.

659.

Twist and turn and curl thy two locks—— wherefore took they?
Sleep, those two intoxicated eyes of thine,—— wherefore took they?

Since, on thee, the leaf of a single rose none scattered,
Head to foot, the rose-perfume, (thy body)—— wherefore took it?

660.

(O true Beloved!) the thorn of griefs, the path to (union with) Thee—— hath;
Where, a way-farer (who, on this grief, reflecteth not; and) these feet (in love's path)—— hath?

(O true Beloved!) thou knowest who is the recogniser of love? That one who,
On the soul's face, the lamp of breathings (blessings of true lovers)—— hath.

661.

O son! from the mother of time (the world), thy heart up-pluck;
To the latter half of her husband (faith),——cling.

O heart! like this, a person thou knowest not:
If, like Ḥāfiẓ, on her face (the face of the mother time), joyous thou be.

662.

My hand, I put within thy girdle,
Within which, I thought something was.

From that waist, what (profit) the girdle gained is clear;
From the girdle, let us see what profit I shall gain.

663.

Acceptable to the heart of the high, and well known to the low;
Sweet of note, weighed of motion, the full moon complete:

In the limits of Shīrāz, by name and lineage, is
The instrument-player, Ḥājī Aḥmad by name.

"The husband of the mother of time" is dīn (faith). 661

Dīn hath two aspects:—
(*a*) ẓāhir shar', external religion, which is the law of the Ḳurān.
(*b*) bāṭin „ internal „ „ „ ṣūfī,ism, or shari'at va ṭariḳat.

The explanation is:—
From the world, thy heart up-pluck; and to internal religion (bāṭin shar') cling.

664.

The beating of the pinion ot the bird of joy, I hear;
Or, the perfume of the rose-bed of wish, I perceive:

Or, the tale from his lips, the breeze uttereth;
In short, a wonderful tale, I hear.

665.

With the mistress, saucy and amorous; and with the minstrel and the reed,
A quiet corner, a little leisure, and a bottle of wine.

When warm with wine became our vein and tendon,
(Even) to a barley-corn, favour I take not from (the generous) Ḥātim Ṭai.

666.

In separation from thee, more than the (guttering) candle,—— I weep:
Even like a wine-flagon, tears, rose of hue (bloody)—— I weep.

Like the cup of wine, I am. For, from heart-straitedness,
When the harp's wail, I hear,—blood,—— I weep.

667.

'Tis a great sin—— to uplift one's self;
And, out from all creation,—— to choose one's self.

From the eye's pupil, it is proper to learn:—
Every one, to see; and, not—— to see one's self.

---

667 At the time of playing the harp, the cup weepeth bloody tears. For, at the time of playing the harp, the revellers drink ruddy wine.

668.

My soul, in sacrifice for that one who a man (of worth),——. may be,
If, my head at his feet, thou place, easy, it—— may be.

Thou wishest to know verily of hell;
Verily, hell the society of the worthless—— shall be.

669.

In a mortar, end to end, the climes—— to pound;
With the heart's blood, the nine arches of the sky—— to smear;

A hundred years more, the prison-captive—— to be,
Better than, a moment, the associate of the fool—— to be.

670.

Till, to the desire of my wounded heart, its work—— shall be;
Till, without the King, the soul, the country of my body—— shall be;

From God's court, my hope is this
That, all opened, the gates of happiness—— may be.

671.

O friend! from violence to the enemy, thy heart—— withdraw;
With good mien, the luminous wine,—— indraw.

To the man of skill, the button of thy collar, loose;
And, wholly, from those of no worth, thy skirt,—— withdraw.

See Ode 417, c. 2. 668

672.

O would that concordance, fortune—— had made
Or (that) again, aid, time's revolution—— had made.

When from the hand, the rein of my youth, it (time) snatched,
(Would that) footedness like the stirrup, old age—— had made.

673.

A long life in pursuit of desire, lost—— I have;
And from the sky's revolution, what is it that profitable—— I have?

To whomsoever, I spake saying:—"Thy friend, I was:"
Became my enemy. Alas! what (ill-) star,—— I have.

674.

Friends! when hand together (ye are)—— embrace ye
(In friendship), this revolution of the sphere—— forget ye.

When, to me, the turn (of death) reacheth; (and), in my place, I remain not,
In recollection of me, (during) that remaining time,—— drink ye.

675.

To-day, at this time of covenant-breaking,
Where, the friend who, in the end, becometh not—— enemy.

Solitude's skirt, I took on that account,
That, me, the friend should not see with the desire of the—— enemy.

---

672 Youth being passed, I wish old age to stay. Old, I fear death.

675 That the friend should not see me, unhappy of face.

676.

O friend! me to the enemy's desire,—— thou madest;
When I was (fresh) spring, me, like (sere) autumn,—— thou madest.

In thy quiver, straight (of body), like the arrow, I was;
Sacrifice for thee, I am; me (bent like), the bow, why (is it that)——
thou madest?

677.

From feebleness, humbleness, and wretchedness,
From haughtiness, greatness, and self-sufficingness,

If, me, on the fire, thou place, (quietly) I sit;
If thee, on the steed, I place, thou sittest not.

678.

O friend! careless sit not of the fierceness—— of the sigh,
For, thee, fire may reach from the fire-kindling—— of the sigh.

Beware that, in thy own street, thou think not easy
The night-wandering of weeping; and the morning-rising —— of the sigh.

679.

On the heart, grief for time how long—— thou hast?
The world, abandon; and whatever in it—— thou hast.

Desire a friend, a little wine, and the foot of propinquity to the rose,
Now, that, in the hand, a draft of wine,—— thou hast.

Connected together, are the first lines of the two couplets; and the second lines. 677

680.

In my own heart, the place of grief for thee,—— I make;
The pain for thee, the remedy for my rent liver,—— I make.

Even as violence against my heart, the more thou makest,
Intent on that I am that fidelity, the more,—— I make.

681.

I spake saying:—"Thy (dark) mole is what with this sweetness?"
She said:—"Simple, foolish, and pitiful thou art.

"Not a mole is in our beauty's mirror,
"In it (the mirror), thy own (dark) pupil (of the eye) thou seest."

682.

Like the (ruddy) face of my idol, my tears rose of hue (bloody)—— became
From the heart's blood, the house (socket) of my eye blood—— became.

With grace, thus to me my beloved spake
Saying:—"O dear friend! the state of thy eye, how—— became?"

683.

If, in wandering, a person remain—— a month,
If the mountain (in strength) he be, of him shall remain (only)—— a straw.

Though (in a foreign place) dweller be the poor stranger,
When his native land, he remembereth, heaveth he—— a sigh.

684.

O Lord! since the accomplisher of needs——
Both Ḳāẓī (of our need) and all sufficient——
Thou art;
Thou art.

To Thee, my own heart's secret how shall I utter?
Since the knower of hidden mysteries——
Thou art.

مثنوي

Maṣnavi.*

685.

1. Ho! O desert deer! where art thou?
For thee, mine is a great affection.

Two solitary travellers, two heads revolving (in perplexity), two friendless ones;
The rapacious, and the non-rapacious, beast, in ambush before and behind.

Come, so that each other's state, we may know;
Our desire (for each other), we will seek, if we can.

For I see that this confused desert (of love),
Hath not a pastime place, joyous and happy.

5. O companions! say ye who will be the companion of friendless ones?
The friend of strangers?

Perchance Khiẓr, auspicious of foot, may enter;
From the blessing of his spirit, a great work may issue.

Perchance the time of favour-cherishing hath come;
For my omen— "Leave me not alone" hath come.

At a time, a way-farer in the land,
To him, with courtesy, spake a profligate, path-sitter.

---

* Maṣnavi signifies:—
Poetry, composed of distichs, corresponding in measure, each consisting of a *pair* of rhymes.
This poetry is called (muzdawaj) wedded; the number of its distichs is limitless.
The final word of the Persian lines is kept the final word in the translation.

6. This difficult path, wherein the travelling is dangerous, may come to an end.
7. See the Ḳurān, xxi.
8. The profligate spake to the way-farer.

Saying:—"O holy traveller! in thy store, what hast thou?
"Come; a great snare, establish, if the grain thou hast."

10. To him, he (the way-farer) gave answer and said:—"Grain, I have;
"But necessary for me is the (mighty) Sīmurgh,—the prey."

He (the profligate) said:—"To thy hand trace (of the Sīmurgh), how bringest thou;
"For to us, traceless is his abode?"

From the hand, give not the cup of wine or the foot of the rose,
But be not careless of time greatly intoxicated.

When that straight cypress (the beloved) hath become one of the Kārvān,
With the cypress-branch, guarding (of the Path) keep making.

He departed; and my happy disposition sad made;
Brother to brother, thus when did?

15. Mercilessly, the sword of separation, he so struck,
That thou mayst say, "Has been not (even) acquaintanceship."

My scattering what weight beareth it, in this way,
When (even) the wealthy sun became purse-emptier?

The marge of the water-pool, and a bank of the stream;
A dew-drop (a tear), and talk with one's self—a talk.

In memory of those gone, and of friends,
Concordance (weeping), he made with the (weeping) April-cloud.

When before thee, the running water cometh weeping,
It, aid from the water of the eye of thine.

20. Not courtesy did that old friend;
Musalmāns! Musalmāns! (help me) for God's sake!

By my head, passed the water of separation,
In this state, courtesy is unfit.

---

12. Sit near the rose.

Perchance, Khiẓr, auspicious of foot, can so do
That, to those bodies (of those gone), these bodies (of ours) he may convey.

With my own fortune, so much why do I (vainly) strive?
From my own natal star, why do I (vainly) flee?

Now, even the path of the Friend's street I take;
If I die—even, in the Path I die.

25. Those strangers who, my state, behold,
Awhile, at the head of my dust, sit.

Strangers, strangers remember;
For, of one another, the tokens they are.

O God! the remedy of the remediless, Thou art,
For me and others beside me, the remedy, thou knowest.

Even as from the dark night, Thou bringest forth bright day
(So) from this grief, Thou bringest forth the joy of mine.

On account of separation from Him, complaint much I have;
In this place, not contained is this tale.

30. The (precious) jewel, behold; by the (worthless) shell, pass by;
That way, that becometh not famous, abandon.

When, in narration, I bring forth the fish of the reed,
From the fish and the reed, ask the explanation.

Companions! the value of each other, know ye?
When 'tis known, out the explanation read ye.

Verily, the words of the counsel-utterer is—
That the order-caster of separation (who is union) in ambush is.

With wisdom, the soul we mixed;
And the seed, that from it was produced, we planted.

---

31. See the Ḳurān, lxviii.

35. Evident in this composition, is joy-givingness,
Which the essence of verse, the essence of soul and of limbs, is.

Come; and from the perfume of this good hope,
The perfume-place of the soul perfume-making, seek ye.

For this musk-pod is from the pocket-fold of the Ḥūr,—
Not from that (musk-) deer that at man is affrighted.

In this valley (of death) listen to the sound of the torrent,
Wherein at hundred "mans" of the blood of guiltless ones (are) as a barley-corn.

Here, Jibrā,īl's pinion they scorch;
So that therewith, a fire boys kindle.

40. Who hath power to utter speech here—
God Most High! what independence is here.

Ḥāfiẓ! go; in this space, boast not;
Speech make short; God is the Knower.

---

38. "The valley" may signify:— the valley—
(*a*) of love.
(*b*) „ the world.
(*c*) „ „ present time.
"Man." See Odes 144, c. 10;.524, c. 1; 557, c. 1; 567, c. 1.

ساقي نامه

Sāḳī-Nāma.*

(The Sāḳi-rhyme).

686.

1. Sāḳī! come. That wine, that rapture, bringeth;
Blessing, increaseth; perfection, bringeth,

Give me. For I, much heart-bereft, have fallen;
From these both (blessing and perfection), without profit, I have fallen.

Sāḳī! come. That alchemy of openings,
That, with the (great) treasure of Ḳārūn, giveth the (great) age of Nūḥ,

Give, so that, wide to thy face, they may open
The door of prosperity, and long life.

5. Sāḳī! come. That shining fire,
That Zardusht keepeth seeking beneath the dust,

Give me. For, in the (religious) order of intoxicated profligates,
Whether fire-worshipper, or world-worshipper,—— (what matter?)

Sāḳī! come. That wine, wherefrom the cup of Jamshīd,
Boasteth of seeing into non-existence,

Give me, so that by the aid of the cup, I may be,
Like Jamshīd, ever acquainted with the world's mystery.

Sāḳī! come. Me, that cup of Jamshīd give,
Make no delay; instantly, me give.

---

* The Persian text is corrupt throughout.

5. "Zardusht." See page 992 (foot-note).

Possessed of crown and of treasure, well spake Jamshīd,
Saying:—"Not worth a barley (-corn) is this transitory house (the world)."

Sāḳī! come. That cup, like salsabil,
That, to Paradise, is the heart's guide,

Give me. For, well spake the (six-stringed) lute and the reed,
Saying:—"A draught of wine (is) better than the diadem of Kay."

Sāḳī! come. That intoxicated, veiled virgin (wine secreted in jars)
That, within the tavern, sitteth,

Give me. For, ill of fame, I wish to be;
Ruined with wine and the wine-cup, I wish to be.

Sāḳī! come. That water, thought-consuming,
Which, if the lion drink, forest-consumer, he becometh,

Give, so that to the sky, lion-seizer, I may go;
(So that) the snare of this old world, I may together dash.

Sāḳī! come. That wine, in which the Ḥūr of Paradise,
The ambergris of the angels, keep kneading.

Give, so that, on the fire, it, as a perfume, I may place;
(So that), happy, till eternity without end, wisdom's brain I may make.

Sāḳī! come. That wine, the reflection whereof from the cup,
To Kay Khusrau and to Jamshīd, message, sendeth,

Give, so that, with the note of the reed, I may speak,
Saying:—"(Mighty) Jamshīd was when? (Great) Kā,us, when?"

Of the revolving of this old monastery—boast;
To former kings, salutation, give.

Sāḳī! come. That wine that giveth royalty;
To whose purity evidence, the heart giveth,

Give me, for Sulṭān of my heart, (once) I was;
Now, far from Him, I am; for stained, I am.

Me, wine give; perchance, pure of defect, I may become;
Safe from fearful thought (in love's path), become.

Me, wine give; and fortune's face, behold;
Me, ruined make; and philosophy's treasure see.

When the garden of souls (the world of non-existence) became my abode,
In this place (the world), plank-bound of body, wherefore am I?

That one am I who,—when, in the hand, the cup I take,—
Behold in that mirror whatever is.

In intoxication, the door of austerity I beat;
In beggary, of sovereignty I boast.

For, when fit for song is intoxicated Ḥāfiẓ,
Him, blessing from the sky, Zuhra's lyre giveth.

Sāḳî! the unfaithfulness of life,
Fear; and, of wine, petition (long) life.

For thy life, wine will increase,
Momently, to thee, a door of the hidden, it will open.

Sāḳî! come. With wine, an assembly arrange;
For faithfulness with none, hath the world.

Thee, the (frail) bubble of wine gave recollection of this matter,
As, when the diadem of Kay-Ḳubād, the (swift) wind (of death) took.

Sāḳî! come. From wine, the heart's desire seek;
For, without wine, no ease of heart, I saw.

If, as to union with the soul, the body show patience (care not),—
It is possible that, as to wine, the heart may show alienation (may care not).

---

26. "Plank-bound." See Ode 385, c. 4.

35. Otherwise:—
If (apart) from union with the soul. the body show patience (live),
It is possible that (apart) from wine the heart may show farness (may live).

Sāḳī! come. This cup with wine, make full,
That thee, the state of Kisrā and of Kay, I may tell.

Sāḳī! come. Safe from time, how mayst thou be?
On that intent it is that, in wrath, thy blood it may spill.

Sāḳī! come. To us, arrogance display not;
For, in the end, of (perishable) dust thou art; not of (eternal) fire art thou.

The goblet with wine, make full; for pleasant is wine;
Especially, when pure and un-alloyed it be.

40. Sāḳī! come. That wine of the fragrant breeze of sweet basil,
Give me: for remaineth neither gold nor silver.

Sāḳī! come. That pure ruby wine
Give. This cunning, design, and boast,—how long?

Disgusted with the rosary and the khirḳa, I am;
For wine, both pledge: and farewell!

Sāḳī! come. From the corner of the cloister of the magians,
Far, be not; for here is the "Ganj-ravān."

If, to thee, any should say:—"Towards the cloister, go not;"
Him, what answer sayest thou? Say:—"Good night!"

45. Sāḳī! come. That ruddy goblet,
Whereby, gaineth the heart, joy; and the soul, pleasure

Give me, that, me, release from grief, it may give;
Me, the trace of the path to the special banquet, may give.

---

42. The rosary. See Odes 132, 178, c. 8.
„ khirḳa „ Ode 124.

43. گنج روان (fleeting treasure) signifies:—
(*a*) the treasure of Ḳārūn.
(*b*) wine.

Sāḳī! come. That wine, that is the soul-cherisher,
Like life, is fit for the shattered heart,

Give, that, out from the world, my tent I may pitch;
Above the sphere, my pavilion, may pitch.

Sāḳī! come. That (resplendent) cup, like the sun and the moon,
Give, so that, on the (lofty) sky, my court I may pitch.

50. **Sāḳī**! come. With old wines,
In my cup, me, continuously intoxicated make.

When, with thy un-alloyed wine, me, intoxicated, thou makest,
In intoxication, to thee the pleasant song, I will sing.

Sāḳī! come. Now that, like paradise, became,
By thy (resplendent) face, this banquet, ambergris of nature,

The cup, take; fear not; in it, is happiness.
For, in the garden of paradise, lawful is wine.

Sāḳī! come. Of wine, I have no help:
Me, with one remaining (last) cup, aid.

55. For, from the sphere's revolution, I am ready to die;
Towards the cloister of the magians, running, I am come.

Sāḳī! come. That wine, the delight-giver,
Give, so that on Rakhsh's back, I may sit.

To the field (of battle), like Tahamtan (Rustam) the face we will turn;
To our heart's desire, the design of galloping in the fight, we will make.

Sāḳī! that ruby-like cup,
That, to the heart, the door of pleasant time openeth.

Give, so that wisdom, I may efface;
Through intoxication, in the world, my standard, may exalt.

---

53. In Arabic, is the first line.

56. Rakhsh is the name of Rustam's war-horse.

60. A moment, momently, of the cup we boast ;
With wine, water on grief's dash, we dash.

For, to-day, with one another, wine we drink ;
When leisure is none, again when may we drink ?

For those, who joy's feast prepared ;
(Who) at joy's feast, also engaged,—

From this snare-place (the world) dīv-inhabited, low-lying,—
Departed ; and to the dust (of the grave) regret took.

Over this turquoise throne (the sky), victorious is who ?
On this palace of ten days, prosperous is who ?

65. Alas! youthfulness that on the (swift) wind departed ;
He who, with knowledge and justice, departed,—happy.

Sāḳī ! Give that wine. As long as breath, I express,
At the head of both worlds, my foot I dash.

Quick, be ; and, me, the heavy riṭl give ;
If openly (be) not possible, to me, secretly give.

That one who, on the elephant's back, used to fix the drum,
For him, against his desire, they (fate and destiny) beat the drum of departure (in death).

From the zones of light, at the glad tidings (the prelude) of dawn,
Momently, come to my ear, from the word of the Ḥūr.

70. Saying :—" O bird, sweet of note, sweet of speech !
" Thy plumes and pinions, open wide ; and burst thy cage.

" On the azure palace of six vaults (the lofty seventh heaven), sit ;
" In the stage of the soul-abode, sit."

---

67. Riṭl. See Ode 315, c. 2.
Ḥūr „ „ 416.

68. Before beginning an expedition, they bind the elephant-drum or the elephant. He, who goeth to the field of battle, will at last unwillingly depart from this world.

For victorious of time, thou art, Manu-chihr of face ;
Thou ḳnowest that, in the time of Buzurj mihr.

On the cup of Naushīravān, they wrote :—
" Before that no traces of us, thou findest,

" From us, this counsel hear ; and work, learn——
" A subtlety from time's revolution.

75. " That the stage of pain and of grief, this is ;
" In this snare-place (this world), seldom is joyousness."

(Still), with this joyousness, we are. For, of pain and grief,
No grief, have we. If (them), we have not, 'tis the same.

The cup of Jamshīd is what? Jamshīd is where?
Sulaimān went where? The seal-ring is where?

Of living philosophers who knoweth
When Jamshīd was and Kā,us Kay?

When to non-existence, the step (of travel) they took up,
In this land, save name naught they left.

80. On this fleeting abode, the heart why bindest thou?
For, when thou passest away, again back to this place thou comest not.

'Tis (the part) of madness, in it to bind thy heart ;
'Tis of non-acquaintance, in it acquaintance.

---

72. Manu-chihr (paradise-face) was a king of the Pishdādian dynasty. He succeeded Firidūn. The prosperity of his reign was due to his vazīr, Sām, son of Narīmān, whose descendants Zāl and Rustam were heroes. See Clements Markham's History of Persia.
Buzurj-mihr (*d.* 580-590 A.D.) was vazīr to Naushiravān, the Just. From India, he imported the game of chess and the fables of Pīlpāi.
Him Christians claim as a believer ; and Muslims as a muslim.
Naushiravān, the Just, the son of Ḳubād, ascended the throne 531, and died 579 A.D.
In 571 A.D. (in the time of Naushiravān), was born Muḥammad, who used to boast of his good fortune in being born in the reign of a king so just.

77. " The seal-ring." See Odes 189, c. 2 ; 350, c. 10 ; 435, c. 10.
Jamshīd. See History of Persia by Malcolm and by Clements Markham.

To (thy) desire, in this house of six doors (the world), thou findest not,
The place of joy, or the stage of desire.

Sāḳī! give that water, the fire of qualities (wine),
Wherewith, freedom from the fire (of hell) I gain.

For, within the fire, is this my luminous heart;
Verily, on the fire, a great quantity of water I will dash.

85. Sāḳī! give that water ruby of hue,
That, from the ruby and the sapphire, colour taketh.

Quickly, give that water (wine), the running fountain;
Running water, nay; 'tis the (conspicuous) moving sun.

On this five-fold sky of nine degrees (the ninth heaven),
With one cup of wine, the four-cornered tent, one can pitch.

So that, above the pillarless roof of nine vaults,
One can go, if, (only) from out of one's self, one can go.

If thou be wise, arise; distraught, be;
Thy own honour, spill not; the dust of the wine-house, be.

90. Bound to this dusty cloister, be not. Be it not,
That, suddenly, like the dust, thee, to the wind (of destruction), it give.

Sāḳī! give that Khusravī goblet,
That increaseth the joy of the heart and of the soul.

---

87. Heaven hath nine (some say seven) steps or degrees:—
1. the welkin.
2. „ circle of the sun.
3. „ „ „ „ moon.
4-8. „ „ „ „ five planets.
9. „ empyrean, the ninth heaven, the abode of God.

چار طاق signifies:—
a tent of four corners ("rautī").

In some copies, in the first line, is the phrase—
شش (واق six screens let down from (and pulled up to) the roof.

The meaning of the goblet is:—"The wine of perpetuality:"
Our meaning of this wine is—"Selflessness."

Departed youth, like the (swift) lightning of Yamān;
Departed life, like the (swift) morning breeze.

Go; abandon this house of six doors (the world). Say:—
"Come; of this (deadly) snake of nine heads, wash the hand."

95. In this Path (of love), thy head (life) and gold quickly scatter;
If thou be of the way-farers, thy soul scatter (in sacrifice).

Running (quickly) go; running towards the house of permanency;
Vanishing, everything regard except God.

Sāḳī! that jewel, soul-bestowing, give;
The remedy of the wounded heart of the wounded one, give.

Since, from Jamshīd's hand, time snatched the cup,
If his were a whole world profit from it—what?

Sāḳī! give that expressed water (of the grape);
With wine, this dead heart, living make.

100. For, every brick-tile, that upon a terrace is,
Is the head of a Kay-Ḳubād, or of a Sikandar.

In this platter, save the blood of kings is naught;
In this desert, save the dust of lovely ones is naught.

I have heard that one distraught, wine-worshipping,
In the wine-house, a cup in his hand, kept saying:—

"The revolving sphere that is the mean-cherisher,
"From it, more joyous who is more un-wise is."

Sāḳī! give that bitter, sweet-tasting wine (of love for God);
For, from the Beloved's hand, sweet is wine.

---

104. "Bitter wine." See Ode 328, c. 1.

105. For Dārā, who was the possessor of the horizons (of the world),
In possessorship, in the world was peerless.

Him, by death's hand, this sky snatched;
So that thou mightest think—never, in this place, was he!

Sāḳī! come. From me to the king, go;
This speech utter, saying:—"O King, Jamshīd of crown

"The heart of the wretched resourceless ones, seek;
"Then, the cup world-viewing, seek."

This world's grief, wherefrom is no profit,
From one's self, with wine, one can repell.

110. In fortune, the possessor of diadem and of throne;
The best fruit of a Khusrauvī tree:

Khidīv of the Land, king of time;
Moon of the mansion of fortune, king prosperous:

By whom, is the majesty of the kingly crown;
By whom, is body-easiness of fowl and of fish:

The splendour of the heart; and the eye of the prosperous
The Lord of favour of all heart-possessors:

World-possessor, Faith-cherisher, Just Ruler,
By whom, possessed of majesty and pomp became Kay's throne:

115. What may I say? Shall I give the description of his traces,
At whose ways, reason is astonied?

When, beyond the limit of description, is his rank,
Through feebleness and shamefulness, down in front, I cast my head.

In sincerity, the hand of prayer, I uplift;
My face to the Mighty One (God), I turn.

---

110. Couplets 110—114 enumerate the titles of Shāh Manṣūr.

Saying:—"O Lord! by Thy favour and kindnesses;
"By the mysteries of the beauteous names,

"By the truth of Thy word, which anciently came;
"By the truth of the prophet, and by the greatest creation (Muḥammad),—

"(I conjure thee) saying—The world-king be, victorious of fortune,
"By whose fortune, arrayed are crown and throne."

As long as earth may be the arena of justice and of violence;
As long as the sky may be the pasture-place of Jadī (Capricornus) and of Sawr (Taurus),—

"Be Khidīv of the world,—Shāh-Manṣūr!
"Be far from his heart, the dust of grief!"

O Khusrau, with the signet-ring of Jamshīd! Ḥamd-i-llāh!
In the field of the world and of faith, intrepid thou art.

In the horizons (of the world), went thy name for victoriousness,
For, over enemies, ever wast thou victorious.

In the palace of the banquet, of Firīdūn-pomp, thou art;
In the field of contest, Tahamtan of contest, thou art.

Not the sky's, jewel (pearl) within the shell is like thee;
Not Firīdūn nor Jamshīd's descendant is like thee,

Not alone from Europe, thee, tribute, did they bring;
For, from Zang, thee tribute the Mahrāj sent.

Whether Turkistān and Hind, it be; or whether Rūm and Chīn,—
Like Jamshīd, all thou hast beneath thy seal-ring.

Within the screen, (lofty) Saturn is thy meanest slave;
The sphere (is) a slave of thine, gilded of girdle.

---

118. The beauteous names are the seven first attributes of God. See Introduction to Sūfiism, art: "The ceremonies of darvishes."

122. Shāh Mānṣūr. See Ode 167, c. 1; Fragment, 578.

125. Tahamtan (strong of body) was one of Rustam's titles.

127. Zang. See Ode 303.

128. "Rūm" comprises Greece and Turkey, once the seat of the Roman empire.

130. The canopy, auspicious of effect, is a (mighty) Humā,
That, beneath his (wide-spread) pinions, earth's (broad) surface, hath.

Sikandar-like, Rūm to Chīn, is thine;
If the mirror he (Sikandar) had, thou hast administration.

In Sikandar's place, years remain;
By wise-heartedness, states (of affairs) reveal.

Since the ocean of thy praise hath no shore,
Thy praise, I make, limited to prayer.

From the verse of Niẓāmī,—like whom, the old sphere,
Speech-adorner hath none,—

135. To insertion (herein), I bring three powerful couplets,
That, in the opinion of wisdom, are better than the precious pearl:—

"More than that thou mayst conceive,
"Territory-taker, be; and horizon-seizer;

"Time to time, through the lofty sky,
"Be victorious for further victory.

"Of that wine that gave the soul the remedy of sense,
"Be the draught for me; and for the king, the water of immortality!"

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130. "Humā." See Ode 50.

131. "Sikandar's mirror." See Canto 23, translation (out of the Persian) of the Sikandar Nāma,i Niẓāmī by Wilberforce Clarke.

135. Couplets 136-138 are from Niẓāmī.
In Ode 499, c. 11, Ḥāfiẓ praiseth Niẓāmī.
For a life of Niẓāmī, see Wilberforce Clarke's translation (out of the Persian) of the Sikandar Nāma,i-Niẓāmī.

5. Zardusht" (zardust, zartusht, zārtusht, zāradusht) is the sage Zoroaster (1500 B.C.), Balkh.
See Essays by Dr. Haug, Bombay, 1862; the Acad. des Inscript. tom 37, an extract from which is given (p. 274) in Shea's translation of Mirkhond's Hist. of Persia; Malcolm's Hist. of Persia, Vol. I, p. 494; the list of Zand and Pahlavi books by Trübner & Co.; two articles by Monier Williams in "The Nineteenth Century," January and March 1881; Monier Williams' Modern India, p. 56, 169, 202; Markham's Hist. of Persia, iii. p. 387, 492, 496, 745; Von Hammer's Hist. of Persian Literature and his Encyclopedic view of the sciences of the East.

مغني نامه

Mughannī Nāma.*

(The Minstrel rhyme.)

687.

1. **Mughannī**! thou art—where? By the sound of the stringed instrument,
Bring to mind that Khusravī song.

To the intoxicated ones, the glad tidings of a song, send;
To beloved ones departed (in death), a blessing send.

Mughannī! a melody of joy prepare;
With ḳaul (song) and ghazal (ode), the tale, begin.

For, to the earth my foot, grief's load hath stitched,
Forth from place, me, by the force of union, bring.

5. **Mughannī**! from that screen, a beautiful picture, bring;
Behold what, from within the ḥaram, the screen-holder said.

In such a way, the voice of minstrelsy, prolong,
That, to dancing, Nahīd (Venus) the harper, thou mayst bring.

Mughannī! the tambour and the harp, accord:
To the lovers of sweet melody, give voice.

Strike a path, whereby, into the mystic state (ḥāl), the Ṣūfī may go;
Whereby, to him; by intoxication, union may be given.

Mughannī! on the organ, strike thy hand;
From my heart, thought of this mean world, take.

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* The Persian text is corrupt throughout.

Perchance, a great ease my heart may gain ;
When, with it, a stain from grief is none.

Mughannī! come. No strife with me is thine,
On a tambour, place thy hand, if no harp thou have.

I have heard that when wine causeth injury,
Fit, is the drum's throbbing,

Mughannī! where art thou? For 'tis the rose-season
Full of clamour of the bulbul are the swards.

Verily, best that to tumult my blood, thou bring;
That, into throb, the harp's breath, thou bring.

Mughannī! come; tune up the lyre ;
A melody of new order, begin.

With one melody, my pain remedy ;
Like, the khirḳa of a hundred patches, also, my heart make (rent).

Mughannī! what may it be, if a favour thou do me;
(if), with thy reed, again fire into my heart thou cast;

(If) forth from my own thought, me, thou bring;
(If) the house-hold of my grief thou upset?

Mughannī! where art thou? a sweet melody sweep;
To us, resourceless ones, a kind salutation, express.

Since, void of us, the world wisheth to be,
The being a beggar (is) much better than being a king.

Mughannī! the ḳaul, sing; the melody, uplift;
For the remedier of the helpless, thou art.

On the stringed instrument, me, the way of 'Irāḳ, show,
That, from my eye, the Zinda stream (of tears),——I may show.

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22. The 'Irāḳ (Chaldean) mode is a melancholy one. In our modern music, are only two modes (moods, keys) ; the Greeks had six.
See History of Music by Novello; General History of the Science and the Practice of Music by Sir J. Hawkins, 1853.
On Persian music, see :—
(*a*) the Durratu-l-Tāj by A'nā Kalāma-i-Shīrāzī, wherein is explained the whole system.
(*b*) „ Shamsu-l-Āswāt.
The Persians have eighty-four modes,—distributed in twelve maḳāms (pardahs), twenty-four shu'bahs, and forty-eight gūshahs.
The twelve pardas and their shu'bahs are enumerated by Amin of Hindūstān. Ḥijār, 'Irāḳ, Iṣfahān dominate among the pardahs; Zābul, Nishāpūr, among the shu'bahs (secondary modes).

Mughannī! come; hear; the work establish:
This counsel of my speech, wise regard.

Since an army, grief bringeth,—a serried rank bring thou,
With the harp, and the great stringed instrument, and the shrieking reed, and the great throbbing tambour.

25. **Mughannī**! the confidant of my mystery, thou art;
Awhile, with the reed breathe the breath of a fellow-breather (a consoling friend).

If there be a grief, with wine, put it far from thy heart,
Into a reed, a breath blow; for the world is (only) a breath.

Mughannī! where art thou? on a lyre play;
Sāḳī! come; a duck-shaped flagon, with wine make full.

For, together, let us sit; and a great pleasure make;
A moment, pleasantly let us rest; and folly make.

Mughannī! of my verses, a ghazal,
To the harp's twang, bring into song,

30. So that, rapture (wajd) I may practise,
To dancing, may come; and, the khirḳa, may stake.

By intoxication, one can pierce the pearl of mysteries
For, in selflessness, the mystery one cannot conceal.

Mughannī! vexed, I am; a two-stringed instrument play;
To His one-stringedness (God's unity), the three-stringed instrument, play.

Mughannī! this new order of song, prepare;
To the companions, with the sound of music, speak.

The musical instruments used before the reign of Parvīz (*d.* 628) are magnificently described by the poet Niẓāmī (*d.* 1200).

Persian music much resembles Hindū music; and has its own notation, the reduction of which to the European scale is difficult.

See:—

(*a*) The Musical Modes of the Hindūs by Sir W. Jones, 1784.

(*b*) Hindū Music by Rāja Comm. Surindra Muhun Tāgur, printed at the Stanhope Press, Bow-Bāzār, Calcutta, 1882.

On thy part, the soul of the great ones, joyous make;
Of Parvīz and of Bārbud, recollection make.

35. Yet, desire of calamity hath time,
(Together are)—I and intoxication and the calamity of the beloved's eye.

In this blood-splashing of the plain of the resurrection,
The blood (ruddy wine) of a flagon and of a cup, spill thou.

At the sphere's revolution, I keep wondering,
Whom the dust (of the grave) will (next) take,—I know not.

The world's deceit is a luminous (manifest) tale;
Behold what it will bring forth. "Pregnant is the night."

Come. Ho! on the world, plant not thy heart;
On the (sloping) crown of the bridge, permanency hath none.

40. Verily, the stage is this ruined world,
That the halls of Afrāsiyāb hath seen.

Verily, the stage is this desert far,
Wherein lost became the army of Salm and Tūr.

The judgment of Pīran, his army-leader,——where?
Shaida of Turkistān, his dagger-drawer,——where?

Not alone to the wind (of destruction), went the hall and palace of him,
Whose tomb, even, in recollection none hath.

This one, time maketh the pen-striker (the scribe);
That one, time giveth to the sword.

---

34. Bārbud was minstrel to Khusrau Parviz. He invented "the bārbud," a stringed instrument.
Khusrau Parviz, a king of the Sassanian dynasty, ascended the throne of Persia, 591; and died 628 A.D.
See History of Persia.

40. Afrāsiyāb was King of Tūrān, enemy of Irān.
Salm and Tūr were sons of Firidūn. Pirān was a great General of Irān. Shaida (surnamed the Turk) was the fourth son of Afrāsiyāb.
For a full account of these personages, see the Shāh-Nāma by Firdausi, translated (out of the Persian) into French by Jules Mohl.

Bino rhyme.

688.

1. Honour hath the dog above that man,
Who, the heart of friends, afflicteth.

Necessary for this speech is a great truth,
So that, into the heart, the meanings may sink :—

With thee, hand in the victuals (eating together)—a man ;
Outside, on the threshold, excluded,—the dog.

Pity it is,—that the dog hath fidelity ;
And that man lawful holdeth enmity.

689.

1. O breeze of the morning! sorrowful is my heart ;
Happy with thy perfume, becometh my sense of perfume.

In the morning, by the rose-bed border, a saunter make ;
From us to the cypress and to the rose, a message take.

O rose! in comparison with his (ruddy) face, boast not of beauty ;
For the rush-weaver knoweth not gold-embroidery.

O cypress! in comparison with his stature, boast not of thy stature ;
For, in comparison with his stature, verily, beyond limit, thou fallest.

5. Sāḳī! come ; for 'tis the spring-season,
In abhorrence of him who is abstinent.

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5. Couplets 5 and 6 form a ḳiṭa'band.

With songs, ruddy wine,
Keep drinking, as long as thou canst without delay.

Path to thy ear, give not the counsel of preceptors;
Whether (it be) the counsel of them, or the voice of the preachers.

In the garden, to thee the bulbul keepeth saying:—
"In the rose-season, from the hand the cup, put not."

Union with the rose of thy enemy, reckon plunder;
For wine-drinking, firm thy purpose make.

10. Careless be not. For (life's) opportunity vanisheth;
Time to time, pleasure's season vanisheth.

One moment, from Ḥāfiẓ, this counsel hear;
"The cup of wine, keep draining; and God is the knower."

690.

Into the world full of tumult, whoever came,
For him, in the end, 'tis necessary to go to the tomb.

In the path to the next (last) world, like a (high uptilted) bridge is this world;
A place, void of permanency; and, a stage, desolate.

On this bridge, full of fear and terror, thy heart put not:
Road-provision (for the next world), prepare; here, dweller be not.

In the opinion of men of meaning, this transitory mansion
Is like a waste place, void of treasure.

5. Truly, the pearl of truth, have pierced.
The Ārifs, who this house (the world) called—"The inn."

Not fit is it for the inn of staying. Abandon it;
With none, remaineth this world. Abandon it!

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689 11. See No. 685, c. 41.

Far from friendship for wealth and for rank, be;
For, thy property is the snake (of destruction) and thy rank is the pit (of degradation).

I grant (that great) Bahrām Gūr thou art.
In the end, into the snare of the grave thou wilt fall.

I said to thee:—"If not blind thou be, the grave behold:"
I said to thee:—"A moment, without work, sit not."

10. To none, is help of this stage (of death),—
On the part of the beggar, of the king, of the young, of the old.

O thou, that, skirt withdrawing (in pride), passest over us (our tomb)!
Ḥāfiẓ keepeth wishing (this):—Read the Al ḥamd.

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11. The Al ḥamd is:—
the Suratu-l-Ikẖlāṣ, chapter cxii. of the Ḳurān.
This is read by the side of the grave.

قصايد

Ḳaṣā,id.

(Elegies).

691.

IN PRAISE OF SHĀH SHUJĀ'.

1. Youthful, like Iram's garden, became earth's surface;
From the ray of happiness of the Shāh, world-seizing:

The Khāḳān of sun-rise (east) and of sun-set (west); for, in east and in west he is:
The Lord of conjunction, Khusrau, and Shāh of Princes:

The sun, land-cherisher; the Sulṭān, justice-dispenser;
Dārā, justice-shedder; Khusrau Kay-sitter:

The Sulṭān planter of the world's surface of dominion,
Lofty sitter of the masnad of the palace of——"Be and it was."

5. The great joy of the world and of faith,—that one whose exaltation
Hath ever, the steed of time beneath his thigh.

The Dārā of time, Shāh Shujā', the sun of the land;
Khāḳān, prosperous; Shāhinshāh, fresh of youth.

A great moon, by whose appearance, enkindled became earth;
A great king, by whose spirit, exalted became time.

---

1. Shāh Shujā'. See Ode 113, and No. 574.
The second lines of this elegy (40 couplets) end in nūn ن
The final word of the Persian lines is kept the final word in the translation.

4. See Note 8, p. 945.

Not the Sīmurgh's is the power of ascent,
There, where the (bold) hawk of his spirit maketh his nest.

In the borders of land and sea, his order current like the (swift) wind:
In the limbs of man and of jinn, his love concealed like the (invisible) soul.

O thou, whose form is the country of beauty, and the beauty of the country;
O thou, whose aspect is the soul of the world, and the world of the soul!

Thy throne (is) the envy of the masnad of Jamshīd and of Kay Ḳubād;
Thy crown,—the cheating of the diadem of Dārā (Darius) and of Ardvān.

If, into the sphere's imagination, fall thy sword's reflection,
Separate from each other, fall (even) the limbs of (closely joined) twins.

The sun of the land, thou art; and every where that thou goest,
Like the (following) shadow, behind thee fortune is running.

If the jewel like thee, the mine cherish not in any age,
Yet, the star like thee, the sphere bringeth not forth in a hundred ages.

Without thy appearance, to the body, the soul inclineth not:
Without thy favour, the marrow establisheth itself not in the (hollow) bone.

Every particle of knowledge that, into the heart of the book, hath not come,
The answer hath thy reed on the tip of its tongue.

Thy hand to the (generous) cloud, who can compare?
Since the drop, the drop, giveth this (the cloud); the bag of money, the bag of money, that (thy hand).

Compared with the degree of thy glory,—the (lofty) skies (are) foot-trodden;
Compared with the sea of liberality, thy hand of generosity is of time the fable.

On the sphere of knowledge, the sun thou art; on the head of reason, the crown
In the eye of excellence, the light thou art; and in the body of the country, the soul.

From thee, knowledge (is) possessed of blessing; from thee, reason (is) possessed of splendour;
From thee, the shar' (is) in protection; from thee, faith (is) in protection.

---

16. The line first signifies:—
Knowledge that, in books, is not comprised.

O Khusrau! O one inaccessible of presence! O one exalted of dignity!
O Ruler, without peers! O one great of dignity!

O sun of the country! in whose spirit,
Like the contemptible atom, is the treasure shāygān.

In whose sea of liberality, less than the drop is—
A hundred shāygān treasures, that for nothing, thou givest.

Innocence, face-veiled (is) dweller in thy abode:
Its chattels of permanency, fortune placed beneath thy tent.

25. For the tent of the sun of thy great sky, the sphere,
Hath made of mountain and of cloud—the supporting (pillars) and the canopy.

This painted satin, nine of fold, gold-painted,—
The lofty canopy over thy royal pavilion—know.

After the Kayān kings, in the country of Sulaimān, none found
This resource, this treasury, this army weighty.

The heart of the rose-bed, thou wast; and, on account of thy full-hearted (courageous) ones,
In Hind, was tumult; in Zang, was clamour.

In the plain of Rūm, thy tent thou pitchedest; and, the drum's throb,
To the (far distant) plain of Hind went; and to the desert of Sīstān.

30. Since the yellow palace, he assailed, fell trembling,
On the palaces of the palace-dweller and on the houses of the Khān.

Equality with him in (extent of) territory, maketh—who?
From Egypt to Rūm; and, from Chīn to Ḳayrawan (Cyrene).

Another year, from the Ḳayṣar, thee they bring the crown of his head;
From Chīn to the court, thee they bring the tribute of the Khān.

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22. Shāygān signifies:—
The name of one of Khusrau's treasures; an immense treasure.
28. "Zang." See Ode 303.
29. Rūm. See No. 686, c. 128.

The thanker of the Creator, art thou ; and the thanker of thee is creation ;
In fortune, thou joyous ; through thee, the people joyous.

Behold towards the rose-bed and the rose-garden thou keepest going,
With slaves,—the steed of happiness beneath thy thigh.

35. O thou inspired one from the ranks of the holy cherubim,
To whose pure heart, a bounty arriveth time to time!

O thou, before whose heart (is) manifest whatever the Omnipotent,
Keepeth hidden in the screen of the hidden!

To thy hand, the rain of desire, the sky hath given,
That is :—"Who am I? Me, to thy desire urge :

"If thy endeavour (mis) chance, to thy arrow I have given my body :
"If gift be necessary, thee, I have given the gold in the mine :

"Thy enemy is where? Him, to the sole of thy foot cast ;
"Thy beloved is where? Him, on my head and eye, place.

40. "By service for thee, became expectant my desire ;
"By praise of thee, became my name eternal."

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37. Couplets 37-40 are uttered by the sky.

692.

IN PRAISE OF ḤĀJĪ ḲIVĀMU-D-DĪN ḤASAN.

1. Easily of heart-ravishingness, one cannot boast;
In these deeds (of ravishingness), are a thousand subtleties, behold—thou knowest.

Besides a sweet mouth are (other) resources of loveliness;
With (only) a seal-ring, one cannot boast of being a (great) Sulaimān.

A thousand realms of heart-ravishingness reach not that degree,
That, by skill, thyself in a single heart thou mayest contain.

What dust (it was) that thou excitedest out of my existence,
Be it not that wearied should be thy steed; for him, thou sharply urgest.

5. A sitter together with profligates, thou art. Down bring thy head.
For, treasures are in this state of being headless and resourceless.

The many-hued cup, bring that, a hundred special stories,
I may utter: and (yet) make not a breach in being a Musulmān.

Since, in the dust of the foot of the morning-drinker, intoxicated,
I have stood, in the wine-house street, door-keeping.

By no Zāhīd, outward-worshipper, I passed,
Who, secretly beneath the ḵẖirḳa, the zunnār (the mystic cord) had not.

In the name of thy own heart-binding tress, a goodness do;
So that, thee, God may preserve from confusion.

10. Back, from Ḥāfiẓ's state, take not the eye of favour:
If not, his state I will utter to the Āṣaf, the second.

---

1. The second lines of this elegy (40 couplets) end in yā ي
The final word of the Persian text is kept the final word in the translation.
Ḥāji Ḳivāmu-d-Dīn. See Ode 3, c. 9, and Nos. 605, 610. See note p. 1008.

2. The seal-ring. See Ode 189, c. 2; 350, c. 10.

7. Couplets 7 and 8 form a ḳita'band.

10. Āṣaf. See Ode 43. Āṣaf here signifies:—The praised one.

The vazīr of King rank, Khwāja of earth and time,
By whom joyous, is the state of mankind and of jinn-kind.

Ḳīvām (u-d-Dīn), the fortune of the world, Muḥammad son of Àlī,
From whose face, gleameth the splendour-ray of God.

Excellent laudable quality, thou art, since at the time of true thought,
It reacheth (occurreth) to thee that thou shouldst claim world-mastery.

It befitteth the decoration of thy remaining (lasting) fortune,
That thy (lofty) spirit mentioneth not the effacing world.

15. If helper be not the treasure of thy gift,
All earth's surface turneth its face to desolateness.

Thou art that one, for whose form of body a particle of corporal matter is none;
Of the essence of the angel, thou art in the garb of humanity.

What degree of honour is it proper to arrange,
Than which, in the paths of thought, higher thou art not?

Within the chamber of the cherubim of the holy world,
The scratching of thy reed is the samā' of the soul.

To thee, the sweet-clinging (the delight) of khwājagī reacheth. For, from liberality,
On the liberal ones of the world, both (thy) sleeves (of generosity)—thou scatterest.

20. Thy former liberality, how shall I explain?
Blessed be God for that work-doer merciful!

Thy hard thunder-bolts, how shall I explain?
To God, let us flee from those calamities, deluge-like!

Now, since, to the private-place of the sward, departed the mistress, rose,—
Save the morning-breeze is not a fellow-breather of the soul.

For the sake of the Sulṭān of the rose, the tulips open,
By the hand of the breeze, the canopies of anemone.

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12. The first line may be:—The column, the fortune of the world, Muḥammad bin 'Alī. See note p. 1008.

By the effort of the fragrance of the spring-breeze, it reached to that degree,
That of grace boasteth the soul of a brute.

25. In the morning-time, to me how sweetly it came when a bulbul, rose clamour,
Against a rose-bud, raised; and, kept saying, in eloquence,

"Strait of heart, why sittest thou? Forth from the screen, come;
"For, in the great jar, is a quantity of ruddy wine like the red ruby."

That, one month, to the beauty of the rose thou shouldst not drink,—permit not;
Lest that, another month, thou drink the wine of penitence.

In thanks for the reproach of infidelity that, from the midst, arose—
Strive; so that from rose and wine, justice of ease, thou mayst take.

Not the way of Faith-cherishers is tyranny. God forbid!
All blessing and grace is the shara' of God.

30. The mysteries of the secret "I am the truth (God)!" what knoweth that careless one,
Who attracted became not with the attractions of God?

Within the veil of the rose, behold the rose-bud that keepeth preparing
For thy enemy's eye a ruby-arrow.

O Sāḳī! 'tis the joy-house of the vazīr. Permit not (that),
Without the cup of wine, there he should display heavy-souledness.

O breath of morn! hope thou wast. For, by way of love,
Thou dawnedest; and came to amend, the nights of darkness.

I have heard that, sometimes, me, thou recollectest:
But, to thy special assembly, me, thou callest not.

35. Not speech from me, thou desirest. Tyranny this is!
If not, with thee what is the argument in eloquence?

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30. انا الحق (I am the truth, God).
See Odes 66, 123, 138, 179.

Of the **Ḥāfiẓes** of the world, none like thy slave put together
Graces philosophic, with mysteries Ḳurānic.

Thee, my praises give a thousand years of permanency,
A precious capital (of praise) like this, for one like thee,—cheap.

Long, the speech I have drawn; but hope is mine
That, over this matter, the trail of pardon thou wilt cause to cover.

Ever, till spring, on the surface of the garden, the morning-breeze
Painteth a thousand pictures with the line of holy basil.

40. In the King's garden, from the bough of hope, with a long life,
Blossomed be the rose of fortune with joyousness.

---

36. Ḥāfiẓ signifies:—
One who knoweth by heart the Ḳurān. See Ode 395, c. 7.

39. Basil. See Ode 200.
Here basil signifies:—
The basil, or kufic, character, resembling foliage, used for monumental inscriptions.

40. In his "Selections" (p. 357), Bicknell states that this Ḳaṣīda is in praise of Ḥāji Ḳivāmu-d-Dīn (See Ode 3).
His authority for this must be derived:—
(*a*) from Brockhaus' German verse-translation.
(*b*) „ couplet 12 of this Ḳaṣīda, where the word "Ḳivām" is mentioned.
The value of authority (*a*) is unknown. The value of authority (*b*) is naught, since the name "Muḥammad bin 'Alī" is in couplet 12 itself given; and in c. 19 the word "Ḵẖwājagī," a word that would refer to "Ḵẖwāja Ḳivāmu-d-Dīn" rather than to "Ḥāji Ḳivāmu-d-Dīn."

مخمس

Mukhammas.*

(Penta rhyme.)

693.

O idol! in love for thee such I am,
That, of my own existence, in doubt I am.
Although, weak and powerless I am,
If a thousand lives help me,
(Them in sacrifice), at thy auspicious foot, I scatter.

Where is fortune that, by way of supplication,
Into the presence of (one) like thee, a heart-cherisher,
I may present a great concealed mystery?
Would that (one) like thee, a mighty falcon,
Would give honour to the nest of mine!

Although tyranny thy nature is,
Less do thou of evilness; for, that (evil) not good is.
If, on that account that, of iron or of brass, thy heart is,
At last, by my head, pass O friend,
Consider that the dust of thy threshold I am.

I spake, saying:—"Since me thou slayest with severity,
"After this, the path of mercy thou mayst travel;
"On thy heart, the writing of fidelity, thou mayst write,"
The desire of union with us, thou thyself hast not:
My (warring) natal star and (ill-) fortune, I do know.

O thou, whose girdle is bound, from far and near,
For attack upon the blood of Turk (Turkistānī) and of Tājīk (Persian)!
If my abode be mean and dark,
In the dwelling of most sincere of slaves,
Thee, on the luminous eye, I place.

---

* The final of the Persian lines is kept the final word in the translation.

From thee, naught save fidelity, do I seek;
Beyond the rose of fidelity, naught do I perceive:
Save (on) the path of service (to thee) I strive not:
To none, thy mysteries do I utter;
To none, thy praises do I chaunt.

If, with its arrow, thy glance strike me;
If the warrior of the sky (Mars) captive make me,
A moment, no help without thee will be mine.
Union of myself with thee, I abandon not,
Save in separation of the body and of the soul of mine.

I grant,—neither the door of fidelity, opened we;
Nor love to love, added we:
Naught was whatever we did;
At last, not I and thou friends were:
Thy covenant (of love) broke; but, I that same (in fidelity) am.

(Even) if, with the keen sword, thou sever the head of mine,
From the street of fidelity, I rise not;
If rent, rent, (wholly torn asunder) they make me,
Love's die for thee, I spill not,
Save, when parteth asunder the bone (-frame work) of mine.

Those that love's trace seek,
Save the path to my tomb naught tread.
When the dust of poor me, they see,
If, over my head, thy name they utter,—
Shall rise shout from the soul of mine.

If, from before me, pass a troop (of lovely ones),
Each one in purity better than (bright) Canopus,
From thee to another, I make no inclination:
Distraught, I am if, at Lailā's price,
(Even) the (great) territory of Ārabia, or of Ājam (Persia), I take.

O idol! I became, in desire for thee,
Enamoured, and dark of heart, like the dark hair of thine.
Although I may not reach to thy street,
The night is not, when, on account of separation from the face of thine,
To the sky, a mighty cry I cause not to reach.

O thou, union with whom (is) joyousness!
Mayest thou be in joy everlasting!
On thy own Ḥāfiẓ, why keepest thou scattering?
Every order that against me thou urgest,
(To obey) is easy. Away from thyself, drive me not.

To God a hundred thanks that, to completion, this book hath reached.

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